EPISTVLAE ET TRACTATVS

ECCLESIAE LONDINO-BATAVAE HISTORIAM

ILLVSTRANTES.

LONDINI
APVD C. J. CLAY ET FIL.

AMSTELODAMI
APVD FREDERICVM MVLLER ET SOC.

(CCL TANTVM EXCVSA SVNT EXEMPLARIA

ECCLESIAE LONDINO-BATAVAE ARCHIVVM.

TOMVS SECVNDVS.

EPISTVLAE ET TRACTATVS

CVM REFORMATIONIS TVM ECCLESIAE LONDINO-BATAVAE HISTORIAM ILLVSTRANTES

(1544–1622).

EX AVTOGRAPHIS MANDANTE ECCLESIA LONDINO-BATAVA

EDIDIT

JOANNES HENRICVS HESSELS.

Cantabrigiae
TYPIS ACADEMIAE
SVMPTIBVS ECCLESIAE LONDINO-BATAVAE
1889.

PRINCIPIBVS INCLVTISSIMIS

VICTORIAE
BRITANNIARVM REGINAE

GVLIELMO III.
NEERLANDIAE REGI

D. D. D.

CONSISTORIVM ECCLESIAE LONDINO-BATAVAE.

MINISTER, SENIORES ET DIACONI ECCLESIAE LONDINO-BATAVAE

1889.

ABRAHAMVS DIDERICVS ADAMA VAN SCHELTEMA, *Verbi Dei Minister; Ordinis Leonis Neerlandici Eques.*

ADRIANVS POMPE, *Senior.*

HERMANNVS KOEKKOEK, *Senior et Thesaurarius.*

FRANCISCVS W. C. VOGEL, *Diaconus.*

JOANNES T. C. VAN DVLKEN, *Diaconus.*

PREFACE.

All those who take an interest in Church history, the history of the Reformation, of London and England, and history in general, have for many years been wishing for the publication of the Letters and Documents, which were known to be preserved in the Dutch Church, Austin Friars, London. In 1884 the Consistory of the Church found themselves in a position to comply with the generally expressed wish, and to undertake the printing of the work.

The first volume was published at Cambridge at the end of 1887. It contains three hundred and seventy-six Letters, for the most part written by and to Abraham Ortelius, the celebrated Antwerp Geographer of the 16th century, and to his nephew, Jacobus Colius Ortelianus, a learned merchant of London, who came into possession of his uncle's correspondence, and probably, at his death in 1628, bequeathed it and his own to the Dutch Church. This first volume contains (with the exception of Letter No. 363, which seems to have been accidentally mixed up with the Ortelius + Cole collection) nothing which bears upon, or is connected with, the Dutch Church, and the collection would probably never have come into its possession, if Cole, the nephew of Ortelius, had not been one of the Elders.

But the second volume, which is now presented to the public, contains no other Letters and Documents than those that are connected with the Church itself, or with its members, or with the history of the Church or its members.

It has already been pointed out, on p. x of the Preface to the first volume, that, on the 11th of April 1866, the Books, Manuscripts and Letters belonging to the Dutch Church, were

transferred to the keeping of the Library Committee of the Corporation of the City of London at the Guildhall; that, while there, a gentleman offered to clean, arrange, mount and bind the Letters, and that, his offer having been accepted, he mounted the Ortelius + Cole Letters, published in the first volume, and also the Letters and Documents contained in the present volume, on imperial folio sheets of paper, and had them all bound in six large folio volumes, prefixing to the Ortelius + Cole collection the written titles indicated on p. x of the Preface to the first volume. To the present collection he added the written titles: *Epistolae et Tractatus ad historiam ecclesiae Londino-Belgicae spectantes.* Tomus I (II, III). MDCCCLXXXII.

In this condition all the MS. Letters were, at the end of 1884, temporarily deposited in the Cambridge University Library, to enable me to prepare them for publication. As regards the Ortelius + Cole collection, the reader is referred to the Preface of the first volume.

The order in which the Letters, published in this second volume, were bound is not quite intelligible, but is in accordance with that of the *Catalogue of Books, Manuscripts, Letters, &c., belonging to the Dutch Church, Austin Friars, London, Deposited in the Library of the Corporation of the City of London* (published in 1879), pp. 174 sqq. This Catalogue is, in its turn, arranged according to a MS. List drawn up by Caesar Calandrinus, minister of the Dutch Church from 1639 to 1665, which is still preserved and bound up with the Letters. Calandrinus wrote at the head of his List: "Contents of the *Book* of Letters" and on another page: "In secundo *libro* epistolarum MSS. Ecclesiae Lond.-Belgicae." Whether this meant that the Letters and documents were bound together in volumes, or merely kept in portfolios, like the Letters published in the first volume, I cannot say. But as Calandrinus describes some of the Letters as "loose", it may be presumed that all the other Letters, mentioned in his List, were kept in some kind of binding.

It would seem that even Calandrinus, in drawing up his List,

simply followed some arrangement of the Letters effected before his time. The Letters appear to have been arranged in batches, each labelled or marked with a letter of the alphabet A, B, C ... ; aa, bb, cc ... etc., and the contents of each batch paged separately. Daniel Gerdes, in publishing some of the Letters and Documents in his *Scrinium Antiquarium* (1752), referred to these letters of the alphabet and pages, as may be seen, for instance, on p. 270 of his first volume, and they are also mentioned in the Guildhall Catalogue of 1879 referred to above.

The Letters and Documents contained in the present volume are all mentioned on pp. 174—184 of this Guildhall Catalogue. Three answers, moreover, written by Jean Cousin on the backs of the Letters, received by him, which are not mentioned in the Catalogue. but fully deserved to be published, appear in their proper chronological order (see Nos. 83, 89, 98, 107).

On the other hand some Letters arranged in the Catalogue among the "Correspondence chiefly on matters relating to the [Dutch] Church" (see pp. 178—181), have no connection with the Church at all, but belong to the Ortelius Collection, as being addressed to Abraham Ortelius. These have all been published in the First Volume.

On comparing my Chronological List (below, p. xix sqq.) of the Letters published in the present volume, with that of the Guildhall Catalogue, it will be seen that the latter differs materially from mine. For instance, I have been able to assign (I believe with certainty) all the Letters to their proper dates, whereas in the Catalogue twenty-six Letters are entered without any date.

Further, on p. 183 of the Catalogue, the fourth letter from top is said to be dated 6 May 1672, whereas its true date is 1572. On the same page the thirteenth Letter is said to be dated 29 December 1753, whereas its true date is 1573. In fact, it is hoped that now that the corrected list of Letters is published, the Guildhall Catalogue will no longer be consulted.

When all the Letters mentioned in the Guildhall Catalogue were printed in their Chronological order, just as they appear in

the present volume, I was under the impression that, by the publication of this second volume, the public would be in possession of *all* the Letters and Documents accumulated since 1550 in the Dutch Church. It was, therefore, my intention to write a history, or at least an outline of the history, of the Church, and of the Protestant Refugees from the time that they made their appearance in England. But as I was reading for this work, I noticed that Burn, on various pages of his *History of the Foreign Protestant Refugees settled in England,* published in 1846, spoke of some letters as being preserved in the Austin Friars Church, but which had not been sent to me. Thereupon a search was made in the Church by its Minister and myself, and very soon, not only the letters mentioned by Burn, but a very large number of others, which had for years been stowed away in old boxes as "old bills and accounts" came to light. I am unable to explain why these Letters, which have for the most part been endorsed by Caesar Calandrinus, who, as I have said before, was Minister of the Dutch Church from 1639 to 1665, and many of which date from before his time, are not mentioned in his List referred to above.

As the Consistory have resolved to publish the most important of the newly discovered Letters, a few remarks with regard to the Letters contained in the present volume may find a place here.

They embrace the years 1544 to 1622. In the former year the Emperor Charles V and King Francis I of France had commenced the persecution of their Protestant subjects, in consequence of a treaty of peace concluded between them at Crespy in the month of September, whereby it was stipulated that the two monarchs should assist each other in reestablishing the old religion (see note 2 to Letter No. 1). For, although the first sign of opposition to the Reformation on the part of the Emperor is to be found in a placard issued by him "en notre ville de Malines, le XXII^e jour de Mars, l'an de grâce mil cincq cens et vingt avant Pâques" = 1521, New Style (see Christ. Sepp, *Bibliotheek van Nederlandsche Kerkgeschiedschrijvers*, p. 179), he had always too

many wars on hand seriously to undertake the suppression of the Reformation. And even after September 1544, his action remained confined for some time to the Southern Netherlands, as the Protestant party in Germany had grown too strong for him. Hence we find the persecuted Netherlanders and Frenchmen at first seeking a refuge in various parts of Germany, as Cologne, Strasburg, Bonn, &c., together with Italians and Spaniards, whom the Inquisition drove from their native lands. Very soon, however, Charles felt strong enough to reach the Protestants in those places also. The Augsburg Interim, which became law in 1548, and satisfied neither Catholics nor Protestants, had been prepared and expected for some months. A great number of the latter refused to submit to it, and as about 1547 the young king Edward VI and Archbishop Cranmer had begun to favour the Reformation and its adherents, and even invited some eminent Reformers to England, the way was paved for a considerable influx of Foreign Refugees into London and Canterbury, where places of worship were set apart for the free exercise of their religious tenets. The Letters 1—13 enable us to follow this first period of the religious persecutions on the continent, and the brief settlement of the persecuted in this country under King Edward.

The Letters 14—38 mark the period between the death of King Edward VI, and the restoration of the Refugees to their former haunts and privileges in England under Queen Elizabeth. They show us the dispersal of the Protestant communities, almost immediately after the accession of Queen Mary; the flight of Englishmen from their country which so recently had offered an asylum to the persecuted of the Continent; the wanderings, sufferings, and labours of the exiles on the Continent, while searching for a favourable soil for their "reformed Church" and its doctrines, and the enmity, friendship or hospitality shown to them in their trials; the promising, but short-lived Reformation in Poland, and the renewed influx of Protestants from the Continent into England after the accession of Queen Elizabeth, who, on 15 January 1559, declared herself openly for the Reformation.

The remaining Letters give us an insight into the circumstances, not only of the Protestant Refugees whom the cruelties of the Duke of Alva and the St Bartholomew massacre drove into exile, and who settled or were allowed to settle in various parts of England, as London, Norwich, Sandwich, Colchester, Maidstone, Yarmouth, Ipswich &c., but of the Reformed Church in various other countries and towns of Europe, as the Netherlands (Holland, Zealand, Flanders, Antwerp, Brussels, Ghent), East-Frisia (Emden, Norden &c.), Sweden, France (Orleans, Paris, Saumur), Geneva, Frankfurt on the Main (Frankenthal), Neustadt, Heidelberg, Wesel, &c. &c. At one time we witness the intolerance practised by the former victims of bigotry towards their well-meaning, but perhaps misguided or erring brethren. At other times we observe the brotherly love and charity with which the Refugees, notably the Dutch settled in England, collect large sums of money among themselves, wherewith to alleviate the poverty and sufferings of their persecuted or unfortunate co-religionists in other parts of Europe. But whether we look on acts of barbarity, bigotry and persecution, or of brotherly love and Christian charity, the Letters never fail to illustrate in a remarkable degree the history of the Reformation in general, that of the Protestant Refugees in particular, and the eventful period of Queen Elizabeth's reign, who always favoured and protected the Strangers, in spite of the ill-will occasionally shown towards them by her natural subjects, who were at times apt to forget or to overlook the great benefits which their country derived in many respects from the Strangers, who increased its population, introduced into it many new trades and manufactures, employed many of the English poor, and by their industry, talent, and wealth considerably revived and improved England's existing commerce, trades and manufactures.

The Letters 272 to 281 fall under the reign of King James I, who, on his accession, bore willing testimony to his goodwill towards the refugees for the sake of religion, and who declared that formerly he had endeavoured to draw them to Scotland, and that he would always treat them with the same hospitality

as Queen Elizabeth. From No. 275 we even see that he expressly invited foreign dyers, clothfullers &c. to settle in England.

The autographs, transcripts and drafts, from which the present texts are printed, have probably been accumulating in the Austin Friars Church since its restoration to the Protestant refugees, shortly after the accession of Queen Elizabeth in 1559. No doubt the Charter, which King Edward VI granted in 1550 to the Refugees, has been preserved in the Church from the first. But it is not known whether any other documents were stored up in the Church during the years 1550 to 1553, that is to say, from the time that King Edward VI granted it to the Refugees (on 24 July 1550), till the accession of Queen Mary in 1553, when all Protestants, or at least those who desired to worship God according to Protestant ideas, had to leave the country. It is not unlikely that the Refugees kept an Act or Minute book during King Edward's reign, and Bishop Grindal seems to have been under the impression that such a book still existed in 1568 (see Letters No. 89 89[a] and 89[b]), but if it ever existed, it appears to be lost now, as the earliest Act book that is known at present, and which is still preserved in the Church, commences with the first of July 1560. It is also possible that the first thirteen Letters of the present volume, which date before the death of King Edward VI, and are all, with one exception, addressed to John Utenhove, one of the founders of the Dutch community in London, formed the basis of a collection of documents even before Mary's accession, but it is just as likely that Utenhove deposited them in the Church, after his return from the Continent in 1559, or bequeathed them to the Church at his death in 1565.

Letters No. 14 and 15 were written a few months after the principal members of the Dutch Congregation had left England in 1553, to escape the threatening religious persecution of Queen Mary, and before they had found an asylum at Emden. These two letters, therefore, could only have been deposited in the Church after the return of the Refugees in 1559. Likewise the Letters No. 16—36 all written to, or by, John Utenhove, during the

time (May 1554—March 1559) that he was wandering on the Continent, in search of a home for his "reformed Church," or residing in Poland, in the hope that that country would harbour him and his religion. No. 37 was written to him while he was on his return to England. How No. 38 could have come into the collection of the Church is not quite clear at first sight, but as Micronius was a great friend of Utenhove, the latter may have acquired Micronius' papers after his death in 1559.

With No. 39 begins the period of what may be called the restoration of the Protestant refugees to their former haunts in this country. No. 40 is the first of the documents that are directly connected with the Austin Friars Church, and with the congregation that has worshipped there without interruption, ever since Queen Elizabeth restored it to the Foreign Protestants.

This No. 40 (dated 29 January 1560) is evidently a draft, and was probably prepared in order to acquaint the members of the Dutch Church with the supplication about to be presented to Queen Elizabeth. The supplication itself which is dated 29 June 1560 (see No. 43), and was probably presented on that day or very soon after, is represented in this collection by a draft, apparently in the handwriting of Petrus Delænus the minister of the Dutch Community at the time.

Naturally, all other documents emanating from the Consistory of the Dutch Church, are represented in this collection either by drafts prepared for the letters or documents to be sent out, or by copies of the letters or documents made before they were despatched.

A few of the letters contained in the present volume have already been published by Gerdes in his *Scrinium Antiquarium* (Groningae, 1749—1763). But every one of them will bear republication, as his texts are all more or less inaccurate. The two letters of Beza, printed as Nos. 81, 92, were published by himself, in 1573, in his *Epistolae Theologicae.* The first is evidently represented in the collection of the Dutch Church by a transcript, which the Consistory probably obtained from Bishop Grindal.

The present volume has been edited on the same plan as the first (see vol. I. pp. xvii—xx). Again, no alterations in the spelling of the originals have been made anywhere; only where its peculiarity might easily be thought to be a misreading of the editor I have added "sic" or "so in MS." In cases where the writers had undoubtedly erred, I have printed the required word in the text, and the true reading of the MS. in a footnote. Nowhere has a *u* been altered into *v*, or a *v* into *u*; nor *i* into *j*, or *j* into *i*. But the capital *i*, *r* and *l* of the MSS., which are the remains of ancient writing, have been turned into small ones in most cases where the use of the capital would be unusual at the present time.

It will be observed that there are a good many more notes in the present than in the first volume. It was considered advisable to give, as far as possible, short sketches of the lives of the writers of the Letters, and of every person mentioned in them. This plan was abandoned with respect to the first volume, as the Biographical Dictionaries are so confused as regards dates, &c., that I did not venture to reproduce them without verification, which, in most cases, was out of the question. As, however, the subjects with which the Letters of the present volume deal, as well as their writers, are somewhat better known, endeavours have been made to carry out the original intention. The Letters enabled me to detect a good many errors in Dictionaries and Encyclopaedias; but, besides the troubles caused by these works, the writing of the notes proved to be far from easy at Cambridge, on account of the want of books in this particular line in the University Library, and the difficulty of finding those which it contains. Therefore, in spite of all my labour and frequent researches in the British Museum and elsewhere, I fear that these biographical notes are not what they should be. I hope, however, that the reader will understand that they were never meant to be exhaustive, and only intended to enable him to see at a glance in what period and sphere any person lived and worked, and that further information, if required, should be looked for in the Biographical Dictionaries and Encyclopaedias to which references are made.

The difficulties of deciphering which I encountered in editing this second volume, though less than in the first, were still very considerable. Nearly every Letter presents a different hand, and when, moreover, the Letters are short, there is little opportunity for mastering difficult and illegible handwritings. But I trust that all difficulties have been overcome, and that my editorial work may be found as correct as pains can make it. Of one letter only have I been unable to print the text in full, even after having consulted several other experts. I refer to the fragmentary text, printed on p. 377, of a reply drafted by Jean Cousin, the Minister of the French Church, London, to Theodore Beza, on the back of a letter written by the latter to Cousin. An autotype facsimile of this draft, enlarged by the photographer, accompanies this volume.

It gives me much pleasure to offer my sincere thanks to those who have assisted me in one way or another. The Rev. Professor John E. B. MAYOR, St John's College, Cambridge, has again read all my proof-sheets, and greatly assisted me with his intimate knowledge of the various subjects treated in the Letters, contributing, at the same time, materially to the correctness of the work. I am likewise much indebted to the Rev. A. D. Adama VAN SCHELTEMA, the Minister of the Dutch Church, London, for reading all the proof-sheets, and for various corrections and observations which were of great service to me. Occasional help I received also at Cambridge, from Dr W. ROBERTSON SMITH, University Librarian; H. T. FRANCIS Esq.; C. H. MONRO, Esq. both of Caius College; Prof. Alex. and Dr Donald MACALISTER; Dr Henry JACKSON, and the staff of the University Press; at London, from G. W. ECCLES, Esq. of the British Museum; at Oxford, from the Rev. W. D. MACRAY, of the Bodleian Library; at Amsterdam from the Rev. Dr Christ. SEPP, who, throughout the whole work, never tired of answering my queries, and whose well-known researches in Church history enabled him to send me various additions to my notes, which find a place among the "Addenda" printed on pp. 981—998.

J. H. HESSELS.

CAMBRIDGE, 4 *July*, 1889.

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BEING A LIST OF THE LETTERS AND DOCUMENTS IN THEIR CHRONOLOGICAL ORDER AS THEY APPEAR IN THIS VOLUME.

[*For an alphabetical arrangement consult the Index.*]

No.	From	To	Place	Day of Month	Year	Language
32	Henricus Bullingerus	Joannes Utenhovius	Zurich	Monday 28 November	1558	Latin
33	Petrus Martyr Vermigli	Johannes Utenhovius	Zurich	Tuesday 29 November	,,	Latin
34	Henricus Bullingerus	Joannes ab Utenhoven	Zurich	Saturday 7 January	1559	Latin
35	Petrus Martyr Vermigli	Johannes Utenhovius	Zurich	Saturday 7 January	,,	Latin
36	Henricus Bullingerus	Joannes Utenhovius	Zurich	Thursday 30 March	,,	Latin
37	Henricus Bullingerus	Joannes Utenhovius	Zurich	Thursday 24 August	,,	Latin
38	Aegidius Becius	Martinus Micronius	Frankfurt	Tuesday 19 September	,,	Latin
39	Sebastianus Pech	Joannes Utenhovius	Frankfurt	Saturday 9 December	,,	Latin
282	Of Church Discipline and Government		[		1560]	Dutch
40	Supplication of the Strangers in London	Queen Elizabeth	London	Monday 29 January	,,	Dutch
41	Petrus Dathænus	Johannes Utenhovius	Frankfurt	Thursday 11 April	,,	Latin
42	The Genevan Church	The Flemish Church London	Geneva	Saturday 4 May	,,	Latin
43	Supplication of the Strangers in London	Queen Elizabeth	London	Saturday 29 June	,,	Latin
44	Stanislaus Luthomirskj	Joannes Utenhovius	Little Cazimirza	Sunday 28 July	,,	Latin
45	Edmund Grindal, Bishop of London	Petrus Delænus and Joannes Utenhovius	Fulham	Wednesday 4 September	,,	Latin
46	Edmund Grindal, Bishop of London excommunicates Adrianus Haemstedius		London	Saturday 16 November	,,	Latin
47	Adrianus Hambstede	Mayken the wife of Jacob Cool	Emden	Monday 10 February	1561	Dutch
48	Ericus XIV, king of Sweden allows strangers to reside in his dominions		Holm	Wednesday 5 March	,,	Latin
49	Document concerning Adrianus Hamstede		London	Saturday 19 April	,,	Latin
49[a]	Document concerning Adrianus Hamstede		London	Friday 2 May	,,	Latin
49[b]	Document concerning Adrianus Hamstede		London	Tuesday 1 July	,,	Latin
50	Petrus Dathænus	Godfridus Wingius	Frankfurt	Tuesday 29 April	,,	Latin
51	Petrus Dathænus	Joannes Utenhovius	Frankfurt	Monday 28 April	,,	Latin
52	Philippus Marnixius	Petrus Delenus	Antwerp	Saturday 3 May	,,	Latin
53	Carolus Utenhovius	Johannes Utenhovius	Antwerp	Friday 16 May	,,	Latin
54	Adrianus Hambstedius	Jacobus Acontius	Oldersheim	Saturday 14 June	,,	Latin
55	Petrus Dathænus	Joannes Utenhovius	Frankfurt	Monday 7 July	,,	Latin
56	Aegidius Becius	Joannes Utenhovius	Frankfurt	Tuesday 8 July	,,	Latin
57	Jacobus Bucerus	Petrus Delænus	Sandwich	Wednesday 1 October	,,	Latin
58	Edmund Grindal, Bishop of London	The Senate of Frankfurt	London	Wednesday 12 November	,,	Latin
59	Petrus Delænus	The Flemish Church at Frankfurt	London	Wednesday 12 November	,,	Latin
60	Nicolas Carinæus	Cornelis Coolthuyn	Jenlet	Thursday 26 March	1562	Latin
61	Petrus Scagius	Godofredus Wingius	London	Friday 27 March	,,	Latin
62	Nicolas Carinæus	The Netherlandish Community in London	Emden	Wednesday 1 April	,,	Dutch

No.	From	To	Place	Day of Month	Year	Language
63	Aegidius Becius	Johannes Utenhovius	Frankfurt	Sunday 5 April	1562	Latin
64	Jacobus Bucerus	Petrus Dælenus	Sandwich	Monday 27 April	,,	Latin
65	Petrus De Lænus	Christophorus Eusamanus	London	Monday 25 May	,,	Latin
66	Revocation proposed by the Bishop of London	Hadrianus Hamstedius	London	Friday 31 July	,,	Latin
67	Carolus Utenhovius	Joannes Utenhovius	Vrimurs	Friday 4 September	,,	Latin
68	Jacobus Bucerus	Petrus Delænus	Sandwich	Friday 23 October	,,	Latin
69	Edmund Grindal, Bishop of London	Joannes Utenhovius	London	Wednesday 10 February	1563*	Latin
70	Joannes Utenhovius	Gulielmus Cecyll	London	Wednesday 17 March	,,	Latin
71	Petrus Scagius	Joannes Utenhovius		Tuesday 9 November	,,	Latin
72	Jacobus Bucerus	Godfridus Wingius	Sandwich	Tuesday 14 December	,,	Latin
73	Jacobus Acontius	Edmund Grindal, Bishop of London	London		1564	Latin
74	Edmund Grindal, Bishop of London	Joannes Utenhovius	London	Saturday 25 March	,,	Latin
75	Nicolaus Gallasius	Joannes Utenhovius	Orleans	Saturday 25 March	,,	Latin
76	Carolus Utenhovius	Johannes Utenhovius	Paris		1565	Greek
77	Carolus Utenhovius	Joannes Utenhovius	Paris	Wednesday 7 February	,,	Latin
78	Joannes Utenhovius	Joannes Utenhovius	Paris	Tuesday 5 June	,,	Latin
79	Nicolaus a Starkenburg	Joannes Utenhovius	Norden	Friday 20 July	,,	Latin
80	The Dutch community of London	Francis, 2nd Earl of Betfort	London	Thursday 27 September	,,	Dutch
81	Theodore Besza	Edmund Grindal, Bishop of London	Geneva	Thursday 27 June	1566	Latin
82	Edmund Grindal, Bishop of London	Joannes Cognatus	Fulham	Friday 18 July	1567	Latin
83	Jean Cousin	Edmund Grindal, Bishop of London	London	Saturday 19 July	,,	Latin
84	Johannes Helmichius	Gottfridus Wingius	Norwich	Tuesday 21 October	,,	Latin
85	The Ministers of the Genevan Church on Ecclesiastical Polity		Geneva	Friday 24 October	,,	Latin
86	Georgius Octavius Sylvanus [alias Georgius Wybo or Wybotius]	The Netherlandish Community in London	Emden	Tuesday 2 March	1568	Dutch
87	Transactions of Jehan Spenckhousen with the Netherland and French Churches in England		London	Monday 19 April to Saturday 30 October	,,	French
88	The Dutch Church, London	The Church of Geneva	London	Wednesday 28 April	,,	Latin
89	Edmund Grindal, Bishop of London	Joannes Cognatus	London	Tuesday 12 October	,,	Latin
89[a]	Jean Cousin	Godfridus Wingius	London	Tuesday 12 October	,,	Latin
89[b]	Jean Cousin	Edmund Grindal, Bishop of London	London	Tuesday 12 October	,,	Latin
90	On collections requested by William, Prince of Orange		London	November	,,	Dutch

* 1563, O. S. = 1564, N. S.

No.	From	To	Place	Day of Month	Year	Language
91	Johannes Helmichius	The Dutch-German Church, London	Norwich	Thursday 4 November	1568	Latin
92	Theodorus Beza	Johannes Cognatus	Geneva	Friday 11 March	1569	Latin
93	Georgius Wibotius on the government of the London-Dutch Church		London	Tuesday 26 April	,,	Latin
94	Proposals for reconciliation		London	Wednesday 27 April	,,	Dutch
95	Petrus Gabriel and Joannes Arnoldi recommend Dierick Allertzoon		Emden	Friday 26 August	,,	Dutch
96	The Church at Emden	The London-Dutch Church	Emden	Wednesday 12 October	,,	Latin
97	Edmund Grindal, Bishop of London	Joannes Cognatus	Fulham	Monday 7 November	,,	Latin
98	Joannes Cognatus	Edmund Grindal, Bishop of London	London	Saturday 12 November	,,	Latin
99	Jacobus Bucerus	Godfridus Wingius	Sandwich	Monday 2 January	1570	Latin
100	Gotfridus Wingius	?	London	Tuesday 14 February	,,	Dutch
101	Ysbrandus Balkius Frisius	Godefridus Wingius and Bartholdus Wilhelmi	Norwich	Friday 3 March	,, *	Latin
102	Confession of Gottfridus Wingius	The Dutch Church, London	London	Sunday 6 August	,,	Latin
103	The Netherlandish Church at Maidstone	The Dutch at Frankenthal and Heidelberg	Maidstone	Thursday 10 August	,,	Dutch
104	Certain members of the London Dutch Church	Edwin Sandes, Bishop of London	London	Friday 17 November	,,	Latin
105	Philip Van Marnix	The Dutch and French communities of London	Wesel		1571	Dutch
106	Theodore de Besze	Jean Cousin	Geneva	Wednesday 14 February	,,	French
107	Jean Cousin	Theodore Besze	London	Friday 6 April	,,	French
108	The Synod of Betbur	The Dutch Church, London	Emden	Tuesday 24 July	,,	Dutch
109	Michael Ephippius	The Dutch Church, London	Ipswich	Friday 21 September	,,	Dutch
110	The Refugee Churches of London	The Church of Emden	London	Friday 14 March	1572	Latin
111	Petrus Dathenus	The German-Dutch Church, London	Franckenthal	Sunday 20 April	,,	Latin
112	The Community of Flushing	The Dutch Churches in England	Flushing	Saturday 26 April	,,	Latin
113	The Protestant Church at Antwerp	The Dutch Church, London	Antwerp	Tuesday 6 May	,,	Dutch
114	The Dutch Community of Ipswich	The Dutch Church, London	Ipswich	Sunday 11 May	,,	Dutch
115	The Dutch Community of Colchester	The Dutch Church, London	Colchester	Monday 12 May	,,	Dutch
116	The Dutch Community of Ipswich	The Dutch Church, London	Ipswich	Wednesday 14 May	,,	Dutch
117	The Foreign Churches of London	Petrus Dathenus	London	Monday 2 June	,,	Latin

* This date may be 1571.

No.	From	To	Place	Day of Month		Year	Language
118	William, Prince of Orange	The Foreign Churches in England	Dillenburg	Sunday	8 June	1572	Dutch
119	The Protestant Church of Enkhuizen	The Dutch Church, London	Enkhuizen	Friday	4 July	,,	Dutch
120	The Protestant Church of Enkhuizen	The Dutch Church, London	Enkhuizen	Thursday	10 July	,,	Dutch
121	Theodore de Besze	Jean Cousin	Geneva	Sunday	3 August	,,	French
122	Lieven de Herde	The Consistory of the Dutch Church, London	Flushing	Thursday	2 October	,,	Dutch
123	Summary of contributions of the Dutch Community of London, in behalf of Holland		London	Tuesday	20 January	1573	Dutch
124	Bartholdus Wilhelmi	Gottfridus Wingius	Dordrecht	Monday	16 February	,,	Latin
125	William Prince of Orange	The Dutch Churches in England	Delft	Thursday	26 February	,,	Dutch
126	William Prince of Orange	The Flemish Church, London	Delft	Friday	8 May	,,	French
127	The Privy Council	The Dutch Church, London	Greenwich	Thursday	22 October	,,	Latin
127[a]	[Translation in Dutch of the preceding Letter]						
128	Bartholdus Wilhelmi	The Dutch Church, London	Dordrecht	Friday	23 October	,,	Dutch
129	William Prince of Orange	The Foreign Churches of England	Delft	Saturday	31 October	,,	French
129[a]	[Translation in Dutch of the preceding Letter]						
130	The Dutch-German Church, London	The Privy Council	London	Friday	6 November	,,	Latin
131	The Dutch Church, London	Bartholdus Wilhelmi	London	Monday	23 November	,,	Dutch
132	William, Prince of Orange	The Netherlandish Church, London	Ter Vere	Tuesday	29 December	,,	Dutch
133	Bartholdus Wilhelmi	The Dutch Church, London	Dordrecht	Wednesday	6 January	1574	Dutch
134	The Privy Council	Edwin Sandes, Bishop of London	Greenwich	Tuesday	29 June	,,	English
134[a], 134[b]	[Translations in French of the preceding Letter]						
135	The Dutch Church, London	The Classis of Walcheren	London		September	,,	Latin
136	The Classis of Walcheren	The Dutch Church, London	Flushing	Tuesday	7 December	,,	Dutch
137	The Classis of Walcheren	The Dutch Church, London	Flushing	Thursday	12 May	1575	Dutch
138	The Classis of Walcheren	The Dutch and French Churches of England	Flushing	Friday	19 August	,,	Latin
139	The Church of Antwerp, on Christian discipline and liberty		Antwerp	Thursday	25 August	,,	Dutch

No.	From	To	Place	Day of Month		Year	Language
140	William, Prince of Orange	The Dutch Church, London	Dordrecht	Friday	2 September	1575	Dutch
141	Testimony of Rich. Gaerdener, on the capture of Anabaptists		London	Sunday	25 September	,,	English
142	The Church of Antwerp	The Dutch Church, London	Antwerp	Friday	4 November	,,	Dutch
143	The Dutch Church, London	The Church of Antwerp	London	Sunday	27 November	,,	Dutch
144	The Church of Antwerp	The Dutch Church, London	Antwerp	Thursday	29 December	,,	Dutch
145	The Church of Brussels	The Dutch Church, London	Brussels	Saturday	21 January	1576	Dutch
146	Johann Sturm on the Lord's Supper		Strassburg			circa 1576	Latin
147	Matthaeus Huttonius on Johann Sturm's formula on the Lord's Supper					circa 1576	Latin
148	The Church of Antwerp	The Dutch Church, London	Antwerp	Saturday	14 April	1576	Dutch
149	The Dutch Church, London	The Church of Antwerp	London	Friday	20 April	,,	Dutch
150	The Dutch Church, London, on pensions to widows of deceased ministers of their Community		London	Sunday	8 July	,,	Dutch
151	The Privy Council	The Dutch Church, London	Hallingbury Morley		August	,,	English
151[a]	[Translation in Dutch of the preceding Letter]						
152	The Church of Zierikzee	The Dutch Church, London	Zierikzee	Tuesday	30 October	,,	Dutch
153	The Lord Mayor of London	The Dutch Church, London	London	Saturday	22 December	,,	Latin
154	Philip Marnixius	The Dutch Church, London	Middelburg	Sunday	27 January	1577	Latin
155	The Dutch Church, London	?	London	Monday	4 February	,,	Dutch
156	The Dutch Church, London	The Classis of Walcheren	London	Friday	22 February	,,	Dutch
157	The Classis of Walcheren	The Dutch Church, London	Arnemuiden	Friday	8 March	,,	Dutch
158	Casparus Heydanus	The Dutch Church, London	Middelburg	Friday	8 March	,,	Dutch
159	The Dutch Church, London	Caspar Heidanus	London	Monday	18 March	,,	Dutch
160	The Classis of Walcheren	The Dutch Church, London		Thursday	13 June	,,	Dutch
161	Jan Ruytinck	The Dutch Church, London	Norwich	Wednesday	10 July	,,	Dutch

No.	From	To	Place	Day of Month	Year	Language
162	The Dutch Church, London	The Classis of Walcheren	London	Monday 29 July	1577	Dutch
163	The Church of Zierikzee	John Aylmer, Bishop of London	Zierikzee	Wednesday 30 October	,,	Latin
164	The Churches of West-Flanders	The Foreign Churches in England	Steenwerck	Saturday 9 November	,,	Dutch
165	The Dutch Church, London	The Church of Zierikzee	London	Friday 3 January	1577–8	Dutch
166	The Churches of South and North Holland, &c.	The Dutch Church, London	Dordrecht	Wednesday 26 February	1578	Dutch
167	The Church of Zierikzee	The Dutch Church, London	Zierikzee	Thursday 1 May	,,	Dutch
168	Percivallus Wibarnus	Theodorus Beza	London	Friday 13 June	,,	Latin
169	Jacobus Regius	The Dutch Church, London	Ghent	Friday 13 June	,,	Dutch
170	Jacobus Regius	The Dutch Church, London	Ghent	Saturday 30 August	,,	Dutch
171	Edmund Grindal, Archbishop of Canterbury	The Foreign Churches of London	Lambeth	Saturday 13 December	,,	Latin
172	Daniel Dedieu	Godefridus Wingius	Frankfurt	Friday 17 April	1579	Latin
173	Jacobus Regius	Gotfridus Wingius	Ghent	Friday 15 May	,,	Latin
174	John Aylmer, Bishop of London	The Dutch Church, London	Fulham	Thursday 4 June	,,	English
175	The Consistory of Antwerp	The Dutch Church, London	Antwerp	Wednesday 10 June	,,	Dutch
176	The Privy Council forbids to receive goods &c. from Norwich and Yarmouth in London		London	Sunday 9 August	,,	Dutch
177	Peter Baro	Robert De La Fonteine	Cambridge	Wednesday 19 August	,,	Latin
178	Peter Baro	Robert De La Fonteine	Cambridge	Tuesday 25 August	,,	Latin
179	Peter Baro	Robert De La Fonteine	Cambridge	Wednesday 7 October	,,	Latin
180	Theodore de Besze	Robert De La Fonteine	Geneva	Wednesday 9 December	,,	French
181	Daniel Dedieu	Godefridus Wingius	Frankfurt	Monday 28 March	1580	Latin
182	Assuerus Regemnorterus	Godefridus Wingius	Frankfurt	Saturday 2 April	,,	Latin
183	Peter Baro	Guillaume De Laune	Cambridge	Wednesday 14 September	,,	Latin
184	Lucas Pænius	Godfredus Wingius and Joannes Rotarius	Neustadt	Wednesday 9 November	,,	Latin
185	Johannes Rotarius	Gotfridus Wingius	Antwerp	Saturday 31 December	,,	Latin
186	The Church of Antwerp	The Dutch Church, London	Antwerp	Wednesday 18 January	1581	Dutch
187	Joannes Vanden Beke	Godfridus Wingius	Flushing	Saturday 4 February	,,	Latin
188	Jacobus Regius	Gotfridus Wingius	Ghent	Saturday 11 February	,,	Latin
189	Daniel Dedieu	Godefridus Wingius	Antwerp	Saturday 25 March	,,	Latin
190	Joannes Rotarius	Gotfridus Wingius	Antwerp	Wednesday 24 May	,,	Latin
191	The Dutch Church, London	Hendrik vanden Corput	London	Wednesday 19 July	,,	Dutch
192	Laurentius Humfridus	Godefridus Wingius	Oxford	Monday 9 October	,,	Latin
193	Joannes Vander Beke	Godfridus Wingius	Flushing	Tuesday 30 January	1582	Latin
194	Joannes Rotarius	Gottfridus Wingius	Antwerp	Saturday 24 March	,,	Latin
195	Bernherus Vezekius	Godefridus Wingius	Deventer	Tuesday 10 April	,,	Latin

No.	From	To	Place	Day of Month	Year	Language
196	The Church of Antwerp	The Dutch Church, London	Antwerp	Wednesday 15 August	1582	Dutch
197	Jacobus Regius	Gotfridus Wingius	Ghent	Monday 24 September	,,	Latin
198	Theodore de Besze	Robert Dela Fonteine	Geneva	Wednesday 10 October [O. S.]*	,,	French
199	Johan Radermacher	The Dutch Church, London	Antwerp	Saturday 13 October [O. S.]	,,	Dutch
200	Assuerus Regemmortelius	Godtfridus Wyngius	Antwerp	Monday 29 October [O. S.]	,,	Latin
201	Jacobus Regius	Gotfridus Wingius	Ghent	Monday 28 February	1583	Dutch
202	Assuerus Regemmortelius	Godtfridus Wingius	Antwerp	Saturday 2 March [O. S.]	,,	Latin
203	Daniel De Dieu	The Dutch Church, London	Brussels	Friday 29 April	,,	Dutch
204	Godefridus Saurbach	Godefridus Wingius	Brussels	Sunday 1 May	,,	Latin
205	Jacobus Regius	Godefridus Wingius	Ghent	Monday 11 July	,,	Latin
206	Joannes Rotarius	Godefridus Wingius	Antwerp	Thursday 1 August [O. S.]	,,	Latin
207	Jacobus Kimedoncius testifies about Levinus Cabeliau		Ghent	Saturday 17 September	,,	Latin
208	The Syndics and Council of Geneva	The Foreign Churches in London	Geneva	Wednesday 25 December [O. S.]	,,	French
209	The Church of Ghent	The Dutch Church, London	Ghent	Friday 2 March	1584	Dutch
210	The Dutch Church, London	The Church of Ghent	London	Thursday 30 April [O. S.]	,,	Dutch
211	Theodore de Beze	Robert De la Fontaine	Geneva	Wednesday 1 July [O. S.]	,,	French
212	Jan Vanden Beke	The Dutch Church, London	Flushing	Friday 13 July	,,	Dutch
213	Joannes Sturmius	Sir Francis Walsyngham	Northeim	Friday 29 January [O. S.]	1585	Latin
214	Christophorus Ehemius	Sir Francis Walsyngham	Heidelberg	Tuesday 9 February [O. S.]	,,	Latin
215	Joannes Sturmius	Sir Francis Walsyngham	Northeim	Wednesday 14 April [O. S.]	,,	Latin
216	Sir Francis Walsyngham	The Foreign Churches in London	From the Court	Monday 14 June [O. S.]	,,	French
217	Theodore de Besze	Robert De la Fontaine and Jean Castol	Geneva	Saturday 11 December [O. S.]	,,	French
218	Alexander Nevillus	Dr John James	London	Thursday 3 February [O. S.]	1586–7	Latin
219	Laurentius Humfredus	Jacobus Regius	Oxford	Saturday 9 April [O. S.]	1586	Latin
220	The Dutch Church, London	The Dutch Churches in England	London	Sunday 8 May [O. S.]	,,	Dutch
221	Hermannus Moded	Dr John James	Utrecht	Friday 20 May [O. S.]	,,	Latin

* After this Letter, where the "Style" is not indicated, Letters are supposed to be dated according to "New Style".

No.	From	To	Place	Day of Month		Year	Language
222	Justus Lipsius	Dr John James	Leiden	Friday	30 May	1583	Latin
223	Adrianus Saravia	Dr John James	Leiden		June	,,	Latin
224	Jeremias Bastingius	Dr John Jemis	The Hague	Wednesday	9 July	,,	Latin
225	Sir Francis Walsyngham	The Dutch Church, London	The Court	Thursday	14 July [O. S.]	,,	English
226	The Dutch Church, London	Sir Francis Walsyngham	London	Tuesday	19 July [O. S.]	,,	English
227	Sir Francis Walsyngham	The Dutch Church, London	The Court	Wednesday	20 July [O. S.]	,,	English
228	Alexander Dyer	The Dutch Church, London	London	Thursday	21 July [O. S.]	,,	English
229	The Dutch Church, London	Sir Francis Walsyngham	London	Monday	25 July [O. S.]	,,	English
230	Bernherus Vezekius	Dr John James	Deventer	Sunday	25 September [O. S.]	,,	Latin
231	Sir Francis Walsyngham	The Walloon and Dutch Churches, London	The Court	Saturday	1 October [O. S.]	,,	English
232	Adrianus Saravia	Dr Joannes Jacobus	Leiden	Friday	28 October [O. S.]	,,	Latin
233	Expenses of the Flemish Church, London					,,	French
234	Dr Joannes Wierus	Dr John James		Tuesday	1 November	,,	Latin
235	Hermannus Schertf and Bernherus Vezekius	Dr John James	Kampen	Monday	20 February [O. S.]	1587	Latin
236	The Privy Council	The French and Dutch Churches, London	Greenwich	Sunday	24 March [O. S.]	1587-8	English
237	Adrianus Saravia	Dr John James	Leiden	Tuesday	1 September	1587	Latin
238	Johannes Dorrius	Dr John James	Amsterdam	Sunday	4 October	,,	Latin
239	Sir Francis Walsyngham	The Strangers' Churches in England	The Court at St James'	Saturday	12 October [O. S.]	1588	English
240	Sir Francis Walsyngham	The Strangers' Churches in England	The Court at St James'	Saturday	19 October [O. S.]	,,	English
241	François Dujon	Robert De La Fontaine	Heidelberg	Wednesday	22 March	1589	French
242	Theodore de Besze and A. Sadeel	The Foreign Churches, London	Geneva	Sunday	14 September [O. S.]	,,	French
243	The Syndics and Council of Geneva	The Foreign Churches of England	Geneva	Sunday	14 September [O. S.]	,,	French
244	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Wednesday	12 December	1590	Dutch
245	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Saturday	29 December	,,	Dutch
246	The Dutch Church, London	The Lord High Treasurer	London		April	1591	Latin
247	Queen Elizabeth	Sigismund III, king of Poland	Greenwich	Friday	16 April	,,	English
248	The Dutch Church, London	The Netherlandish Church, Dantzic	London	Sunday	18 April [O. S.]	,,	Dutch
249	The Netherlandish Church at Dantzic	The Dutch Church, London	Dantzic	Saturday	17 August	,,	Dutch
250	The Corporation of Harderwyk grants immunities to dealers in drapery		Harderwyk	Wednesday	11 July [O. S.]	1593	Dutch

No.	From	To	Place	Day of Month	Year	Language
251	Theodore de Besze	Robert De La Fontaine and Jean Castol	Geneva	Wednesday 27 August [O. S.]	1595	French
252	Franciscus Junius	Joannes Marquinus	Leiden	Wednesday 10 January	1596	Latin
253	Petrus Bertius	Joannes Marquinus	Leiden	Thursday 18 January	,,	Latin
254	Franciscus Junius	Johannes Marquinus	Leiden	Thursday 5 December	,,	Latin
255	Lucas Trelcatius	Johannes Marquinus	Leiden	Sunday 15 December	,,	Latin
256	Joseph Scaliger	Thomas Oliverius	Leiden	Friday 11 April	1597	Latin
257	Franciscus Junius	Joannes Marquinus	Leiden	Wednesday 7 May	,,	Latin
258	The Dutch Church, Norwich	The Dutch Church, London	Norwich	Saturday 21 May [O. S.]	,,	Dutch
259	The Dutch Church, Norwich	The Dutch Church, London	Norwich	Monday 27 June [O. S.]	,,	Dutch
260	Franciscus Junius	Joannes Marquinus	Leiden	Saturday 9 May	1598	Latin
261	Confession of Faith of Frederic IV				1599	Latin
262	Franciscus Junius	Joannes Marquinus	Leiden	Sunday 4 April	,,	Latin
263	Petition of Dutch and French Strangers, London	Queen Elizabeth	London	Sunday 29 April [O. S.]	,,	English
264	The Privy Council	The Lord Mayor of London	Greenwich	Sunday 29 April [O. S.]	,,	English
265	The Dutch Church, London	The Lord Mayor and Aldermen, London	London	Tuesday 1 May [O. S.]	,,	Dutch
266	The Lord Treasurer	The Attorney General	Sackvile House	Tuesday 23 June [O. S.]	1601	English
267	Philippe De Mornay Seigneur du Plessis	Robert De La Fontaine	Saumur	Friday 6 July	,,	French
268	The Lord Treasurer	The Lord Chief Justice	Sackvile House	Thursday 15 October [O. S.]	,,	English
269	Domyn Vaerheyl	The Dutch Church, London	London	November	,,	Dutch
270	Franciscus Gomarus	Symeon Ruyting	Leiden		1603	English
271	Theodorus de Besze &c.	The Dutch Church, London	Geneva	Monday 17 January [O. S.]	,,	Dutch
272	King James I	The Foreign Churches in England	Greenwich	Monday 23 May [O. S.]	,,	French
273, 273a, 273b	Hugh Cuffe	The Dutch Church, London	Dodis Castle	Wednesday 30 November [O. S.]	,,	English
274	The Church and School of Geneva	The Flemish Church, London	Geneva	Saturday 17 March [O. S.]	1604	French
275	King James I invites Foreign Dyers &c. to settle in England		Windsor	Sunday 7 July [O. S.]	1605	Latin
276	Philippe de Mornay, Seigneur Du Plessis	Robert De La Fontaine	Saumur	Thursday 8 May	1608	French
277	Philippe de Mornay, Seigneur Du Plessis	Robert De La Fontaine	Saumur	Friday 13 June	,,	French
278	Philippe de Mornay, Seigneur Du Plessis	Robert De La Fontaine	Saumur	Monday 6 July	1609	French
279	Sir Henry Wotton	C. H. S.	Venice	Monday 3 September	1618	Italian
280	Marc Antonio de Dominis	(Cyrillus Lucaris ?)	London		1619	Latin
281[1]	Joseph Hall	Marc Antonio de Dominis	Worcester	February [O. S.]	1622	Latin

[1] For No. 282 see above between Nos. 39 and 40.

1.

MARTINUS BUCERUS[1],

to[2]

Strassburg, Tuesday, 14 October 1544.

§ 1. *Those letters which I have to send to Geneva go to-day to Calvin.* 2. *I congratulate you on your Church and congregation, and although your minister is not very learned, yet he is faithful to the Lord, which is chiefly required in ministers of the Gospel.* 3. *I have not yet been able to write to your illustrious master, nor to your relative, but will write shortly to both, although with the former I have hitherto had no correspondence.* 4. *To the prayers of your congregation and its minister I commend myself and my ministry.*

S. D. Quanq*uam* modo tempus desit, vir vere nobilis et colende, rescribendi tibi, vt par erat, nolui t*amen* com*m*ittere, 1

[1] Martin Kuhorn (Latinized Bucerus, and sometimes Emunctor), a German reformer, was born, according to nearly all his biographers, at Schelestadt (Schlettstadt) in Elsass in 1491. But in Zedler's *Universal-Lexicon* it is stated that in a Letter dated 1523 he asserted himself to have been born at Strassburg. At Schlettstadt he joined the Order of the Dominicans, but went in 1516 to Heidelberg for the study of Greek and Hebrew, philosophy and theology. In 1523 he began to teach at Strassburg, and continued to reside there till 1549, when, at the invitation of the lord protector Somerset and Cranmer, the Archbishop of Canterbury (with whom he corresponded even in 1537, see *Epistolae Tigurinae*, Letter 211, dated from Strassburg, 23 Oct. 1537), he and his friend Paul Fagius came to England, arriving on 25 April in London. Bucer was at Cambridge on the 8th of July for one day, but took up his abode there on the 15th November, and died there on 28 Febr. 1550—1. See a full account of Bucer's life and works in Cooper, *Athenae Cantabrig.* I. 101 sqq., 540; cf. also Historia vera de vita, obitu, D. Mart. Buceri et Pauli Fagii...Argentinæ, 1561, 1562; Herzog's *Real-Encyklopädie für Protestant. Theologie*; Ersch u. Gruber's *Encyclopädie*; Zedler's *Univers. Lex.*; *Biogr. Univers.*; Meyer's *Convers. Lexicon*; Brockhaus' *Convers. Lex.*; *Encycl. Brit.*; Haag, *La France Protestante*; Baum, *Capito und Bucer* (Elberf. 1860); *A General Index to the Publications of the Parker Society*, compiled by Henry Gough (Cambr. 1855); John Strype's *Works* (Index published by the Clarendon Press, 1828). Several of Bucer's Letters have lately been published by Drs Horawitz and Hartfelder, *Briefwechsel des Beatus Rhenanus* (Leipz. 1886); in the *Thesaurus Epistolicus Calvinianus*, ed. by Ed. Cunitz and Ed. Reuss (Brunsw. 1873), and by A. L. Herminjard, *Correspondance des Réformateurs*, Genève, Paris, 1866— . Consult also the *Catalogue* (Index) *of MSS. preserved in the Library of the University of Cambridge*, and the *Catalogus librorum Manuscriptorum quos Collegio Corporis Christi in Academia Cantabrigiensi legavit Matth. Parker*, for transcripts of some of his letters and treatises.

[2] There is no address on the Letter, but it would seem that it was written to Joannes Utenhove, who about this time had left Ghent, his native place, to escape the religious

ut te non certiorem redderem de literis illis alijs Geneuam per me curandis. Eæ hodie per Geneuatem certum[3] puerum deferuntur ad Caluinum. Gratulor autem magnopere istam vobis Ecclesiam et Christi coetum[4], quibus Dominus vere medius est. Etiamsi enim ministro vtimini non humana sapientia multum instructo, fidelis tamen Domino est, quod præcipue in ministris Euangelij requiritur. Et perinde est Domino quibus organis vtatur in procuranda nostra salute, fidemque nostram niti virtute Christi, nulla dexteritate ministri oportet. Dominus itaque vos conseruet et ampliter benedicat in isto regni sui culmine et communicatione. Illustri Domino tuo[4], vt nec consanguineo tuo[4] nunc scribere potui, scripturus breui vtrique, tametsi cum illustri Domino tuo hactenus nihil communicarim. Cogitemus Christum vitam et resurrectionem esse, et mundum ab eo deuictum. Antichristis Dominus merito permittit, vt nos excitent, at bene habet, quod is moderatur omnibus, qui ita nos amat, ut mori pro nobis uoluerit. In hoc

persecution which the Emperor Charles V had commenced in the Netherlands (especially at Ghent), in consequence of the treaty of peace concluded between him and Francis I king of France at Crespi, in September 1544, whereby it was stipulated that the two monarchs should assist each other in reestablishing the old religion (see Joh. Sleidanus, *De statu religionis et reipublicae Carolo quinto Caesare*, Ed. secunda, Argentor. 1558 fol. 197 a). In March of the following year Hardenberg (see the next Letter) expected to find Utenhove at Cologne, where he had evidently taken up his abode at the house of Jacques de Bourgogne, Seigneur De Falais, who had studied at Louvain, together with John à Lasco (and perhaps also with Utenhove) and who had likewise fled in 1544 to Cologne to escape the inquisition. At Cologne De Falais is known to have established a small community of Walloons with a regular service (see *Corpus Reformatorum, Calvini Opera*, tom. XII, p. 549, note 2), and to this community Bucer probably refers in § 2. If such is the case the "Illustris Dominus tuus" in § 3 would be De Falais and the "consanguineus tuus", in the same paragraph, Carolus Utenhove, the stepbrother of Joh. Utenhove.

It is, however, possible that the letter was written to Alb. Hardenberg, whom the Archbishop of Cologne (Hermann, Count von Wied) had selected as his Court-preacher, in 1544, with the object of promoting and protecting the reformation which he was effecting at Cologne. In that case it cannot be said who the "consanguineus tuus" is.

[3] Bucer's handwriting is extremely difficult to read as is freely acknowledged by the Editors (Cunitz and Reuss) of the *Thesaurus Epistolicus Calvinianus*. It is believed that the above letter has been correctly deciphered, but there is a doubt as to the word *certum*. That there is reference to the *puer* of whom Henricus Bullinger writes to Calvin on the 12th of Sept. 1544 (see *Thesaurus Epist. Calvin.* No. 572), seems beyond doubt. It is also plain from the Letter of Pollanus to Calvin (*Thes. Epist. Calvin.* No. 577) that on the 13th of Oct. following the "puer" was at Strassburg, and had already been there for some days at least. It seems, therefore, probable that on the 14th of Oct. he returned to Calvin with the letters mentioned by Bucer.

[4] See above, note 2.

viuite et valete, feliciterq*ue* in vita Dei, quæ sola vita est, et æterna est, p*ro*ficite. Argent*inæ* 14 Octob*ris* 1544.

Toti isti Ecclesiæ vestræ et ministro eius me com*m*endo et meu*m* ministeriu*m*, vt illud p*re*cib*us* adiuuetis 4

D*ominationi* T*uæ* deditus in D*omi*no

Mart. Bucerus.

2.

ALBERTUS HARDENBERGUS[1], to JOANNES UTENHOVIUS[2].

Cologne, Monday, 9 March 1545.

§ 1. *I have arrived at Cologne on some business and learned from the servants of Seigneur de Falais that you had gone to Aix-la-chapelle with those noble maidens, in order that they*

[1] His proper name was Rizaeus, but he adopted the name of his native place Hardenberg in Overyssel (a province of Holland), where he was born in 1510. From 1544 to 1547 he was a preacher and reformer at the Court of the Archbishop of Cologne (Hermann von Wied) and pastor of Kempen, afterwards at Emden where he died in 1574. Cf. Herzog's *Real-Encyklopädie der Protest. Theologie; A general Index to the publications of the Parker Society*, by Henry Gough; Meyers' *Conversations Lexicon;* Zedler's *Univ. Lexicon;* A. J. Van der Aa, *Biogr. Woordenb.*, art. Rizaeus; El. Wagner, *Hardenbergs zu Bremen gefüretes Lehramt*, 1779; B. Spiegel, *Dr Alb. Rizaeus Hardenberg*, Brem. 1869. A Letter of his to Beatus Rhenanus (dated Bonn, 22 March 1548) is published by Drs Horawitz and Hartfelder, *Briefwechsel des Beatus Rhenanus* (Leipz. 1886) p. 528; and another (dated Bonn, 24 March 1545) to Calvin, by Drs Cunitz and Reuss as No. 624 in *Thesaur. Epist. Calvin.*

[2] John Utenhove (called Jakobszoon, i.e. the son of Jacob Utenhove, in Van der Aa's *Biographisch Woordenboek;* but said to be the son of Nicolas Utenhove, in his life by Fred. Pijper) was one of the most active reformers of the first half of the 16th century, and

may consult their parents. 2. *Warn them not to trust too much to human counsels. Parents are to be obeyed, but God, the only father, above all. The first table of the law is the form and rule of all obedience.* 3. *I have reason to apprehend danger to the ladies*

the constant friend and companion of John à Lasco. He was born at Ghent, whence he seems to have fled about the latter end of 1544 (see the preceding Letter, note 2). In October of the same year he was at Cologne (*ibid.*). But when Hardenberg arrived there, he had left for Aix-la-chapelle with some ladies, who wished to consult their parents before embracing Protestantism. In January 1546 he was at Strassburg (see Letter No. 4), whither he had, the previous year, accompanied Jacques de Bourgogne (see Letter No. 1, note 2), who had considered himself no longer safe at Cologne. There he was still on 3 January 1548 writing on that day a letter to Franciscus Dryander (see Pijper, *Jan Utenhove*, Append. p. v). But in September of the same year he was at Canterbury, evidently staying with Thomas Cranmer, the Archbishop (see Letter No. 5 address), who was preparing a reformation of the Church with the consent and hearty approval of the young king Edward VI. Cranmer had invited some of the most eminent reformers of the Continent to come to England, and among those who responded to his call were John à Lasco, Martin Bucer, Paul Fagius, Franciscus Dryander and John Utenhove. The latter seems to have arrived in the summer of 1548 and to have immediately collected, or perhaps joined, a congregation of Walloons at Canterbury. Peter Martyr asked him on 21 Sept. 1548 (Letter No. 5 § 5) to salute all the saintly brethren that were with him. The same Martyr writes to him on 15 Jan. 1549 (Letter No. 7 § 6) that he is glad that Utenhove has a house to preach in and that the faithful meet occasionally. On 20 Nov. 1548 Utenhove writes to Paul Fagius and speaks of "our French Church" (see Fred. Pijper, *Jan Utenhove*, Append. p. viii). John Southerden Burn (*Hist. of the Foreign Protestant Refugees*, p. 38) says that there was a tradition among "the present [1846] congregation of Walloons at Canterbury, that a Walloon Church had been established in that city, some years previously to the reign of Edward VI." And Strype, in his *Memorials* of the year 1547 says: "Now, I conjecture, were the beginnings of the foreigners' church planted at Canterbury by the countenance and influence of Archbishop Cranmer." It may be that Walloons had settled there during the latter years of the reign of Henry VIII, and that they were permitted to worship according to their own rites, but that there was a Walloon "Church" previously to the reign of Edward VI (that is to say before 1547) is hardly compatible with what Martyr says in his letter of 15 Jan. 1549. Utenhove does not seem to have remained long at Canterbury, for towards the end of March or in the beginning of April 1549 he was at Brussels (see a Letter of Hooper in *Epistolae Tigurinae*, p. 36 sqq.) en route for Strassburg, where he purposed to use the warm summer-baths for the benefit of his health (*Epistolae Tigurinae*, p. 423). He left Strassburg again on 8 July 1549 (see *Epistolae Tig.*, p. 379, and a Letter of Henry Bullinger in this Volume, No. 8, § 1), and seems to have returned to Canterbury, by way of France, about the 3rd of September following (see Curio's Letter, No. 9), after having paid a visit to Cambridge (see Letter No. 8, address). But on the 26th of November following he was in London and seems to have resided there until at least 6 June 1553, as may be seen from his Letters to Calvin in the *Thesaurus Epistolicus Calvinianus* (Nos. 1313, 1317, 1399, 1416, 1447, 1478, 1749).

From 1544 to 1553 a great many Germans, Frenchmen, Flemings, Dutchmen, and even Italians had fled their respective native lands to escape the religious persecutions and found refuge in various parts of England, but chiefly in London, where the French and Walloons held religious meetings even in the Spring of 1549. Valerand Poulain in the dedication of his "Liturgia Sacra" to king Edward VI, dated 29 February 1551, states that the French Church in London had been founded by the French more than two years before that date. Françoys du Rivier, who had been formerly at work at Canterbury, was probably their first Minister, and he seems to have been succeeded by Claudius Colinæus, who resided in Nov. 1548 with Utenhove at Canterbury, and, in the latter part of 1549 accompanied him to London. Here Utenhove occupied himself more with assembling a congregation of Dutch

and yet I live in hopes because your advice will help them. 4. *I would write to them but for pressing business, as John à Lasco, whom duty caused me to follow to Cologne, is preparing for his return to Frisia. He salutes you and those saintly maidens and will*

and Low-German refugees. On 13 May 1550 John à Lasco arrived in London with the intention of establishing there a church for the Netherlanders (*Epist. Tigurinae*, p. 365). On the 29th of June following it was appointed, according to an annotation of Edward VI in his diary "that the Germans should have the Austin Friars for their church to have their service in, for avoiding of all sects of Anabaptists and such like" (Burn, *Foreign Protestant Refugees*, p. 186). At the request of à Lasco and Utenhove King Edward confirmed the foundation of a Dutch and Walloon Church by a charter dated 24 July 1550 which is still preserved in the Dutch Church. The King appointed two Ministers to the Dutch congregation, namely Martinus Micronius and Gualterus Delenus; à Lasco was their Superintendent, and Utenhove one of their Elders. Everything went well until the death of King Edward in July 1553 when Queen Mary ascended the throne and very soon ordered all the refugees to quit the country. About four hundred (among them Utenhove, à Lasco and Micronius) availed themselves of two Danish ships, lying in the Thames and about to return home, to leave, on 17 September, for Denmark, where King Christian III had introduced the reformation and where they hoped to receive protection. Their sea-voyage, their arrival and adventures in Norway and Denmark, their expulsion from the latter country, and their further wanderings on the continent have been narrated by Utenhove in: *Simplex et fidelis narratio de instituta ac demum dissipata Belgarum, aliorumque peregrinorum in Anglia, Ecclesia: et potissimum de susceptis postea illius nomine itineribus, quæque eis in illis evenerunt...Per Joannem Utenhovium...Basileæ, ex officina Joannis Oporini*, 1560, *Mense Martio*. [Of this work, which is rare, a copy is in the Cambridge University Library].

Many of the refugees settled at Emden in East-Frisia. Utenhove also arrived there on the 4th of December 1553 in company with à Lasco (see Letter No. 15). On 27th March 1554 he wrote from this place to Bullinger (see Pijper, *Jan Utenhove*, Append. pp. xiii—xv). On 9 March 1556 he was at Norden in East-Frisia, but in October of the same year he accompanied à Lasco to Poland, where many of the nobility had embraced Protestantism and had asked à Lasco to settle among them. Utenhove remained in Poland till about June 1559 (see *Thesaurus Epistolicus Calvinianus*, Letters Nos. 2407, 2599, 2652, 2924, 2959, 2962, 3002; also the Letters Nos. 18—36 in this volume). In 1557 he married there Anna De Grutere De Lanoy, who had been, like her husband, one of the fugitives from England to Denmark. After the death of Queen Mary and the accession of Queen Elizabeth, most of the Protestants who had left England in 1553 returned. Utenhove travelled from Poland by way of Frankfurt (see Letter No. 37) and Frisia to London, and on his arrival found there already a congregation of Walloons and Netherlanders, assembling sometimes in Christ Church, sometimes in Margaret's Church or elsewhere. He had brought with him (probably from Emden) the Charter of Edward VI, which however, Queen Elizabeth refused to confirm, though the use of the Church in Austin Friars was once more granted to the refugees. In spite of ill-health Utenhove (who was again appointed Elder of the Church) worked unceasingly for the good of the reformed religion and the community of refugees. He died in the autumn of 1565, leaving behind a widow and three children in straitened circumstances, who, three years later, lived in the "liberties of Christ's Church within Algate." (See Strype, *Annals of the Reformation*, IV., Append., p. 5).

A monograph on him was published by Fred. Pijper, under the title *Jan Utenhove* (Leiden, 1883). Consult also Van der Aa, *Biograph. Woordenboek;* John Strype's Works (Oxford, Clarendon Press, 1822; Index); *Thesaurus Epistolicus Calvinianus;* Zedler's *Univers. Lexicon:* the *Index to the publications of the Parker Society* (by Henry Gough); the works published by the Marnix-Vereeniging (Utrecht, 1873 &c.); Sym. Ruytinck, *Geschiedenissen der Nederduytsche Natie in Engelant;* the Catalogue of Corpus Christi College, Cambridge, for two letters (in Vol. CXIX, No. 97, 118), one dated Lond. 27 Jan. 1549, the other of the same month.

help you if he can be of any use to you. 5. *I do not offer my assistance as I am unable to do anything; still if you think that I could be of use to you or our maidens or any of your friends, command me.* 6. *May the Lord strengthen and comfort those maidens.* 7. *I hope that by their piety their parents will be likewise converted to the Lord.* 8. *As I do not know their names, nor think it safe to write to unknown persons, I prefer to ask you to encourage them and to tell them of the things that we discussed when you returned from Bonn and I from Cologne.* 9. *If, after your return, you wish to know what à Lasco has arranged with the Archbishop about the maidens, I will write to you.*

Venim*us* Colonia*m*, mi Vtenhoui, ut negotia hic[3] queda*m* 1 expediremus: ubi a*utem* colloqui co*n*tigisset cu*m* familiaribus do*mini* Valesij[4] audiuim*us* te cu*m* Nobilibus illis Virginib*us*[5] (seruis Jesu Christi) longe fidelissimis, Aquas esse profectu*m*: ut cu*m* parentib*us* colloquantur: quod ut bene uertat oro Deu*m* ęternu*m* Patrem Domini nostri Jesu Christj. Te uero hortor mi 2 Vtenhoui, vt eas moneas ne nimiu*m* heic tribua*n*t humanis co*n*silijs. Scio obediendu*m* esse parentib*us*, sed Deus primas requirit: qui solus pater est: no*n* admittens quemq*uam* cui co*n*tra suu*m* præceptu*m* obediatur. No*n* est obscuru*m* quo nos prima tabula uocet: quæ forma est, regula, et perpe*n*diculu*m* o*mn*is obedientiæ. Et sane oportet meminisse verbi Christi dicentis: qui no*n* reliq*ue*rit patrem, matrem[6] &c. Jure metuo optimis 3 virginib*us*, et i*n*teri*m* tame*n* bene spero cum et te habea*n*t qui co*n*silio ualeas: et alioqui co*n*fida*m*[6a] illu*m* qui cœpit i*n*

[3] MS. *illic*, but crossed out and *hic* written above it.

[4] Jacques de Bourgogne, Seigneur de Falais or Fellais-sur-Méhaigne and of Bredam or Brigdamme in Zealand, was born about 1505, and had the advantage of being the play- and school-fellow of the Emperor Charles V. At the age of fifteen his sympathies with the reformation induced his father to withdraw him from court and send him to the University of Louvain. He adhered, however, to the reformation, became acquainted with John à Lasco and Calvin (whose letters to him were published in 1744 at Amsterdam under the title: *Lettres de Jean Calvin à Jacques de Bourgogne...et à son épouse Yolande de Brederode*) and fled about 1544 to Cologne (see Letter No. 1, note 2). In 1546 he considered himself no longer safe there and went to Strassburg and Basle. There he drew up an "excuse" or "Apologia" to the Emperor in which he endeavoured to clear himself from accusations brought against him and to make a confession of his faith. This was first printed in French and in 1548 published in Latin. In 1549 he was at Geneva, where his relations with Calvin, Poulain and other reformers soon became so strained that he quitted the place and went to Berne, from whence he returned again to Strassburg, where he seems to have died; the date of his death is unknown. Cf. *Biographie Nat. de Belgique;* his correspondence with Calvin and others in the *Thesaurus Epist. Calvinianus;* Fred. Pijper, *Jan Utenhove.*

[5] The names of these ladies are not known; Hardenberg himself was not acquainted with them (see § 8). It is not unlikely that they were the same who, together with à Lasco, Utenhove and several other coreligionists left England for Denmark in 1553. (See above note 2). If so, one of them was afterwards married to Utenhove.

[6] Matth. xix. 29. [6a] Phil. i. 6.

illis: quod perficiet in diem dominj Jesu Christi. Scriberem ad illas exhortationem: sed præmunt me negotia eò quod Dominus Joannes a Lasco nunc reditum paret in Frisiam[7]: quem officij causa Coloniam prosecutus sum. Is et tibi et sanctissimis Christi virginibus precatur ęternam salutem. et offert operam suam: si qua in causa poterit uel tuæ Nobilitati uel cuiquam tuorum usuj esse. Meam operam non est cur offeram cum uideam me nihil posse. tamen si putabis me tibi uel virginibus nostris uel cuiquam alioqui tuorum gratificari posse oro ne quid rogetis sed imperetis omnia. Vtinam dignetur pijssimus Deus confirmare et confortare optimas puellas: ne is qui Heuam seduxit: quoquo modo animos illarum illaqueet: ualde periculosum est in tantis uersari periculis, ubi hinc imperium Magistratus: illinc pietas parentum obturbat: sed fortior est qui nobiscum quam qui in mundo est. Dominus conseruet nos omnes ad gloriam nominis sui.

Spero parentes etiam virginum sanctitate ad Deum conuersum iri. Id enim existimare malo quam ut nimium mihi de ipsarum constantia diffidam.

Neque nomina illarum sciebam neque putabam satis tutum fore vt ad ignotas scribam: quare ad te hec dare maluj, vt tu pro officio eas horteris: et eorum admoneas quæ in itinere colloquebamur cum tu Bonna ego Colonia redirem.

Bene vale vir ornatissime cum sanctissimis sororibus et alijs omnibus.

Si uoles post reditum tuum scire quid Dominus a Lasco egerit cum principe Electore[8] de causa virginum non grauabor ad te scribere. Nunc non uidetur consultum.

Coloniæ .9. Martij 1545. Tibi et tuis omnibus deuotissimus

Albertus Hardenbergus
Frisius Doctor.

[7] A Lasco was at this time Minister of the Reformed Church at Emden (see Letter No. 10, note 1). It appears from his letters to Hardenberg, dated from Osnabrück 18 March 1545 (Gerdes, *Scrinium*, II. 533 sq.; Kuyper, *A Lasco*, II. 589), to Pellicanus &c., dated from Worms 9 June 1545 (Gerdes, IV. 457; Kuyper, II. 590) and to Bucer, dated from Bonn, 23 June 1545 (Kuyper, II. 591 sq.) that he had been to Osnabrück, Worms, Cologne, Bonn &c. On 1 July of the same year he had returned to Emden (Gerdes, II. 543; Kuyper, II. 592).

[8] The Archbishop of Cologne.

Non potuj relegere, da veniam. 10

Addressed:

Ornatissimo viro: Nobilitate et vera virtute iuxta conspicuo Joannj Vtenhouio. Domino et fautorj suo meritissimo ad manus proprias: Aquisgranj. 11

3.

FRANCISCUS BOCCIUS[1], to [JOANNES] UTENHOVIUS[2].

Bonn, Saturday, 30 May [1545].

§ 1. *As our friend was going your way I do not wish him to arrive without any letter from me. For although I have nothing special to say, I always endeavour to bind myself closely to religious and learned men, that by their friendship I may, in these sorrowful times, be comforted and encouraged.* 2. *I have learned from others and observed myself your piety, learning and integrity and that of your friends.* 3. *Three years ago our friend Bartholomew Baten introduced me to your learned and devout relative Carl Utenhove and I am sorry that these disastrous times have interrupted our intercourse.* 4. *I am also acquainted with your brother Nicolas, though not so intimately; with them, with you and with all worthy men I wish to be on terms of friendship.* 5. *On my part I will strive to be worthy of you. All pious men should promote and strengthen peace and brotherly love among themselves, seeing that in these days not only our corruptible nature causes us to grow languid, but Satan distracts and alienates the minds of men in various ways.* 6. *May our heavenly Father have compassion upon His church and restore peace and concord to us.* 7. *From our country I hear nothing but the sighs and tears of our brethren.* 8. *Farewell.*

S. D. Cum istuc ad vos profecturus esset praeclare Domine, Amicus[3] iste noster, nolui eum sine literis meis venire. 1

[1] Of this writer no biographical account seems to exist. From his letter (§ 3) it would seem that he was a Belgian, and had resided at Ghent or Alost.

[2] See Letter No. 2, note 2.

[3] Perhaps Alb. Hardenberg, see Letter No. 2.

Q*uam*uis enim nihil haberem quod scriberem, tamen quandoquidem id mihi semper studio fuit, vt me pijs et doctis viris q*uam* arctissime coniungerem, quorum amicitia his luctuosissimis temporibus me consolari et erigere nonnihil possem, libentissime has literas tanq*uam* amicitiæ nostræ arrhabonem ad te misi, praesertim cum eas vltro a me efflagitando, dum præsens esses, verecundiam te interpellandi sustuleris, ac singulari beneuolentia sis testatus, q*uod* cupias inter nos esse amicitiam, quam equidem si auersarer, multis de causis ignauus et iners iudicari possim. Prædicata mihi a multis est et 2 partim etia*m* perspecta, mi Vtenhoui, tua tuorumque pietas, doctrina, et integritas, vt taceam ornamenta alia. Deductus 3 fui ante triennium a Bartholomeo Batto[4] nostro ad præclarum Dominu*m* Carolum Vtenhouium[5] cognatum tuum, cuius familiaritate propter singularem eius eruditionem, pietatem, atq*ue* humanitatem summam, dum essem in patria, satiari nunq*uam* potui, et vehementer mihi de tali amico gratulabar, quem etiamnum imprimis obseruo, q*uam*uis (quod magnopere doleo) horum temporu*m* iniuria literis initam amicitiam confirmare, et declarare ei studium meum non possum. Notus mihi etiam 4 est, sed non tam familiariter spectatæ inter nostros sapientiæ et probitatis vir, Nicolaus Vtenhouius[6], tuus frater. His vt genere ita virtutibus esse te proximum perspexisse mihi videor. Quemadmodum igitur his, bonisq*ue* omnibus ac pijs viris, ita tibi quoq*ue* cupio me esse q*uam* commendatissimum, atq*ue* oro ne tenuem q*uam*uis auerseris amicum. Ego vicissim omnibus 5 viribus conabor tibi fidem, candorem, et studium meum erga

[4] Barthol. Baten or Battus was born about 1515 at Alost in Belgium and died at Rostock in Mecklenburg 24 Jan. 1558. On his epitaph in the Church where he was buried it is stated that in order to escape the rigors of the Inquisition he fled first to Ghent where he resided ten years, and afterwards to Rostock (see *Biogr. Nat. de Belg.* s.v. *Baten* and Zedler's *Univ. Lex.*

[5] Carl Utenhove is presumed to have been the son of Nicolas Utenhove by his first wife (Agnes van der Varent), while John Utenhove (see Letter No. 2, note 2) was the son of the same Nicolas by his second wife (Elizabeth de Grutere). Carl and John Utenhove are, therefore, presumed to have been step-brothers (see Pijper, *Jan Utenhove*, Append., p. lxxiii sqq.; Van der Aa, *Biogr. Woordenboek*). The celebrated Carl Utenhove, the poet, seems to have been the son of this Carl.

[6] Nicolas Utenhove was a younger son of Nicolas Utenhove by his second wife Elizabeth de Grutere).

te comprobare, vt me non indignum, quem inter tuos numeres, comperias. Est sane hoc sæculo si vnq*uam* alias in id præcipuo studio incumbendum pijs omnibus, vt pax et fraterna charitas coalescat et confirmetur indies inter nos. Nam præterq*uam* q*uod* corruptæ naturæ vitio nimium in hac parte frigemus, et Timonica quadam ἀστοργία[7] mutua inter nos societate non vt decebat afficimur, obijcit præterea infinita scandala quotidie Diabolus, quibus animi non[8] solum[8] languescant magis, sed distrahantur etiam et alienentur, vt equidem non putem antehac vnq*uam* odijs, perfidia, malis suspicionibus, dissidijs, et insidijs ita fuisse conuulsa Ecclesiastica et politica, publica et priuata omnia, vt nunc sunt, ac omnino tempus nunc illud esse videtur, de quo prædixit nobis Dominus[9]: Quoniam abundabit iniquitas, refrigescet charitas multorum. Misereatur Ecclesiæ suæ Pater cœlestis, et sublatis scandalis 6 restituat nobis pacem et concordiam, accendat et inflammet corda nostra syncero amore, vt coniungamur et coalescamus in vnum corpus Christi, ad quod pro se quisq*ue* omnibus modis contendere debemus, et nihil omittere quod ad contrahendam et confirmandam inter nos amicitiam facere possit. Ex patria 7 nihil habemus, præterq*uam* suspiria et lachrymas fratrum nostrorum. Orandus est Deus vt aliquando ostendat gloriam et maiestatem Christi Domini nostri, et Ecclesiam suam liberet ab omnibus lupis et depr̨edatoribus. Bene vale in Domino mi 8 optime Vtenhoui, et me vt amicum et fratrem velis tibi esse in orationibus tuis commendatum. Bonnae tertio Calendas Junii.

Tuus ex animo Francisc*us* Boccius.

No address.

[7] So in MS. [8] Added in the margin. [9] Matth. xxiv. 12.

4.

CORNELIUS GUALTERUS[1] and GEORGIUS CASSANDER[2], to JOANNES UTENHOVIUS[2a].

Freiburg in the Breisgau, Thursday, 21 January 1546.

§ 1. *We wrote to you immediately after our arrival at Freiburg and greatly longed for an answer, which, however, we have not yet received. We trust that we have not offended you.* 2. *We chiefly wished to know something about your health and the affairs of yourself and other friends; if illness prevents you from writing pray ask Martinus [Micronius] to send us a few words as soon as possible.* 3. *For next month we are going to Basle, to remain there for some time. We shall perhaps go further on, and are not certain when we shall return to Strassburg.* 4. *As regards ourselves, Cornelius is quite well, but I fell ill last Christmas, and am still suffering, though I hope to get better when the weather improves.* 5. *Remember us to De Falais, his wife and those most pious ladies.* 6. *Also to John Hooper and other friends.* 7. *If you have any news pray tell us, especially about the discussion at Regensburg.* 8. *The son of a counsellor of Bonn, who is here at present, has learned by letter that there has been a riot at Neuss, some people wishing to adopt the reforms of the bishop, others rejecting them; hence a meeting has been arranged at Bonn; we do not know yet what has been done there.* 9. *But you will know all this and more perhaps than we do.*

Scripsimus ad te Vir ornatiss*ime* statim quàm hûc Fribur- 1

[1] Corn. Gualterius (or *Wouters*) was a canon of St Donatianus at Bruges, and the companion of Cassander in his studies and travels. He published: *Annototiones in Hegesippum de Bello Judaico*, Colon. 1559 and 1578, 8°, and died 22 Aug. 1582. See Van der Aa, *Biogr. Woordenboek;* Val. Andreas, *Bibl. Belg.*

[2] Geo. Casant (Cadzand), born in 1513 at or near Bruges, was one of the most learned and enlightened Catholics of his time. He is said to have taught Ancient History, Theology and Canonical Law at Bruges and at Ghent. He is especially known by his endeavours to effect a reconciliation between Protestantism and Roman Catholicism, in behalf of which he published: *De officio pii ac publicae tranquillitatis vere amantis viri in hoc dissidio religionis* (Bas. 1561, 8°); but the book found no favour with the Catholics and was also fiercely attacked by Calvin and Beza. An analysis of his works is given in Goethals, *Lectures relatives à l'histoire des sciences*, I. 56. See *Biographie Nat. de Belgique;* Herzog's *Real-Encykl. für Protest. Theol.; General Index to the publications of the Parker Society* (by Henry Gough); Fred. Pijper, *Jan Utenhove;* Assink Calkoen, *Specimen Geo. Cassandrii Vitae atque operum narrationem exhibens*, Amstel., 1859. [2a] See Letter No. 2, note 2.

gum venissemus. Vehementerq*ue* ad eas literas responderj nobis cupiuimus, quod tamen hactenus nequiuimus impetrare. Quid caussæ sit, non possumus suspicarj. Non enim putamus, vel contemptione nostrj, vel offensione aliqua nostra id esse factum. Nam et tua modestia satis nobis perspecta est, neq*ue* nos nobis conscij sumus aliquam vobis offensionis caussam dedisse. Quod sj tamen tale aliquid imprudentes admisimus, indicarj nobis petimus quo vel purgandj vel deprecandj detur occasio. Cur 2 aute*m* tantopere tuas literas expectauerimus, in caussa fuit pręcipuè quod per te de tua valetudine, ac statu rerum tuarum, atq*ue* item reliquorum amicorum, certiores fierj desyderabamus. quod te, vt vel nunc tandem fiat, etiam atq*ue* etiam obsecramus et obtestamur. quod sj tu vel valetudine quod absit, vel alio[3] quopiam negocio impediaris, quęso Martino[4] tuo hoc officij commenda, vt vel tribus verbis tuo nomine ad nos transcribat, idq*ue* primo quoq*ue* tempore. Sumus enim insequentj mense profec- 3 turj Basileam, ibiq*ue* ad tempus aliquod commoraturj, atq*ue* inde abiturj fortassis vltra, nec satis certum quando Argentinam reuersurj. Quare antequàm longius a vobis diuellamur, certj quippiam de vestro omniu*m* statu cognoscere vehementer optamus. Quod ad nos attinet D*ominus* Cornelius satis adhuc rectè valet, 4 me[5] vero sub natalem dominj corripuit morbus. quj me nondum prorsus deseruit. sed relictis quibusdam aculeis corpusculum hoc

[3] MS. *aliquo* altered into *alio*.

[4] Was probably Martinus Micronius (=De Cleyne, his real name), also called Mart. Flandrus, the intimate friend of John Utenhove. He was born at Ghent and became early acquainted with the reformed religion. He accompanied John Utenhove and De Falais into exile (see Letter No. 2, note 2). There is no evidence of his having been at Strassburg, where Utenhove stayed from Jan. 1546 to 1548, but he was at Basle in January 1548 and was there in possession of some of Utenhove's books, which he is presumed to have taken with him from Strassburg (see Pijper, *Jan Utenhove*, Append. p. vi). When John Hooper, after a long sojourn in Switzerland, returned with his wife and children to England, in 1549, he was accompanied by Micronius. In 1550 when King Edward VI granted the Church of the Austin Friars to the Protestant refugees, he appointed Micronius and Gualterus Delenus ministers to the Netherlanders. Micronius accompanied à Lasco and Utenhove when they left England for Denmark in 1553 (see Letter No. 2, note 2). On 20 May 1554 he was appointed minister of the Reformed Church at Norden in East Frisia, where he died 12 Sept. 1559 of the plague (see *Corp. Reformatorum*, Calvini *Opera*, XVIII. 44, note 6). Cf. Van der Aa, *Biograph. Woordenboek;* Fred. Pijper, *Jan Utenhove;* Henry Gough, *General Index to the publications of the Parker Society;* Sim. Ruytinck, *Geschiedenis der Nederd. Natie in Engelant; Thesaurus Epistolicus Calvinianus; Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, per Johannem Utenhovium.

[5] This paragraph shows that the Letter was written by Cassander.

suapte natura satis imbecille non parum infestat. Spero tamen de dej benignitate paulatim vires redituras, presertim mitescente coelo. Vale.

Quęso te, D*omino* Falesio[6] viro eximio eiusq*ue* fidissimę vxori[7], tum sanctissimis illis domicellis[7a] quando oportunum tibj fuerit, nos quàm officiosissimè co*m*mendato. Item d*omi*no Joannj Anglo[8] ac reliquis amicis de quorum tamen o*m*nium valetudine quàm primu*m* per te certiores fierj cupimus. Si quid preterea noui sit memoratu dignum nobis co*m*municato. Imprimis[9] nu*m*quid acceperitis de colloq*uio* Ratisbone*n*sj[10]. Est hîc Bonnensis quidam Consulis filius quj per literas accepit Nouesij tumultuatum esse, alijs reformationem episcopj[11] amplectj volentibus, repugnantibus alijs, qua de re Bonnæ co*n*uentum indictum, quid ibj actu*m* no*n*dum co*n*stat. sed quid ego in mare aquam. no*n* dubito quin

[6] See Letter No. 2, note 4.

[7] Yolande de Brederode; see *Biogr. Nat. de Belgique*, art. Bourgogne (Jacques de).

[7a] See Letter No. 2.

[8] John Hoper or Hooper, bishop and martyr, was a native of Somersetshire and born about 1495. He was educated at Merton College, Oxford, and after taking his degree of B.A. in 1518 joined the order of Cistercian monks at Gloucester. Subsequently his attention was directed to the writings of Zwingli (*Epistolae Tigurinae*, p. 21) and he became a zealous advocate of the principles of the Reformation. Being warned of the danger to which his opinions exposed him he made his escape to France in 1539. He returned to England shortly afterwards, but again made his escape first to Ireland, and thence by way of France to Switzerland, where he became acquainted with the chief reformers and married Anna de Tserclas probably in 1546. He settled at Zurich till March 1549 when he returned to England. In 1550 he was presented to the bishopric of Gloucester and in 1552 to the bishopric of Worcester. On the accession of Mary in the following year he was immediately arrested and sent to the Fleet and, after eighteen months' imprisonment, he was on 29 January 1555 condemned to death and burnt on February 9th following. See *Index to the publications of the Parker Society* (by Henry Gough); *Thesaurus Epistolicus Calvinianus;* Anth. a Wood, *Athenae Oxonienses*, I. 222; *Encyclop. Brit.;* Herzog's *Real-Encykl. der Protest. Theol.*

[9] A colloquium was held at Ratisbon in April 1541 at which the articles of belief, usually called the "Regensburg Interim" were discussed. But there is, probably, here reference to the colloquium of which John Hooper speaks in his Letter from Strassburg to Henry Bullinger (which bears no further date than Jan. 27, but which the translators of the Parker Society assign to the year 1546), in which he says that "the conference at Ratisbon, as far as he understands by a letter from master Bucer, is suspended" (*Epistolae Tigurinae*, p. 23; *Original Letters*, p. 37).

[10] Imprimis—Ratisbonensj. added in the margin.

[11] Hermann von Wied, archbishop of Cologne. In 1540 Mart. Bucer had persuaded him to adopt the reformation. But the measures of reform which he wished to introduce into his diocese were opposed by the Clergy and University of Cologne. After various fruitless efforts to win him back, Pope Paul III, finding him incorrigible, deposed him 16 April 1546, and on 7 July following appointed Adolph of Schauenburg as his successor. Hermann abdicated 25 February 1547 and died 15 August 1552 at Bivern (see *L'Art de vérifier les Dates*, III. 280).

vos certiora et plura habeatis, nos tamen hæc de nostra paupertate vobiscu*m* co*mmun*icare voluimus. Iteru*m* vale.

Friburgj Brisgoię XII K*alend.* Februarias [MD]XLVI. 10
Tuj ad queuis obsequia paratiss*imi* Corn. Gualt. et
G. Cassander.

Addressed: 11

Ornatiss*imo* Viro
D*omino* Joannj Vtenhouio
Argentinæ.

Endorsed:

Georgius Cassander.

5.

PETRUS MARTYR [VERMIGLI][1], to JOHANNES UTHOVIUS[2].

Oxford, Friday, 21 September 1548.

§ 1. *Being able to avail myself of a trusty messenger, I will not only tell you about my affairs but also repay with heartfelt thanks the three French crowns which you lent me.* 2. *Oxford is still free from the plague, and my whole family are in good health, which I hope will also be the case with you. Tell me how you are and whether the money has reached you.* 3. *At your request I have written a warm letter to Dr (John) Ponet.* 4. *Julius (Terentianus) would gladly write to you, but his arm does not allow him; we fear that it has been badly set, and that it will be necessary to torture him once more, to set it right. He is, however, of good cheer and does not forget his friends, but asks me to salute you.* 5. *My wife too salutes you, and we bid you and all believers with you farewell. Write to us from time to time how your affairs are going on.*

S. D. Quando certj nu*n*tij oblata est occasio, et quomodo ı res nostrę habeant significare, et pecuniolam a te mutuo acceptam[3]

[1] Petrus Martyr Vermigli, usually called by his two Christian names, was born at Florence, 8 Sept. 1500, and embraced monastic life in 1516. After a while he became abbat of Spoleto and about 1539 prior of the monastery of St Peter *ad aram* at Naples. Here he became acquainted with the reformers John Valdes and Bernardino Ochino, and though he, as yet, adhered to Rome, he endeavoured to reform the school and church of his convent. In 1541 he was elected prior of San-Frediano at Lucca. Here he identified himself with the reformation and having attracted the attention of the newly established Inquisition, he fled by way of Zurich and Basle to Strassburg, where he was appointed Professor of Theology and married Kath. Dampmartin. In 1547 he accepted Archbishop Cranmer's invitation to come to England and assist him in reforming the Church. He resided for some time at Lambeth, but in 1548 was appointed Professor of Divinity at Oxford, and worked there with great zeal under depressing influences. In 1552 he was invited to return to Strassburg, but declined as he was taking a part in the revision of the laws of the English church (*Epp. Tigur.* p. 330). On the accession of Mary, however, he retired to Strassburg arriving there 29 October 1553 (*ibid.* p. 332). Here he had to struggle with many difficulties concerning various points of doctrine and in 1556 accepted an invitation to Zurich (see Letter No. 17 § 5), where he married his second wife Katharine Merenda, his first wife having died at Oxford in 1553. In 1561 he was present at the Colloquium at Poissy and soon after his return to Zurich died there on 12 November 1562. See Jos. Simler, *Oratio de vita et obitu D. Petri Martyris*, Zurich, 1563 (reprinted in Gerdes' *Scrinium Antiquarium.* tom. 3); Schlosser, *Leben des Theodor Beza und des P. M. Vermigli*, Heidelb., 1807; *Index* (by Henry Gough) *to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus;* Herzog's *Real-Encykl. der Protest. Theologie;* Anth. à Wood, *Athenae Oxon.*, I. 326 sqq., and his *History and Antiq. of the University of Oxford* (*Annals*), under the years 1548 and 1549.

[2] See Letter No. 2, note 2.

[3] See Letter No. 7, § 2.

reddere iudicauj opportunu*m*. Accipies itaq*ue* ab hoc bono uiro tres gallicos coronatos, cu*m* probatj aurj tu*m* iustj ponderis, sed unà curare debueram ut gratias tibj cumulatissimas agere*m*, sed quia su*m* i*n* scribendis litteris, nec minus i*n* cęteris rebus (ut loquit*ur* Horatius[4]) rusticus, anormis et crassę ut aiu*n*t mineruę, sup*er*sedeo, ne gratias quas animo tibj ago, iucu*n*das, candidas, et i*n*gentes, cu*m* tentauero sermone declarare, illas a me habeas, i*n*suaues, obscuras et paruas, qua*m*obre*m* eris contentus no*n* q*ui*dem his litteris eas cognoscere, sed i*n* animj mej tabulis quoties uisu*m* fuerit legere, ubi illas uidebis quales tibj a me deberj nu*nquam* obliuiscar. Hoc n*ost*rum oppidu*m* adhuc i*m*- 2 mune est a peste, quare deo fauente cu*m* tota familia belle habeo, uobis quoq*ue* paria co*n*cedj et cupere*m*, et libentissime cognoscere*m*. Ideo si nos amas rescribere no*n* intermittes, et de uestra o*mn*ium ualetudine significabis, et de pecunia recepta certiores facies. Ad d*ominum* doctore*m* Ponetu*m*[5] utj a me petieras litteras 3 dedj, nec sane frigidas, quare uelim ut cu*m* eu*m* interdu*m* uideris, meo nomine salutes. Julius[6] ad te scribendj satis est cupidus, sed 4 brachio i*n*uito ej no*n* licuit. Satis ueremur, ossa n*on* fuisse illj bene ad cubitu*m* aptata, no*n enim* co*n*ualuit, et forsan opus fuerit, denuo illu*m* torquerj. nimiru*m* quo ad, suo loco reponan*tur* luxata. No*n* tame*n* adeo propterea frangit*ur* animo, u*e*l p*er*turbat*ur* mente, ut amico*rum* obliuiscat*ur*, sed plurima*m* salute*m* uoluit ut suo nomine t*ibi* impartire*m*. Q*uo*d id*e*m ut facere*m* uxor[7] 5 iussit. In su*m*ma te omnesq*ue* sanctos quos tecu*m* habes optamus i*n* domino beneualere. Nil uero gratius aut iucu*n*dius

[4] Serm. II. 2. 3.

[5] Dr John Ponet, or Poynet was, at the time that this letter was written, a canon in the church of Canterbury. He became afterwards (1550) bishop of Rochester, and in 1551 bishop of Winchester. On the accession of Queen Mary he is said to have taken a part in Wyat's rebellion, on the suppression whereof he fled this kingdom and retired to Strassburg, where he died 11 April 1556. See Cooper's *Athenae Cantabrigienses*, I. 155, 547: Wood's *Athenae Oxonienses*, I. 327, note.

[6] Julius Terentianus (Giulio Terenziano), an Italian, who left his native country with Peter Martyr and accompanied him into England. A letter of his (dated from Strassburg, 20 November 1553), on the religious affairs of England after the death of King Edward VI, is printed in J. C. Fueslin's *Epistolae ab Ecclesiae Helveticae Reformatoribus vel ad eos scriptae* (Tiguri, 1742), p. 304. The Letter is written to "Joannes", who is supposed to be Joannes Utenhove, but in the *Epistolae Tigurinae*, p. 242, it is said to be written to Joh. Ab Ulmis; see below Letter No. 13, § 5.

[7] Kath. Dampmartin; see above note 1.

facere nobis *om*nibus poteris q*uam* ut subinde scribas quo pacto res uestrę habeant. Oxonij .21. septembris. 1548.

Tuus ex a*nim*o

Petrus Martyr.

Addressed: 6

Nobilj ac Pio Viro D*omi*no Joha*n*nj Vth-[ouio] amico chariss*im*o
Cantuarię in Ędibus R*eucrendissi*mi.

6.

[MARTINUS BUCERUS][1], to BAPTISTA "AULICUS"[2].

[Strassburg], Tuesday, 15 January 1549.

§ 1. *May the Lord Jesus render this year and all time years of grace and mercy to you and your congregation.* 2. *You kindly congratulate us on our wonderful escape; pray God that He may further deliver us for the glorification of His name, for those who profess to be able to prophesy say that what threatened us at that time, has only been deferred.* 3. *I congratulate you on assembling a community.* 4. *I expect every moment to experience that the earth is the Lord's in other places as well as in Strassburg, though I should prefer to be called away to heaven.* 5. *During several months past I have written many times to Peter Martyr, but received no reply. Pray try to obtain an answer from him and John à Lasco.* 6. *We are much the same as we were, though it is to be feared that soon all will change for the worse.* 7. *Would that we might soon hear that the foundations of the kingdom of Christ were safely and firmly laid in your place. May the Lord also grant a period of external peace for this work.* 8. *Salute all the children of God in your place.*

D*omi*nus Jesus vn*i*cus temp*oru*m omniu*m* et cordiu*m* modera- 1
tor, efficiat tibi, totiq*ue* qua*m* excitas istic[3], Ecclesiæ, a*n*num hu*n*c

[1] See Letter No. 1, note 1.

[2] Efforts have been made to find out whom Bucer addressed by this name, but in vain.

[3] This place cannot be identified unless it appears who "Baptista" was. As Bucer speaks of "insula" in § 7, "Baptista" probably resided at Canterbury or London, where congregations of refugees were being collected about this time.

vertente*m*, et omne æuum, a*n*num gratiæ et benignitatis diuinę. Pie facis, vir vere nobilis et frater charissi*me* quod gratularis 2 nob*is*, illa*m* sane admirandam liberatione*m*[4], et oras Do*minum*, vt nos porro liberet nomini suo sanctificando. In hoc *enim* tempus aiu*nt*, qui volu*nt* videri posse de his rebus diuinare, dilatu*m*, quod tum impendebat. Do*mi*nus viderit qui nos sibi magno emit, et hoc modo largiat*ur*, vt ipsu*m* glorificem*us*, et vita et morte. Gratulor tibi pietate*m* ista*m*, atq*ue* etia*m* Dei 3 fauorem, q*uod* Ecclesia*m* Do*mi*no colligis. Aliud certe no*n* possu*nt*, qui su*nt* vera Christi membra. Conatu*m* vestru*m* quoq*ue* com*m*endabo libent*er* vbi, vbi possum.

Equid*em* in horas exspecto, nisi Do*mi*nus ingenti inter- 4 cedat miraculo, ut exp*er*iar, etia*m* alibi, Do*mi*ni esse terram[5], quamq*uam* malim relicta omni terra, in mansiones euocari domus paternæ[6]. quam duru*m* tum foret ia*m* sentio, et horreo, agere ext*ra* coetu*m* Christi. Sicut *enim* plane coelesti iucunditate et securitate fruu*ntur* f*ratr*es coniu*n*cti in Do*mi*no, ita maximis et p*er*iculis exponu*ntur*, et mœrorib*us* affligu*ntur*, qui a se distracti peregrinari cogu*ntur* in tentorijs Kedar[7]. Supr*a* 5 modu*m* me angit, q*uod* nihil a Do*mino* Petro Mart*yre*, iam a multis mensib*us*. Ego toties scribo illi, nec quicq*uam* refertur ab illo. Te p*er* Dom*inum* rogo, ut si vlla ratione possis, ab ipso, et Clariss*imo* viro Do*mino* Io*anne* a Lasco impetres aliquid responsi, officioseq*ue* eos meis verbis salutes, siue literis, siue cora*m* eos conuenias. Sumus nos extera facie, vti eram*us*, veru*m* 6 sic est affectu*m* corpus, in p*ræ*cipuis membris, ut valde metuendu*m* sit, ne breui, et subito in miserima*m* forma*m*, facies ista mutet*ur*. Do*mi*nus aut*em* noster potens est etia*m* mortuos viuificare[8], et quæ no*n* su*nt*, exhibere in magnificentia sua. abolitis rebus, quæ solæ existere videbant*ur*.

[4] Bucer refers no doubt to his escape from Augsburg, whither he had gone in February 1548, at the request of the Elector Joachim II, margrave of Brandenburg, who desired his advice and support in the adoption of the Interim. Bucer refused and narrowly escaped being imprisoned by the emperor. He returned to Strassburg. But this town being forced (26 May 1548) by the emperor to adopt the Interim, Bucer was suspended on 1 March 1549. On 5 April of the same year he and Paul Fagius quitted Strassburg, having both received an invitation to England from Thomas Craumer, the Archbishop of Canterbury (see Letter No. 1, note 1; Herzog's *Real-Encykl.;* Haag, *La France Protest.* &c.).

[5] Exod. ix. 29. [6] John xiv. 2. [7] Ps. cxx. 5. [8] Rom. iv. 17.

Vtinam liceat audire breui, regni Christi fundamenta istic[3] esse tute et solide collocata, ut cu*m* doctrinæ puritate et claritate, disciplinæ quoq*ue* Christi vigor, et firmitas obtinere possit. Et quia ad hanc re*m* alta pace opus est, qua*m* ideo Christi vates sem*per* *pro*mittu*nt*, vbi de populi Dei restitutione loquun*tur* et *præ*dicant, oro D*ominu*m, vt externa quoq*ue* pace vos donet. Quanti *enim* *pe*riculi sit, istum Antich*ristum* (qui q*uam* certe no*n* sit contemnendus hostis, in nob*is* videtis) habere et intra fines insulæ et extra hostes et tales. At, Rex noster et pacificator æterne Jesu Christe, respice tuos, et pacifica, para et firma caulas istas gregi tuo, vt feliciter pastus, vbere*m* quoq*ue* fructu*m* ferat gloriæ tuæ. 7

In eo opto te felicissi*me* valere. 15 Januarij 1549.

T T
T

Salutes officiose omnes
mihi notos istic filios
et filias Dei. 8

Addressed:

Clarissimo genere pietate et eruditione
Viro D*omino* Baptist*ae*
Aulico amico. 9

7.

PETRUS MARTYR [VERMIGLI][1], to JOHANNES UTENHOVIUS[2].

Oxford, Tuesday, 15 January 1549.

§ 1. *I received your letter only yesterday, otherwise I should have answered it sooner.* 2. *Be not surprised that I thanked you for the loan, as I considered it my duty to be mindful of a benefit received.* 3. *As regards Valerandus, whom you recommend to me, I will do my best, but can promise nothing certain, not seeing any opening for him just now at Oxford. As, however, the Chancellor of this University will shortly be with us, I will confer with him and tell you the result. I have written to Valerandus to the same effect; please forward my letter to him, unless he be with you.* 4. *I will comply with your request and write about our religious affairs as soon as I hear anything certain. I know that hitherto nothing has been settled, but those who are able to judge bid us be hopeful.* 5. *Archbishop (Cranmer) fights strenuously and with the approval of all good men.* 6. *I rejoice greatly to hear that you have a house to preach in, and that the faithful now and then meet. May the Lord increase their number.* 7. *Salute our brethren: especially Franciscus (Riverius), who has recovered, I hope, from his illness.* 8. *Salute also (   ) Valvich and his wife in my name and that of my wife;* 9. *she incloses a letter for Valerandus and together with our friend Julius (Terentianus) salutes you and Franciscus (Riverius).*

S. D. Litteras tuas uir optime sero admodu*m* accepj nimiru*m* 14. ianuarij, quare ne queso expostules q*u*od ad te rescribere tam diu distulerim, citius id sane fecissem sj prius litterę fuissent redditę. Neq*ue* debes mirarj me *tibi* ut debuj gra*tias* egisse p*ro* pecunia mutuo accepta[3], quia id mej fuit officij, ut no*n* essem beneficij acceptj i*m*memor. detestatur ubiq*ue* scriptura i*n*gratos, et q*u*od i*n* aliis q*u*isq*ue* pioru*m* hominu*m* no*n* libenter uidet, ne ip*s*e ide*m* faciat su*m*mopere cauere debet. De Valerando[4] que*m* mihi co*m*mendas ope*r*am dabo ne frustra

[1] See Letter No. 5, note 1. [2] See Letter No. 2, note 2. [3] See Letter No. 5, § 1.

[4] Valérand Poulain fled from Lille when Charles V commenced his religious persecutions in the Netherlands (1544). He was minister of a small community of Walloons at Strassburg in 1547. Very soon afterwards several of the chief reformers: Jacques de Bourgogne, Calvin (his tutor), Bucer, Myconius, Utenhove, &c. became dissatisfied with his conduct, and being obliged to quit Strassburg in 1548 he came with other refugees to London. A reconciliation, however, took place with some of them, and from the above Letter we see that Utenhove recommended Poulain to Peter Martyr. It does not appear that the latter was able to do anything for Poulain. But in 1551 he was appointed minister and super-

id fecisse uidearis, uer*um* nil certj pollicerj possum, n*am* i*n* presentia Oxonię nullas co*n*ditiones uideo. Cu*m* tamen propediem futurus sit ap*ud* nos huius Academię cancellarius[5] negociu*m* cu*m* illo q*uan*ta cu*m* dilige*n*tia potero conferam, et q*uid* effecerim significabo q*uod* fere ide*m* scripsi ad eundem Valerandu*m*, rogo a*utem*, ut litteras ad eum pe*r*ferrj cures nisi forte sit ap*ud* te. Q*uo*d oras ut d*e* rebus q*uan*tum ego arbitror pe*r*tine*n*tibus ad religionem scriba*m* quomodo habeant, cu*m* aliq*uid* certj audiuero libe*n*tissime faciam. Adhuc nil scio esse definitum, sed o*m*nes q*ui* rem p*r*opius ualent agnoscere iubent ut bono simus animo, spemq*ue* faciunt rem q*uam* optime successura*m*, det dominus ut id et cito et pacate co*n*tingat. R*euerend*iss*imus* noster et strenue et maxima cu*m* laude bono*rum* pugnat. Q*uo*d a*utem* uos et co*n*ciones intra parietes habeatis, et *con*uentus pio*rum* q*uando*q*ue* sint no*n* possum non ueheme*n*ter gaudere. Faxit Deus ut isto*rum* bono*rum* uideamus q*uando*q*ue* iustas accessiones. Neq*ue* dubito diabolu*m* i*n*uidere istis initiis. uer*um* cu*m* tu i*n* hac militia sis ia*m* ueteranus, i*m*petrabis tua fide, et sollicita cura ne de ouibus e*piscop*i[5a] uictor triu*m*phet. nil difficilius i*n* mu*n*do esse uideo q*uam* ecclesiam fundare. lapides frequenter su*n*t rudes et admodu*m* i*m*politj, unde nisi sp*iritu* uerbo et sa*n*ctę uitę exemplis reddant*ur* planj et leues no*n* possunt facile simul coalescer*e*. Det dominus ut i*n*ter nos recte plantet*ur* uinea quę[6] fructu*m* d*e*mu*m* p*ro*ducat et hominibus et deo suauem. Fratres meo nomine salutes potissimu*m* fra*n*ciscu*m*[7] que*m* ut doluj ęgrotasse ita iam mihi

intendent to a colony of Flemish weavers whom (Edward Seymour) Duke of Somerset had gathered at Glastonbury (see J. S. Burn, *Hist. of the Foreign Protest. Refugees in England*, p. 90 sqq.). When Queen Mary succeeded Edward VI, Poulain went to Frankfurt and was there appointed Minister of the Protestant Church. See *Thesaurus Epistolicus Calvinianus*; Henry Gough, *General Index to the publications of the Parker Society*.

[5] According to *The Honours Register of the University of Oxford* (Oxford, 1883), Richard Coxe, Dean of Christ Church (afterwards Bishop of Ely) was Chancellor from 1547 to 1552.

[5a] 1 Pet. ii. 25.

[6] MS. *suauem* after *quę*, but crossed out.

[7] Gerdes (*Scrinium Antiquarium*, III, IV, p. 666) thinks that Franciscus Dryander is meant. This would not be impossible, as Utenhove and Dryander arrived together in England in the summer of 1548. But already in September of that year Dryander seems to have been at Cambridge, as is clear from a Letter to him by John à Lasco, dated 21 September 1548 (see A. Kuyper, *Joannis a Lasco Opera*, II. 620). And on 25 March 1549 he writes to Henry Bullinger that, after a good deal of trouble, he had settled in the Univer-

persuadeo conualuisse. Deinde etiam Dominum Ualuich[8] et 8
nomine meo et nomine uxoris meę saluere iubeas nec minus
uxorem eius. Oratque mea ut suas litteras meis coniunctas 9
reddendas cures ualerando[4], et plurimum te salutat atque franciscum[7], quod idem facit et noster Julius[9]. Oxonij ·15· Januarij
1549.

Tuus ex animo

Petrus Martyr.

Addressed: 10

Nobilj Viro Domino Johannj Vtenhouio amico clarissimo
Cantuarię.

sity there as a teacher of Greek (*Epistolae Tigurinae*, p. 230). In April following he was at Lambeth with Peter Martyr. In June he is again at Cambridge. But on 5 November he left England for Basle, from whence he wrote to Henry Bullinger on 3 December following, saying that he had left his family at Cambridge, whither he expected to return the following spring. It is not known whether he ever returned to Cambridge, but he was at Strassburg on 12 March 1551, 2 May, and 3 October, 1552, and died there the following December (see *Epistolae Tigurinae*, p. 230—235, 306, 349, 353 sq.); consult also *Thesaurus Epistolicus Calvinianus;* Zedler; Fred. Pijper, *Jan Utenhove*, passim. There is therefore no trace of Dryander having been at Canterbury. It is more likely that Martyr referred to Franciscus Martoret Rivius, Riverius (=François Martoret du Rivier), a former monk and afterwards minister of a reformed church at St Blaise and Moudon, who seems to have been the first minister of the Walloon refugees settled at Canterbury. King Edward VI appointed him in 1550 one of the ministers of the Walloon Church at London. At the accession of Queen Mary, when many of the foreign protestants quitted England, he remained behind for the consolation of those who were unable to leave London (see *Narratio de instituta ac demum dissipata Belgarum ... in Anglia Ecclesia* per Joan. Utenhovium, p. 22). Soon afterwards, however, he was selected as minister of a French congregation at Wesel and Frankfurt. See Pijper, *Jan Utenhove* (passim); Ruytinck, *Geschied. der Nederd. Gemeynten in Engelant*, p. 15; J. S. Burn, *Protestant Refugees*, p. 34; Herminjard, *Correspondance des Réformateurs*, II. 454 (n. 25), III. 215, IV. 92. 93. 197, V. 171. 277. 305. 306.

[8] Valwich and John Utenhove lived together at Canterbury according to the latter's own Letter (dated 20 Nov. 1548) to Paulus Fagius (see Fred. Pijper, *Jan Utenhove*, App. p. VIII). Fred. Pijper (l. c., p. 94) speaks of him as *Sir* Valwich, and identifies him with the nobleman who entrusted Utenhove with the education of his son (Letter of Utenhove to Calvin, dated 26 Nov. 1549, in *Thesaurus Epistolicus Calvinianus*, XIII. 461). Circumstances, as far as we know them, hardly favour such an identification. An Andreas Valwich or Valwick is mentioned in a later Letter and described as being well known to Utenhove, but there is no means of saying whether the two are identical.

[9] See Letter No. 5, note 6.

8.

HENRICUS BULLINGERUS[1], to [JOHANNES UTENHOVIUS][2].

Zurich, Saturday, 31 August 1549.

§ 1. *Your letter, dated from Strassburg, 7 July, gave me great pleasure.* 2. *As there are many of Bucer's works I could not send them such a long way in a parcel.* 3. *His commentary on the four Evangelists, published in 1530 (at Marburg), contains the disputation which you desire to have copied. If you have no access to the book I will have it copied for you.* 4. *(John) Burcher, whom I would always help, has asked nothing of me.* 5. *My agreement with Calvin on the subject of the Sacrament I have forwarded in writing to John Hooper, on condition that he would communicate it also to you. The people of Bern have not yet told us what they intend to do.* 6. *We are in the same condition as when you were here.* 7. *The people of Zurich and Bern adhere to their plan;* 8. *those of Basle, Schaffhausen &c. have joined the French league.* 9. *I write at greater length to Hooper.* 10. *(Rodolph) Gualther and (Theodore) Bibliander salute you.*

S. D. Magna cu*m* uoluptate legi l*itt*eras tuas uir præstantiss*ime* Argentinæ 7 Julij[3] datas. Buceri scripta quonia*m* satis multa su*n*t non potui inuoluta tanto itineri co*m*mittere. Scis tabelliones abhorrere à libellis et sarcinulis literarum. Si nancisci

[1] Heinrich Bullinger was born 18 July 1504 at Bremgarten near Zurich. He studied at Emmerich and Cologne, where he read some of Luther's works. In 1523 he became acquainted with Zwingli, heard him for a long time in 1527 at Zurich and accompanied him in 1528 to the great conference at Bern. He was made pastor at Bremgarten in 1529 and married Anna Adlischweiler, a former nun. In 1531 he fled, in consequence of the victory of the Catholics at Kappel (31 October), to Zurich, where he was soon afterwards (9 December) appointed minister of the principal church. He died there 17 September 1575. See Herzog's *Real-Encykl.* (where a list of biographies is given); Henry Gough, *General Index to the publications of the Parker Society;* Brockhaus' *Conversations-Lexicon;* Zedler's *Universal-Lexicon; Thesaurus Epistolicus Calvinianus;* A. L. Herminjard, *Correspondance des Réformateurs,* tom. III, IV, V, VI, VII; Fred. Pijper, *Jan Utenhove.*

[2] See Letter No. 2, note 2.

[3] See *Epistolae Tigurinae* (Parker Society), p. 379 (Epist. 269), where the Letter is printed in full.

posses æditionem[4] eius in IIIJ euangelistas editam anno Domini 1530 inuenires ipse totam quam cupis descriptam disputationem[5]. Si uero non dabitur copia libri, alias curabo ut descripta habeas: iam profecto non potui à tabellione impetrare. Addebat se cum periculo uitæ huiusmodi libellos portaturum. Burcherus[6] nihil à 4 me postulauit. Nam operam meam illi non negabo nulla in re. Consensionem[7] meam et Domini Caluini in re sacramentaria in 5 certam formam conscriptam, misi Domino Hoppero[8] at ea conditione ut et tibi communicet. Bernenses nondum responderunt certò quid facturi sint. Nos fortassis uulgabimus[9]. Nam non putamus uel Bernenses uel alios uiros bonos quicquam in ueritate tam clara damnaturos. Ac plurimi referet etiam alias nationes nouisse nobis conuenire per omnia. Nos hic pergimus nostro 6 more in ecclesia et republica sicuti progredientes uidebas cum hic apud nos esses. Deus gratiam suam nobis concedat ut in uero et bono perseueremus in finem usque. Tigurini et Bernates 7 perseuerant in suo proposito. Basilienses Schaffhusiani et Rheti 8 amplexi sunt foedus illud Gallicum[10], unà cum alijs quibusdam. Ego meliora his opto, quam recepturi uideantur. Ora dominum pro nobis ut semper nos dirigat Spiritu suo. Plura ad Dominum 9 Hopperum[8], quem scio tibi nihil negaturum. Vale iterum atque iterum uir præstantissime et æternum in domino colende frater.

[4] Mart. Buceri *Enarrationes in quatuor Evangelia*, Marpurgi, 1530. New editions were published at Basle in 1536 and at Paris in 1553.

[5] He refers to the disputation held at Bern in 1528, of which Bucerus gives an acconnt in his dedication to the Magistrates and Ministers of the Reformed Church of Bern prefixed to his "Enarratio in Johannem"; see Dan. Gerdes, *Hist. Evangelii renovati*, II. 351.

[6] John Burcher was the commercial agent of an English merchant Richard Hills, who was intimately acquainted with Archbishop Cranmer. Burcher (whom we find residing at Strassburg from 1546 to 1554) stood in regular correspondence with Heinrich Bullinger and rendered great services to many of the early reformers by the delivery of their mutual letters. In 1557 and 1558 he was in Poland on business, at the same time as John à Lasco and John Utenhove. See Henry Gough, *General Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus.*

[7] This *consensio*, which came about in May 1549, is known as *Consensus Tigurinus;* cf. Herzog's *Real-Encykl.*, under the articles *Bullinger*, *Calvinus* and *Abendmahlsstreitigkeiten* (in first edition). See also Calvini *Opera*, tom. XIII, col. 287, notes 1 and 2 to Letter 1197; *ibid.* col. 319 sqq.; *Epistolae Tigurinae*, p. 379. The text is printed by H. A. Niemeyer, *Collectio Confessionum* (Lipsiae, 1840), p. 191 sqq.

[8] See Letter No. 4, note 8.

[9] According to Herzog (new ed. II. p. 789) it was not printed before 1551.

[10] See the next Letter, § 5.

Tiguri ultima Augusti Anno 1549. Salutant te Domini Gual- 10
therus[11], Bibliander[12] etc.

H. Bullingerus

tuus ex animo.

Non relegi: ita festinaui.

Addressed: 11

Clarissimo uiro Domino Joannj
Vtenhouio Gandauo,
iam in Anglia agentj
domino et fratri suo
obseruandissimo
Cantabrigiæ.

[11] Rodolphus Gualtherus was born at Zurich 2 October 1518. He studied at Capelle under Heinrich Bullinger and Joh. Liberianus and afterwards resided for a long time in Bullinger's house at Zurich. He made the acquaintance of Melanchthon, Bucer, Sturmius, Cruciger &c. At the age of 23 he was appointed Pastor of the Church of St Peter at Zurich. In 1537 he accompanied Nicolas Partridge of Lenham, Kent, on his return to England from Zurich (*Original Letters relative to the English reformation*, Parker Society, p. 124). He married a daughter of Zwinglius and after her death a daughter of Ambrose Blaurer. He died in 1586. See Zedler's *Universal-Lexicon; Thesaurus Epistolicus Calvinianus;* Henry Gough, *General Index to the publications of the Parker Society.*

[12] Theodore Bibliander (Buchmann) was born at Bischofzell in Thurgau at the commencement of the sixteenth century. He acted first as assistant to Oswald Myconius, who stood at the head of a school at Zurich, but after Zwingli's death was elected Professor of Theology. He died 26 November 1564. See Herzog's *Real-Encykl.;* Henry Gough, *General Index to the publications of the Parker Society.*

9.

CŒLIUS SECUNDUS CURIO[1], to JOANNES UTENHOVIUS[2].

Basel, Tuesday, 3 September 1549.

§ 1. *What you write to me about the calamities of the Seigneurs De Falais and the people of Strassburg, has greatly grieved me.* 2. *You see that I write, as you desire, at the time of the Frankfurt fair; but I had intended to do so without your request. I eagerly await a letter from you on English affairs and especially on those of your young and growing church.* 3. *For, since Bernardino Ochino wrote to me, about a month after your departure from hence, I have heard nothing certain.* 4. *Let me especially know about the affairs of John Hooper.* 5. *The peace between Switzerland (Bern and Zurich excepted) and France has been renewed, and, report says, on very fair terms, though I cannot say anything certain, as our ambassadors to the king were sent only two days ago.* 6. *Those whom you wished to be saluted send their greetings in return; write if I can do anything for you.* 7. *My whole family salute you. I enclose a letter from Laelius (Socinus).* 8. *Salute our brethren in your place.*

Per Christu*m* Jesu*m*. S. D.

Vidi literas tuas; uidi, legi et relegi, mi humanissime atq*ue* amicissime Vtenhoui, no*n* siccis oculis neq*ue* animo dolore uacuo. Quis enim in quo ueræ pietatis scintilla uigeat, ea cognoscens quæ tu mihi de D*ominis* Phalesijs[3] ac de Arge*n*toratensibus[4], alijsq*ue* ecclesiæ calamitatibus, à lachrymis possit te*m*perare? Sed ne dubita hæc est via portaq*ue* Cœli, quam princeps ille[5] noster

[1] Cœlius Secundus Curio was born at Sanchirio in Piedmont. Embracing the reformed religion he was imprisoned at Jurea, but escaped into Switzerland and was appointed Rector of the School at Lausanne, but afterwards Professor of elocution at Basel, where he died in 1567 at the age of 67. See Zedler, *Universol-Lexicon; Oratio de Coelii Secundi Curionis Vita atque Obitu*, habita Basileæ Anno 1570 à Johan. Nicol. Stupano, in Joh. Geo. Schelhornii *Amoenitates Literariae* (Francofurti, 1731); Henry Gough, *General Index to the publications of the Parker Society*.

[2] See Letter No. 2, note 2.

[3] The two brothers Jacques de Bourgogne, Seigneur De Falais (see Letters No. 1, note 2 and No. 2, note 4) and François de Bourgogne. The misfortune to which Utenhove and Coelius refer was probably the confiscation of their goods by the Court of Malines.

[4] The troubles at Strassburg were probably those caused by the *Interim;* see Herzog's *Real-Encykl. der Protest. Theol.*, art. *Butzer*.

[5] Added above the line.

Cœlestis contriuit, quiq*ue* optimi Ducis atq*ue* Imperatoris p*er*functus munere, nos monet et animat, cum ait[6]: In mu*n*do bella et calamitates habebitis: in me aute*m* pacem, et gaudiu*m*: confidite uerò: na*m* ego uici mu*n*dum. Hac igitur spe firmi, ne terreamur, qua*n*do in meliorem nostri partem, ne*m*pe animu*m*, nihil iuris habent, nihil potestatis. Pluribus hæc tecu*m* agere*m* mi frater, ni scirem ad quem scribo, nimiru*m* ad eu*m* qui me possit sua pietate sigulari[7] atq*ue* co*n*stantia, animare atq*ue* fulcire. Veru*m* dum talia scribo mihi ipse animu*m* addo, meq*ue* no*n* mediocriter excito, et co*n*firmo, ad Christi D*omi*ni cruce*m* ferendam.

En igitur ut uoluisti Nundinis Fra*n*cofordianis ad te scribo, quod tamen etia*m* sine tua petitione, era*m* facturus. Sed tamen, tuu*m* istud mear*um* literar*um* desideriu*m* uehemе*n*ter placet: neq*ue* minus aut remissius meu*m* est, tuar*um* quas quidem auide expecto, quæ me de Anglicanis rebus, ac præsertim de Ecclesiæ istius teneræ adhuc, et herbescentis, statu, certiore*m* facia*n*t. Nam ab eo tempore quo Bernardinus[8] noster ad me scripsit, quod fuit circiter me*n*sem unu*m* post tuu*m* hinc discessu*m*, nihil certi cognoscere potui. Maxime uero cupio si quo modo fieri possit, de Joa*n*nis Operi[9] *nost*ri rebus fieri certior:

2

3

4

[6] St John, xvi. 33. [7] So in MS.

[8] Bernardino Ochino was born at Siena in 1487 and at an early age entered the order of Observantine Friars, rising to be its general. In 1534 he transferred himself to the newly-founded order of Capuchins and in 1538 was elected its vicar-general. In 1539 he visited Venice and there delivered a course of sermons which showed a decided tendency to the doctrine of justification by faith. At the establishment of the Inquisition at Rome in 1542, Ochino was cited to appear before the court, and set out to obey the summons about the middle of August. But he was deterred from presenting himself at Rome by the warnings of Cardinal Contarini and escaped across the Alps to Geneva, where he was cordially received by Calvin. In 1545 he became minister of the Italian Protestant congregation at Augsburg, but when in January 1547 that city was occupied by the imperial forces, he crossed over to England, where he was made a prebendary of Canterbury with a pension from Edward VI's privy purse. At the accession of Mary in 1553 he had to leave England and became pastor of the Italian congregation at Zurich. In 1563 his "Thirty Dialogues" gave offence and he was banished from Zurich. After being refused shelter by other Protestant cities, he went to Poland. But having resided there for a little while he was banished with all other foreign dissidents, and died in obscurity at Schlakau in Moravia about the end of 1564. Cf. Karl Benrath, *Bernardino Ochino von Siena*, Leipz. 1875 (translated into English by Miss Helen Zimmern, London, 1876); Herzog's *Real-Encykl.; Encycl. Britannica; Thesaurus Epistolicus Calvinianus;* Henry Gough, *Index to the publications of the Parker Society*.

[9] See Letter No. 4, note 8.

quod te uehemen*t*er oro. Nos hic nihil habemus noui, nisi fœdus 5 Heluetioru*m* cum Gallo renouatu*m*[10], in quod o*mn*es Ciuitates Heluetior*um*, præter Berna*m* et Tyguru*m* consenseru*n*t, no*n* ita iniquis, ut feru*n*t, conditionibus, de[5] quib*us* tame*n* nu*n*c nihil certi scribere possu*m*, cum ante biduu*m* tantu*m* ad Rege*m* n*ost*ri legatos misserint[7]. Quos tuo no*min*e salutare iusisti[7], dilige*n*ter 6 salutaui: qui te uicissim resalutare iusseru*n*t officiosè. Si quid à me hic curari uoles tibi, scribe: o*mn*ia enim pie dilige*n*ter-q*ue* curabo. Salutat te mea familia tota. Mitto aute*m* unà 7 Laelij[11] n*ost*ri ad te literas. Tu mi frater, si me amas, fratres 8 isthic, quos saluta*n*dos meo no*min*e putabis, ut salutes obsecro, Deu*m*q*ue* pro nobis roges p*er* Christu*m* Jesu*m* dominu*m* atq*ue* unicu*m* nostru*m* seruatore*m*.

Basileæ tertio nonas Septembris M D XLVIIII.

Cœlius Secundus Curio

omnino tuus.

Addressed:

D*omino* Joanni Vtenhouio suo, 9
Viro bene erudito beneq*ue*
christiano.
Anglia
Cantuariæ.

[10] See the preceding Letter, §§ 7 and 8.

[11] Laelius Socinus (Lelio Sozzini) was born at Siena in 1525 and about 1544 travelled in France, England, the Netherlands, Germany and Poland. As his religious opinions would not allow him to return to his native country, he settled early in 1549 at Zurich, spending also some time at Basle in the same year. In 1550—1551, 1553, 1558 and 1559 he travelled again to Poland and afterwards spent some time at Venice, but in the latter year returned to Zurich where he died in 1562. He corresponded with some of the chief reformers, and is, in conjunction with Faustus Socinus, the founder of the sect called Socinians. See Herzog's *Real-Encykl.* (first edition) I. 404; Zedler's *Universal-Lexicon; Thesaurus Epistolicus Calvinianus;* Henry Gough, *Index to the publications of the Parker Society* (under *Socinus* and *Laelius); Stanisl. Lubieniecius, *Historia reformationis Polonicæ*, p. 38 sqq.; Mosheim *Institutiones Hist. Eccles.* Saec. XVI, sect. III, p. II, cap. IV.

10.

JOANNES À LASCO[1],
to JOANNES UTENHOVIUS[2],
and
10a.
JOANNES HOPERUS[3],
to [JOANNES UTENHOVIUS][2].

[London, June 1550[4]].

§ 1. *John Hooper's coming will be most gratifying to me. I intended to meet him to-morrow at any rate, but should wish his wife to be present.* 2. *After dinner we may have things to talk of with him which might leave us no time for Church matters.* 3. *I think it better, therefore, to meet in your house at eight o'clock in the morning, with the principal members of the (Dutch and Walloon) Churches, and after having finished the affairs of the Church, we might dine together here and devote the rest of the day to conversation with Hooper.* 4. *Should this arrangement be convenient to you, I hope to be at your house to-morrow at eight, whither you might call our other colleagues.* 6. [*John Hooper replies.*] *I hope to be present to-morrow; and my wife also, if her health will allow her; to-day she suffers much from head-ache.* 7. *Meanwhile let something be bought that we may partake of together, and which I hope to repay some day.*

D*omi*ni *nos*trj Hoperj[3] aduentus, est mihi futurus multo 1
gratissimus: quem alioq*ui* cras co*n*uenire ipse uoleba*m*. optarim

[1] Johannes à Lasco (or A Lasko, or Laski) was born at Warsaw in 1499. In 1523, after having finished his studies in Poland, he went to Louvain and Basel, where he met Albertus Hardenbergius (see Letter No. 2), the future reformer of Cologne and Bremen. At Basel he lived for some time in Erasmus' house. He was also acquainted with Pellicanus, Oecolampadius and Henry Bullinger. In 1526 he returned, by way of France and Spain, to his native country as a moderate reformer and obtained at once a living (as provost) at Gnesen, but quitted his country in 1537. He first went to his friend Hardenberg at Mainz, married in 1539 at Louvain—he married a second time in 1553—and in 1540 bought a small estate at Emden, in East-Frisia, where he became pastor of a congregation in 1542, and the first reformer in those regions. In 1549 the troubles caused by the Interim compelled him to leave East-Frisia for London, where he arrived on 13 May 1550: (*Epistolae Tigurinae*, p. 365) and soon, together with John Utenhove (see Letter No. 2, note 2) assembled a congregation of Protestants, who had fled thither since 1544 and perhaps earlier, and for their use obtained, in 1550, the Church of the Augustine Friars. He himself was appointed their Superintendent and as such, and by his former exertions in East-Frisia and later work at Frankfurt, became the founder of Presbyterianism in England and Germany. On the accession of Queen Mary in 1553, he was one of the first to leave England, travelled for some time in Denmark, and found an asylum at Emden till 1555, when he went to Frankfurt, where he set the Netherlandish, Walloon and English Churches in order, until, in the latter year, accompanied by John Utenhove (see Letter No. 2, note 2), he returned once more to his native country, where king Sigismund Augustus II was inclined to the doctrines of the reformation. But the reformers were unable to effect much. They found the king disingenuous and inconsistent in his conduct and his respect for the pope made

aut*em* et Do*min*am uxorem[5] ip*s*ius una adesse, siq*ui*dem hoc illj molestu*m* no*n* esset. spero enim utriq*ue* illorum nostram tenuitatem satisfactura*m* esse. Cæteru*m* à prandio erit fortassis [2] quod cum D*omi*no Hopero colloquamur: ita ut no*n* sit forte co*m*modu*m* futuru*m* alia tractare de n*ostr*æ Eccl*esi*æ rebus. itaq*ue* [3] putarem melius fore ut cras ad hora*m* octaua*m* mane in ædibus v*estr*is co*n*ueniamus[6], atq*ue* illuc ad uos conuenia*n*t clariores utriusq*ue* Eccl*esi*æ virj. ubj demum confectis rebus Eccl*esi*æ unà huc cu*m* D*omi*no Hopero ad prandiu*m* uenire possemus: totumq*ue* diem reliquu*m* D*omi*no Hopero et eius colloquijs dare. quòd si id [4] uobis non uideatur: no*n* grauabiminj id mihi indicare. si uero ita fierj placeat, ut scripsj: tum nihil opus est indicare q*ui*dq*uam*. na*m* si nihil huius a vobis hodie accipia*m* cras hora octaua in ædibus v*estr*is adero. quo et alios collegas n*ostr*os co*n*uocare potestis.

deditiss*imus*

Joannes à Lasco.

Addressed: [5]

Clarissimo Viro D*omi*no Joannj Vtenhowio re*uerendissi*mo D*omi*no et fr*at*rj obser*uandissi*mo.

all decisive measures impossible. His attention was moreover engrossed by a war in Livonia. John à Lasco himself was suffering from protracted illness and he died 13 Jan. 1560. See M. Goebel, *Gesch. des Christlichen Lebens in der rhein. westph. Kirche*, Coblenz, 1849 (I. 318—351); Dan. Neal, *Hist. of the Puritans*, I. p. 48; Alberti, *Briefe über den Zustand der Religion in Grossbritt.* IV., Hannov. 1752; F. W. Hassencamp, *Hessische Kirchengesch.*, Marb. 1832, I. § 47; Dr Fischer, *Versuch einer Geschichte der Reformation in Polen*, 1856; Herzog, *Real-Encyklopädie für protestant. Theologie u. Kirche* (s. v. *Lasko*); Joannis a Lasco *Opera*, ed. A. Kuyper, 2 tom., Amst., 1866; Hermann Dalton, *Johannes a Lasco*, Gotha, 1881 (also translated into English, by M. J. Evans, Lond. 1886). Cf. also *Thesaurus Epistolicus Calvinianus;* A. L. Herminjard, *Correspondance des Réformateurs;* Henry Gough, *Index to the publications of the Parker Society;* Fr. Pijper, *Jan Utenhove;* Krasinski, *The Reformation in Poland*, I.

[2] See Letter No. 2, note 2.

[3] See Letter No. 4, note 8.

[4] This Letter is apparently a reply to a note from Uttenhove to à Lasco. Dr A. Kuyper (*Joannis à Lasco Opera*, II. 641) is of opinion that it must be placed among those Letters which à Lasco wrote immediately after his arrival in England: "1° Quoniam de Hoperi adventu ita scribit, ut longum temporis intervallum ab eo abfuisse appareat; 2° Quia de Ecclesia sua constituenda veluti de re etiamnum inchoanda loquitur". John à Lasco arrived in London on 13 May 1550; John Hooper had returned to England already in May 1549; see his Letter to Bullinger dated 31 May 1549 in *Epistolae Tigurinae*, p. 41.

[5] Anna de Tserclas, see Letter No. 4, note 8.

[6] MS. co*n*nueniamus.

S. P.[7] Per me non stabit quominus, deo volente cras adero, 6 et si valetudo vxoris meȩ non obstet: votis Domini nostri Alasco annuet. Hodie multa capitis grauedine fuit mulctata. scio et si corpore aberit mente nos comitabitur quod perpetuo erga nos faciet Deus suo spiritu. Interim ematur aliquid quod cum gracia- 7 rum actione vna accipiamus, ego aliquando si deo visum fuerit sumptus faciam. Deus vos seruet. Amen.

T. T. Jo. Hoperus.

Endorsed:

Johannes a Lasco.

[7] Utenhove apparently forwarded the Letter to Hooper, who returned it with this *Postscriptum*, which is omitted by Gerdes (*Scrinium Antiquarium* II. 655) and Kuyper (l. c.), but duly noticed by Strype (*Ecclesiastical Memorials*, Clarendon Press edition, II. 1, p. 400).

11.

MARTINUS BUCERUS[1], to JOANNES UTENHOVIUS[2].

Cambridge, Thursday, 18 September 1550.

§ 1. *The "boxmaker" has been paid, but I regret that he has returned to Flanders. He was comfortable here and after a little while I could have helped him better.* 2. *May the Lord preserve him and enable you to form your church.* 3. *Salute John Hooper and the two French preachers, and ask them to write to me about this confessor of Christ.* 4. *Let them be careful to tell me only ascertained facts; I could not assist him except through the Duke of Suffolk.* 5. *Salute (Martinus Micronius) the minister of the German Church.*

S. D. Carolis satisfeci arculario[3], sed dolet profecto eum re- 1 uersum in Flandriam, vtinam non ad vomitum[3a]. Satis commodè

[1] See Letter No. 1, note 1. [2] See Letter No. 2, note 2.

[3] Bucer's writing is very difficult to read, and Fred. Pijper, who published this letter in his life of Jan Utenhove, regarded this word as an illegible name. But there can not be much doubt about the reading *arculario*, and it is not impossible that a man named Kistemaker may be meant. It is also possible to read: *Carolus satisfecit arculario.* There were persons of the name of Arcularius in Germany; see Strieder, *Hessische Gelehrtengeschichte.* [3a] 2 Peter ii. 22.

hic ia*m* erat, et potera*m* eu*m* paulo post iuuare melius. *Do*- 2
*mi*nus seruet eum. D*omi*nus adsit vob*is*, vt tande*m* Ecclesia*m*[4]
vestra*m* constituatis, et vera Christi disciplina, atq*ue* comm*u*-
nione exornetis. Saluta queso officiose D*ominum* Hup*erum*[5] et 3
concionatores ambos Gallicos[6], oraq*ue* hos, ut pro hoc confessore
Christi ad me scriba*nt*, quæcu*nque* certo noru*nt* de eius fide,
vita, confessione, vinculis, ac etia*m* conditione vitae. Scriba*nt* 4
plene o*mn*ia, sed comperta ipsis, nec *enim* ego vlla*m* video viam
eu*m* iuuandi nisi *per* Illustriss*imum* D*ominum* Duce*m* Suffol-
ci*ensem*[7]. Ergo e[os][8] vti velim certis testimonijs. Saluta it*em* 5
p*er*amanter collega*m* meu*m*, ministru*m*[9] Eccles*iæ* Germanicæ.
Det D*ominus*, vt rebus vestris ex Christi sententia constitutis,
possim videre ordine*m* vestru*m*, et inde diu optata*m* p*er*cip*ere*
consolatione*m* opt*imam*.

Valete omnes. Cantabrygiae 18 Septemb*ris* 1550. 6

T. T. Mart. Bucerus.

Addressed: 7

Vere nobili docto et
pio viro D*omino* J*oanni* Vten-
houio amico et
fr*atr*i colendo et chariss*imo*.

[4] King Edward VI had granted the Church of the Austin Friars to the congregation of Dutch and German (and Walloon) refugees on 29 June 1550 (see Letter No. 2, note 2, page 5).

[5] See Letter No. 4, note 8.

[6] The two first Ministers of the French congregation in London (who at first held their religious services in the Church of the Austin Friars as well as the Dutch) were appointed by King Edward VI when he granted that Church to the Protestant refugees. They were Franciscus Riverius (François du Rivier, see Letter No. 7, note 7) and Richardus Vauvillus (or Vauville), alias Gallus or François. The latter, an Augustine monk, had formerly preached the Gospel with much success at Bourges and in 1547 at Montdidier. Like most of the Protestant refugees, he quitted England at the accession of Queen Mary and after having resided for some time at Strassburg, became a minister of the French reformed Church at Frankfort. He married Joanna, the attendant of Mrs Hooper, on 2 June 1550; see *Original Letters relative to the English Reformation* (Parker Society), p. 565; consult further Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus;* Haag, *La France Protestante*, first ed., v. 219.

[7] Henry Brandon, second Duke of Suffolk, who died 14 July 1551 (see Burke's *Hist. of the extinct Peerages*, p. 71).

[8] Here the Letter has been injured by the seal.

[9] There were two ministers of the German (Dutch) Church: Martinus Micronius (see Letter No. 4, note 4) and Wouter Deelen (see Letter No. 18, note 4).

12.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Sunday, 8 November 1551.

§ 1. *From your two letters dated* 9 *April and* 14 *August, which I received towards the end of September, I conclude that my own letter has not yet reached you.* 2. *I have read your letters with pleasure, but what you tell me about Hooper's backsliding gives me pain.* 3. *You may feel certain that I shall not tell him who told me.* 4. *I thank God that your church is prospering so well.* 5. *The Council of Trent is still discussing how to preserve antichristianism.* 6. *The emperor* (*Charles V*) *has gone from Augsburg to Innsbruck, in order that he may be nearer to the holy fathers who fear much for their safety in these turmoils.* 7. *For war is raging in Italy, Piedmont and Hungary, which is owing to the tyranny and avarice of princes, especially of the emperor.* 8. *Commend me to John à Lasco, from whom I expect an answer to my letter written last fair.* 9. *As regards the cake I can only say that I will do my best, if I know what kind of cake you require. Perhaps you wish for one like that of Augsburg which* (*Wolfgang*) *Musculus brought here; but those we have not here. I will inquire of* (*John*) *Burcher about it.*

S. D. Ex tuis 9 Aprilis[3] et 14 Augusti[4] scriptis literis et unà missis, acceptis autem sub finem Septemb*ris* nullo negotio intelligere potui meas perijsse in itinere, neq*ue* hactenus tibi e*ss*e redditas. Piget me laboru*m*: ae dolet sic refrixisse charitatem ut nulla sit amplius apud plerosq*ue* uel gentilitia æquitas. Libenter tuas legi, s*e*d non sine dolore ea quæ *com*memoras de H*opero*[5] n*ost*ro. Recte autem iudicare uideris qui arbitraris hoc ei non sine singulari dei prouidentia accidisse. Lapsu suo humiliatus Petrus didicit min*us* sibi ip*si* fidere et ardenti*us* deu*m* reuereri. Atq*ue* hic finis spero exit et apud D*ominum* Hop*erum* quem audio in officio suo laboriosu*m* indefessu*m* et mirifice diligentem e*ss*e. Faxit Deus ut sic pergat et multis annis fidelis sit eccl*esi*æ dei. Jubeo autem te securu*m* e*ss*e.

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] See *Epistolae Tigurinae*, p. 380 sqq.

[4] See *Epistolae Tigurinae*, p. 382 sq.

[5] In the summer of 1550 Hooper was presented to the bishopric of Gloucester (*Epistolae Tigurinae*, p. 431), but, refusing it on account of objections to the oath and vestments, he was summoned before the Council and imprisoned for some time in the Fleet, till (in February 1551) he intimated that his scruples had been removed.

Nihil apud ip*sum* unde hæc acceperim effutia*m*. Scio qua*m*
referat tenacem e*ss*e silentij. Placet autem et gr*ati*as ago d*o*- 4
*mi*no deo n*ostr*o maxi*m*as quod ita pulchre ædificat*ur* et in-
crescit eccl*es*ia Chr*isti* peregrinorum. Domin*us* sic prouehat
regnu*m* Filij sui dilecti ad gloriam ip*sius* et multaru*m* ani-
maru*m* salutem. Vestrum fuerit omnia dirigere ad ædifica-
tionem, gr*ati*as subin*de* agere d*omi*no eu*n*demq*ue* orare pro
increme*n*to et *con*firmatione ueræ pietatis. Furit enim in orbe
sathanas: commiscet o*mn*es p*otes*tates, et ipsos fideles per tijran-
nidem principu*m* uarijs affectos torme*n*tis interficit. Oremus
pro confratrib*us* n*ost*ris. Conciliu*m* Tride*n*tinum[6] adhuc cohæret 5
et consultat de patrocinio antichristianismi. Ac Cæsar nuper 6
Augusta relicta profect*us* e*st* Aenipontem, quo proximior sit
beatis patrib*us* sibi non paru*m* in istis turbis metuentib*us*.
Sæuit enim Bellu*m* in Italia, in Pedemonte et Hungaria. Id 7
quod debem*us* tijra*n*nidi et auaritiæ proceru*m*, Cæs*aris* imp*ri*mis.
Orate pro nobis dominu*m* ne ex uicino malo contraham*us* inge*n*s
malu*m*. Cupio co*m*mendari clariss*imo* uiro D*omino* Joannj à 8
Lasco[7] baroni Polono ad quem cum nu*n*dinis proximis dederim
paulò copiosiores ei*us* expecto responsu*m*. Viuat et ualeat diu
b*e*n*e*dict*us* à d*omi*no. Salutabis eu*m* humanissime meo no*mi*n*e*,
et admone illu*m* me ei*us* magno expectare desiderio epist*olam*.
De liba[8] non habeo quod scribam qua*m* quod libenter o*mn*em 9

[6] The Council of Trent was assembled by pope Paul III in 1545 and continued by twenty-five sessions till the year 1563 under popes Julius III and Pius IV, in order to correct, illustrate and fix the doctrine of the church, to restore the vigour of its discipline and to reform the lives of the clergy. See Le Plat, *Monumentorum ad Historiam Concilii Tridentini ...illustrandam spectantium Collectio,* Lovan. 1781—7, 7 tom.; Herzog's *Real-Encykl.* (Trienter Concil).

[7] See Letter No. 10, note 1.

[8] *Liba* stands for *libum* or *libus*, a cake. John Utenhove wrote to Bullinger about it on 14 August 1551: "Cum ante biennium isthinc rediissem Argentinam, Joannes Burcherus dedit mihi frustum cujusdam libi gustandum, libi inquam quod ipse dicebat sibi Tiguro a quodam amico missum fuisse; quale ego mihi proximis paschalibus nundinis Francofordiensibus cuperem transmitti, et rogo te, ut mihi ejusmodi unum, quod non sit nimis multis speciebus conditum, isthic compares, Francofordiamque ad aedes Adriani Edingi transmittas..." (*Epistolae Tigurinae*, p. 383). The present Letter contains Bullinger's reply, but he seems to have failed to send the cake, as John Utenhove returns to the matter on 7 June 1553: "Ceterum quod ante biennium rogavi, iterum te rogo in Domino, ut per te vel per alium (modo grave non sit) cures mihi isthinc ad nundinas Francofordianas mitti magnum libum non multo aromate conditum, quale ante quadriennium miseras Burchero" (*ibid.* p. 386). Whether Utenhove ever received the much-coveted cake does not appear. Fred. Pijper in his life of John Utenhove (p. 85) has misunderstood this part of Utenhove's

mea*m* opera*m* tibi uel in maiorib*us* impenderem si modo scire*m* cui*us* gene*r*is libam uelis. Vereor ne gustaris Augustanam qualem huc secu*m* tulit D*ominus* Muscul*us*[9]: sed tales hic non habe*mus*. Inquira*m* tamen ex D*omino* Burkero[10] quale*m* tibi dederit. Interim vale et me ama. Co*m*mendo me tuis et o*mniu*m pioru*m* 10
p*r*ecib*us*. Tiguri 8 Nouemb. 1551.

H. Bullinger*us* tu*us*.

Addressed: 11

Præstantiss*imo* uiro D*omino*
Joannj Vtenhouio
Londini in Anglia
agenti d*omi*no et *frat*ri
suo colendiss*imo*
London.

and Bullinger's correspondence, thinking that there was reference to a "communion-cup", and even saying that it was a cup without much "imagery".

[9] Wolfgang Musculus (Muesslin or Meusslin), one of the chief reformers of the sixteenth century, was born, 8 Sept. 1497, at Dieuze in Lorraine and joined in early life the order of the Benedictine monks at Lixheim. Luther's writings found in Musculus a warm friend and admirer. In 1527 he decided to leave the monastery with the full knowledge of his prior, whose niece, Margaret Barth, he married at Strassburg. There he lived for some time in great poverty, till he was appointed pastor of Dorlisheim and afterwards deacon of the Cathedral. In 1531 he was appointed minister of the reformed church at Augsburg, where he remained seventeen years. On 15 May 1548 the "Interim" was made obligatory within the dominion of the emperor Charles V, and the magistracy of Augsburg submitted to it on 26 June following. Thereupon Musculus quitted the town and went first to Basel, visited afterwards Constance, St Gallen, and Zurich and was in February 1549 appointed Professor of Theology at Bern, where he died 30 August 1563. See Herzog's *Real-Encykl.*; Henry Gough, *Index to the publications of the Parker Society*; *Thesaurus Epistolicus Calvinianus*.

[10] Id est John Burcher; see Letter No. 8, note 6.

13.

PETRUS MARTYR [VERMIGLI][1], to [JOHANNES UTENHOVIUS][2].

Oxford, Tuesday, 9 May [1553[3]].

§ 1. *Excuse my brevity, as illness prevents me from writing more than a few lines.* 2. *As regards the young man I make no alterations; he may come when he likes and try; should fortune favour him let him make use of it, if not he may return when it pleases him; meanwhile he will not repent having seen Oxford and its University.* 3. *As regards a second marriage I thank you for your advice and will take it in good part.* 4. *If I had young children as à Lasco, I would not remain without a wife. But as I am a widower, somewhat advanced in years and ill in body, I think it better to remain as I am.* 5. *To Julius (Terentianus), however, I purpose to marry my deceased wife's maid, in order that my old age may be comforted by them. My wife had already thought of this marriage and it will take place at the next feast of St John.* 6. *Salute John à Lasco;* 7. *also Martinus Micronius the minister of your Church.* 8. *Julius and Henry salute you.*

S. D. Ad suauissimas litteras tuas mj dulcissime i*n* christo frater, pauca rescribere cogor p*er* ualetudinem, na*m* ab aliquot diebus dolor lateris, difficultas spirandj, tussis et quotidiana febricula me p*er*petuo uexant. Proinde breuitatem ha*n*c bonj co*n*sules. De adolescente[4] illo nihil muto, conditiones mane*n*t, ueniat cu*m* uoluerit, exp*er*irj poterit, si fortuna placebit, utet*ur*, sin minus semp*er* redire poterit quocu*m*q*ue* uoluerit. Nec eu*m* (ut arbitror) pęnitebit ha*n*c urbe*m* et uniuersitatem semel uidisse. Quo uero ad eruditione*m* et doctrina*m* eius qua*m* co*m*me*n*das gaudeo plurimu*m*, ut *enim* doctior fuerit et eruditior, magis eius co*n*uersatione recreabor. At de nouis nuptijs p*ro*pter uitę uarias necessitates ineundis, plurimu*m* tibj optime frater et debeo et gratias

[1] See Letter No. 5, note 1. [2] See Letter No. 2, note 2.

[3] This Letter must have been written in 1553 as (1) Peter Martyr speaks of his marrying again and his first wife did not die before 14 February 1553 (see *Epistolae Tigurinae*, p. 378); (2) after 1553 he could not have written from Oxford, because he left England at the accession of Queen Mary in 1553.

[4] Gerdes, who published this Letter in his *Scrinium Antiquarium*, III. 666, without assigning it to a definite date, says that this youth was undoubtedly Franciscus Dryander. But this is an impossibility as Dryander died in December 1552 (see Letter No. 7, note 7).

ago, videoq*ue* niueu*m* candorem tuj christianj pectoris, nihil aliud q*uam* claritatem eua*n*gelica*m* spirare. uelles *enim* o*m*nibus bene p*ro*spectu*m*. Q*ui*s talem animu*m* i*n* christo no*n* amplecta*tur* (ut dici*tur*) ambabus? Qua*m* ob rem ne queso suspiceris me offendj quod de re huius generis mecu*m* egeris. Homo *enim* su*m* atq*ue* christianus. Vnde nullu*m* humanu*m* co*n*siliu*m* atq*ue* christianu*m* no*n* possu*m* no*n* bonj co*n*sulere. Nu*n*c uero mej p*ro*positj ra*tio*ne*m* accipito. Sj proles mihj esset, et q*uide*m tenera et numerosa, ut D*omi*no A lasco[5] Viro dej est, absq*ue* uxore nullo modo esse uelim. Quare quod ille fecit et co*m*me*n*do et p*ro*bo uehemen*n*ter. Ast ego cu*m* si*m* orbus, ętate ia*m* gra*n*diorj et ut hoc a*n*no exp*er*ior corpore affecto, melius esse iudico ut que*m*admodu*m* su*m* p*er*manea*m*[6]. Julio[7] a*utem* que*m* ut filiu*m* habeo dare uxore*m* cogito quo ab illis mea hęc senectus fouea*tur*. dabo aute*m* illj ancilla*m* dulcissimę olim co*n*iugis d*e*fu*n*ctę. cuj et*iam* du*m* uiuebat placuit ut hoc a*n*no iu*n*gere*ntur* matrimonio. Quod igi*tur* illa statuit de his duobus ego sequar, et curabo ut ad p*ro*ximu*m* Joha*n*nis festu*m*, si co*n*cede*tur* hę nuptię fiant. Habes itaq*ue* meo*rum* co*n*siliorū*m* su*m*ma*m*. D*omi*nu*m* a Lasco meo nomine salutabis ama*n*tissime. Nec no*n* D*omi*nu*m* Martinu*m*[8] ecclesię uestrę co*n*cionator[em]. Julius[7] et Henricus te quoq*ue* plurimu*m* saluta*n*t. Oxonij. 9 Maij. Vale. d*omi*no fęliciter uiuas et me ut facis ama.

Tuus i*n* christo q*uam* syncerissime

Pet*ru*s Martyr.

No address.

[5] See Letter No. 10, note 1. On the private life of à Lasco consult Dr Herm. Dalton, *Johannes a Lasco*, Gotha, 1881, or the English translation, London, 1886. His first wife (whose name is not known) died in August 1552, and he married again on 29 January 1553 (see *Epistolae Tigurinae*, p. 378); cf. also Krasinski, *The Reformation in Poland*, I. 283.

[6] Notwithstanding this resolve Petrus Martyr did marry a second time; see Letter No. 5, note 1.

[7] See Letter No. 5, note 6.

[8] Martinus Micronius, see Letter No. 4, note 4.

14.

JOANNES FOXUS[1], to PETRUS [DELÆNUS][2].

[ ] January [1554].

§ 1. *Though mental sorrow deters me from writing, your singular sincerity and kindness shown towards me, induce me to render you my thanks, which I hope may be the cause of your replying soon.* 2. *I beseech you to help me with your prayers. Act without fear of men; for, having to struggle with flesh and blood only, I do not think that you need fear. I hope that I may share in your labours and dangers.* 3. *Meantime, be careful in encountering dangers, and labour in such a manner that you may labour long in the Lord, who, I trust will soon change all this sorrow into gladness.*

Salutem et gratiam in christo domino mi petre iteru*m* atq*ue* iteru*m* charissime. Qua*n*tu*m* me impote*n*s animi dolor

[1] John Foxe was born at Boston in Lincolnshire in 1517 and in 1533 entered Brasenose College, Oxford, where in 1538 he took the degree of B.A. and in 1543 that of M.A. In the latter year he was elected to a fellowship at Magdalen, but deprived of it in the same year on account of his leanings towards the reformation. His stepfather also deprived him of his patrimony and for some time he was in very straitened circumstances. But after a while he was appointed tutor to the orphan children of the earl of Surrey. He married and settled at Reigate, where he was ordained deacon by Ridley in 1550. After the accession of Mary, in the summer of 1553, he was for some time protected by his pupil, the duke of Norfolk, but at length compelled to seek refuge abroad. He seems to have left England after the death (September 1554) of the old duke of Norfolk and, after having spent some time at Frankfurt and Strassburg, he arrived at Basle in 1555, where he maintained himself by writing and correcting the press for the printer Oporinus. About a year after the accession of Queen Elizabeth he returned to England, where the duke of Norfolk again extended to him his patronage. Cecil appointed him to the prebend of Shipton in Salisbury Cathedral and he held for a short time the living of Cripplegate, but true to his Puritan views, which prevented him from subscribing to the Articles, he accepted nothing further. He died 18 April 1587. See the Life of John Foxe by the Rev. Geo. Townsend in *The Acts and Monuments of John Foxe*, I. p. 3 sqq.; Wood, *Athenae Oxon.*, I. 528.

[2] The contents of the Letter, although rather vague, together with the address (to Petrus) and endorsement (received 31 January), seem to suggest that it was written to Petrus Deelen, or Delænus (see Letter No. 15, note 1) towards the end of the month of January 1554, while Foxe was under the protection of the Duke of Norfolk, hiding away, probably, at Reigate or in London, and when Petrus Deelen, as minister of the Gospel, was in charge of those Foreign Protestants who had ventured to remain in London after the accession of Queen Mary, or had been unable to leave England when, on 17 September 1553, John à Lasco, John Utenhove and between three and four hundred Protestants sailed from Gravesend for Denmark (see Letter No. 2, note 2). As we see from the next Letter, that Deeleu was seriously considering whether it would be advisable to remain any longer in England, it would seem that he had consulted Foxe and that the latter alludes to this contemplated departure, and his own perilous condition.

a scribe*n*di labore retrahit, tantu*m* rursus singularis tuus candor ac su*m*ma pietatis officia in me prestita ad agendas gratias excitaru*n*t, ut cu*m* nihil neq*ue* officiosius debeam, nec lubentius queam suscipere, idem tame*n* nihil fere a*nim*o magis i*n*uito aggressus sum. Quo minus defutura*m* hic veniam tuam spero, si hanc officij partem in agendis gratijs, quas tu ta*m* studiose promeritus sis, ego minus accurate exequar. Id alias fortasse (vole*n*te christo) expectabis opportunius, in præse*n*tia satis erit hac qualicu*n*q*ue* salutatiu*n*cula te velut classico extimulare ad rescribe*n*du*m*. quod ut facias q*uam* citissime etia*m* atq*ue* etia*m* te rogo. In primis me precibus tuis adiutes quæso apud christu*m*. in quo obnixissime te obtestor ac hortor ut rem grauiter agas, *omnino* quod possis, posito ho*min*is metu. qua*n*doquide*m* huc res redijt tua ut cu*m* sanguinc[3] du*n*taxat ac carne tibi pugna sit, minimu*m* sane hic esse existimo quod metuas. Vtina*m* ita res ferret, ut no*n* solu*m* laboru*m* sed et periculoru*m* tuoru*m* quea*m* esse particeps. Interim mi Petre ita in periculis sis audax ut[4] in audacia sis prouidus quatenus permittit officij co*n*dicio, sicq*ue* labores, ut diu etia*m* labores in domino. Nec dubiu*m* qui*n* laboribus tuis qui te huc excitauit pariter adfuturus sit, qui tragicos hos reru*m* humanaru*m* tumultus in lætiore*m* aliqua*m* Τὴν μεταβόλην versurus sit breui spero. sed tu*m* breuissime quu*m* humana spes deficit maxime. Dominus iesus perpetuis fidei ac gratiæ suæ auctibus irriget pectora nostra, qui adolesce*n*tia*m* tua*m* ac labores tueatur ac sospitet in *om*nibus.

Tuus J. Foxus.

Addressed:

Fratri et Amico
singulari Petro

Endorsed, evidently in the handwriting of Peter Delœnus:

Acceptæ prid[i]e
Calendas Februa-
rij.

[3] Eph. vi. 12. [4] MS. *etiam* after *ut*, but crossed out.

15.

P[ETRUS] D[ELÆNUS[1]],
to [JOANNES À LASCO[2]].

[London], February 1554.

§ 1. *The Lord be praised for consoling not only us in our affliction, but also you by giving you a public ministry of the Divine Word and rest after your long wanderings in Denmark.* 2. *As regards our condition, it can better be described by our brethren than by letter. With difficulty we live and yet God watches over us with singular care and benevolence.* 3. *Let us hope that our church may be restored in all its purity.* 4. *We would gladly learn from you the condition of our dispersed church, that we might know whether we are to remain*

[1] Petrus Delænus, or Delenus (=Deelen) was the son of Gualterus (Walter or Wouter) Delenus (see Letter No. 18, note 4). He is said to have been born at Alkmaar in North Holland and he was probably in London, when King Edward VI appointed his father one of the Ministers to the Dutch Protestant refugees in 1550. In 1553, when John à Lasco, Utenhove and Micronius left England (17 September), Peter Delaenus, who was then already one of the ministers of the Austin Friars' Church, stayed behind (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, per Joan. Utenhovium, p. 22) with those protestants who either ventured to brave the measures taken by Queen Mary to suppress the reformation, or were unable to leave from some cause or other. Sym. Ruytinck (*Geschiedenissen der Nederduytsche Natie in Engelant*, p. 23) says that his father Walter remained also behind. Though Utenhove does not mention the latter on p. 22 of his *Narratio* as having remained behind in London, yet on p. 231 he states that on 23 March (1554) Walter and Petrus Delænus with about thirty others arrived at Hamburg from England. That the life of those who remained in England was full of danger and trouble is evident from the present Letter. Peter and others seem to have left a few weeks after the date of this letter for Hamburg, where they met those who had gone before them, and travelled further on to Emden. Peter became the private minister to a Frisian nobleman named Tydo of Kniphuizen, but in 1560 he returned to London, and was re-elected one of the Ministers in the Church of Austin Friars. He was a learned man, who assisted John Utenhove in the translation of the Scriptures into Dutch. He was one of the victims of the plague which raged in London in 1562, 1563. See Sym. Ruytinck, *Geschiedenissen der Nederduytsche Natie in Engelant;* Van der Aa, *Biographisch Woordenboek;* Henry Gough, *Index to the publications of the Parker Society.*

[2] See Letter No. 10, note 1.

here or to cross over. Hitherto it has seemed more useful to us to remain among our English brethren, as there is, in the midst of such a copious harvest of people, a great scarcity of labourers. 5. At the risk of my life I would remain for some time with our afflicted English brethren. 6. Our friends salute you. Remember us to the brethren and especially to Will. Gnapheus.

P*etrus* D*elænus* D*omino* Joanni à Lasco, Senioribus, et Diaconis cu*m* reliquis fratribus gratiam precatur et pacem, á Deo p*at*re n*ost*ro, et D*omi*no nostro Jesu Chr*ist*o, in charitate et veritate. 1

Laudandus Deus et pater D*omi*ni n*ost*ri Jesu Christi, Deus omnis consolationis, et pater misericordiæ, qui p*ro* sua ineffabili erga genus humanu*m* charitate, nos iustè p*ro*pter peccata n*ost*ra afflictos, consolari non desinit, uel hîc sub graui crucis iugo, et uitæ periculo, vel vos isthìc publico verbi ministerio, atq*ue* quiete post no*n* exiguas tamen carnis vestræ molestias ex tam longinqua diuturnaq*ue* in Dania*m* traiectione. Hæc p*ro*fecto sacrosancta Dei Opt. Max. est secu*n*du*m* iusticiam volu*n*tas, qui suos etia*m* castigat, ne eum mu*n*do pereant, Judiciu*m* eni*m* D*omi*nj, á domo Dei[3]. Det dominus seruis suis, vera*m* volu*n*tatis suæ agnitione*m*, et sub cruce patie*n*tiam, et in veritatis professione perseuerantiam et constantiam. Nam qui[4] ad finem usq*ue* perseuerauerit, hic saluus erit.

Porro quod ad nostrum statum attinet, significari melius p*er* f*rat*res, q*uam* scribi potest, πολυκινδυνώτατα γὰρ τὰ πάντα. Quippe quu*m* ægrè satis vita*m* hactenus trahamus in summis istis fluctibus naue*m* apostolicam iactantibus. Manemus dum in Cap*er*naum[5] ad cęlu*m* usq*ue* quonda*m* eleuato, nu*n*c aut*em* ad inferos usq*ue* depresso, sed manemus no*n* sine singulari Dei erga nos cura, beneuolentia, et custodia longè miraculosissima, Ecce pilum[6] vnu*m* no*n* amisimus, et tame*n* tot ferme hostes quot capilli, tot ubiq*ue* Judæ Jscariotes, falsi f*ra*tres pseudeua*n*gelici, tot Diaboli ad nos capiendos astutiæ, ta*n*tus Antichr*ist*or*um* numerus, et tame*n* tuti hactenus. O miraculosa*m* Dei erga nos tutelam. Quin et ostiu*m* verbi magnu*m* mirabiliter nobis aperuit (licet cu*m* vitę periculo) inuito Diabolo, et omnibus eius sanguinarijs ministris, inuito Antichr*ist*o o*mn*ibusq*ue* me*m*bris eius. Verè D*omi*nus Jesus Dauidis[7] claue*m* habet, claudit et nemo aperit, Rursum aperit et 2

[3] 1 Pet. iv. 17. [4] Mat. xxiv. 13. [5] Mat. xi. 23. [6] Luke xxi. 18. [7] Rev. iii. 7.

nemo claudit. Gaudemus in extremis vitæ nostræ periculis per Dominum nostrum Jesum Christum, Summa nobis in verbo Dominj libertas citra ullum personarum respectum. Loquimur ex Succoth Mahanaijm, quoniam Angelorum tentoria fixit circa nos Dominus Deus noster. Pacifica magis mens nostra, quam abhinc anno[8], clauso ministerij ostio, nobis, qui inuito animo cum summis cordis doloribus, suspirijs, et gemitibus acquiescebamus. Væ ministro non Euangelizanti, quocumque modo et ratione modo verè et in gloriam Dei, et Ecclesię ædificationem. Vtinam non modo veritas annuncietur, sed in omnibus etiam veritatis synceritas ἀπροσωποληπτῶς asseratur. Odit enim Dominus Religionis hybridas. Vtinam quàm[9] potest purissimè restituatur Ecclesia, vtinam solus Christus Jesus summus ille, æternus, et vnicus Ecclesię suę Doctor et Propheta audiatur semper ubique, et ab omnibus. Vtinam ex eius ore tantum, loquantur omnes ministri, Eius solius gloriam quærentes, Hic[10] enim est solus fidei, Religionis, Ecclesiæque Magister. Vestram charissimi fratres conditionem, Ecclesięque dispersæ statum libenter cognosceremus, ex literis vestris per fidum aliquem tabellarium mittendis. Hinc sciremus, quid nobis deinceps faciendum esset. Manendum ne an traijciendum, ex cognito Ecclesiæ nostræ statu, vestroque consilio. Vtrum magis vtile et necessarium in gloriam Dei, et piorum vtilitatem. Quanquam manere adhuc magis uidetur utile et necessarium, apud fratres Anglos, cum in tam copiosa populi messe, tanta sit operariorum paucitas, et raritas, et mira audiendi verbi auiditas in populo, cui animam impendere dulce est. Vestra igitur pace humanissimi fratres, permittar adesse mæstis fratribus Anglis aliquamdiu, cum vitę meæ periculo, ut etiam hîc hærere per vos permissus sum. Hæc mea apud vos sit Apologia quo minus videar Ecclesię desertor, cuius in tam varias dispersæ partes non queo esse collector. Imo vbinam sit Ecclesia nostra, vix satis teneo. Valete in Domino. Salutant vos, quotquot hic sunt pij. Salutate fratres in Domino,

[8] This expression must not be taken literally, and can only mean "last year", as king Edward VI expired on 6 July 1553, and no measures against Protestants were taken before 4 August, when everyone was forbidden to preach without a special license. On the other hand the date of this Letter, although addressed to à Lasco at Emden, where he does not seem to have arrived before Easter 1554, cannot be February 1554, old style (i.e. 1555), because Petrus Delænus arrived on 23 March 1554 at Hamburg (see above note 1).

[9] Added above the line.

[10] 'Matth. 23' added in margin. The reference is to verse 8.

et inter omnes optimum eruditissimumque virum, Gulielmum Gnapheum[11].

A virgineo partu ἔτει .αφνδ.
Mense Februario.
Ex ingrata Hierusalem, aut
si placet, Capernaum quondam.

Addressed: 7

Aen den Eerwaerden
ende vrome Polonische
Here, mynen bisunderen
goeden Vriendt ende
meester nu ter tyt
synde, Te Eembden
in Oestfrieslandt.

It has been pointed out above, in Note 1, that Petrus Delænus and his father Walter arrived at Hamburg from England on 23 March 1554. It does not appear when they left England, but that Petrus must have been anxiously considering his departure for some time, is clear not only from the present Letter, but also from the preceding Letter to John Foxe, and equally from some questions which he wrote on the back of Foxe's Letter (see the preceding Letter), which run as follows:

Circa traiectionem meam, mansionem[ue[12] in deli]berationem cadunt, circa duos fines, gloriam dei et Ecclesię ędificationem, officijque dispensationem, et conscientię meæ liberationem, coram Domino meo, et Ecclesia.

1. Vtile ne sit manere, annon, necessarium in gloriam Dei et proximorum utilitatem, an inutile non necessarium, impossibile.

[11] Gul. Gnaphæus, whose real name was Willem de Volder and who was therefore also called Fullonius, was born at the Hague in 1493, where he was appointed Rector of the Latin School in 1522. He was one of the first who embraced protestantism, and also one of the first who were imprisoned on account of it at Delft. He was, however, unexpectedly set free, though soon again incarcerated at Louvain. He effected his escape in 1536, went to Germany and was appointed rector of a new school at Elbing and counsellor of the Margrave Albert of Brandenburg. In 1542 he received a similar appointment at Königsberg, but as he gave expression to some opinions which were considered antagonistic to those of Luther, he was banished in 1547. At Emden he became tutor to the children of the Countess Anna of East-Frisia. Afterwards he established himself at Norden, near Emden, and died there on 29 September 1568. See Van der Aa, *Biographisch Woordenboek*; Gerdes, *Historia Reformationis*, III. 33 sq., 55 sq.

[12] Some letters are cut away by the binder.

2. An utile, necessarium, possibile, traijcere, an utrumque utile, in veritatis propagationem, Ecclesięque ędificationem.

3. Si utrumque manere et traijcere in prædictos fines, utile, et necessarium, utrum utilius, magisque necessarium.

4. Si traijciendum esset, quonam, deinde an ibi Ecclesia (cuius Ego minister) an non, an loquendum liberę et ἀκινδυνῳ Christj Ecclesię, cui præcipuè non sum astrictus, tamen non minus deberem Anglicanę Ecclesię πολυκινδυνοτάτῳ, Quod fieri posset absque temtatione dej, in summa fratrum necessitate et ministrorum paucitate.

5. Aut si propriæ Ecclesię et peculiarj mutus et inhibitus deberem adesse, absque concionibus præstaret manere.

6. An liceat fieri liberum totius Ecclesię catholicę Ecclesiasten publicum et priuatum, secundum linguas à deo datas.

7. Si Dei voluntas, vt maneam, totum negocium quantumuis periculosum suscipiendum, nostraque uita diuinę prouidentię committenda, non consideranda aut spectanda aut imitanda amicorum, parentum, fratrum, aut propria carnis voluntas, quæ priuatam nostrj curam potius quam Dei gloriam et fratrum salutem spectat. Sin alterum placeat Deo, Eius oportet fiat sacrosancta voluntas.

8. Si certum esset, deo omnino placere, ut hic cum summo vitę discrimine manerem, quomodo satisfaciam Ecclesię transmarinę, cui meipsum præcipue debeo, utpote, in cuius ministerium publice electus sum. An conueniendi circa hoc negocium fratres, literę ad Ecclesiam, sicubi est, scribendæ, petendumque ut absentiam meam bonj consulat.

Si manendum, peculiaria quædam huc spectanda, consideranda.

Sin traijciendum, quae huc pertinent, perpendenda.

16.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Thursday, 17 May 1554.

§ 1. *Yesterday I received your letter and that of John à Lasco. God be praised for having delivered you from the hands of your persecutors and set you in a convenient place.* 2. *I have written to à Lasco about our affairs, and as he will tell you everything I do not think it necessary to repeat it here.* 3. *From D. Chytraeus a professor at Rostock I expect greater kindness than from the other Lutherans. Write to him and try whether he too will spurn you.* 4. *A short time ago I dedicated, at the advice of some good friends, my books "De gratia dei justificante &c." to (Christian III) the king of Denmark, and sent him the book, but the Lutherans will probably induce him to refuse to accept it from a "Schwermer" as they call us.* 5. *I hope that you and Micronius will frequently write to me. If you send your letters to Burcher at Strassburg, he will forward them to me by way of Basel. Perhaps they might go first to Frankfurt.* 6. *Salute Micronius. I congratulate both of you on your escape from this shipwreck.* 7. *Salute especially Gerhard Thom Kamp.*

S. D. Heri demu*m* tuas uir colendiss*ime* et frater in Chr*isto* charissime unà cu*m* l*itte*ris D*omini* à Lasco[3] accepi, et has quidem exoptatissimas ideoq*ue* longe gratissimas. Domino deo n*ost*ro sit laus et gratiaru*m* actio qui liberauit uos ex manib*us* persequentiu*m* et posuit in locu*m* co*m*modu*m*. Is uos tueat*ur* seruet et protegat in perpetuu*m*. De reb*us* omnib*us* scripsi ad D*ominum* à Lasco d*omin*um et fratre*m* uenerabilem et chariss*imum* qui cum tecum omnia co*m*municet, non putaui nęc*essarium*, in multis et uarijs meis negotijs, idem repetere. Rostochij ad mare Balthicu*m* profitet*ur* quidam D*ominus* Dauid Chijtræus[4] uir pi*us* et doct*us* de quo mihi maiorem polliceor humanitate*m* qua*m* de reliquis Lutheranis. Scribitote ad illu*m* et tentate nu*m* et ipse uos

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] This Letter is printed by A. Kuyper *Joannis à Lasco Opera*, II. 697. It is dated from Emden, 3 March 1554. A Lasco and Utenhove had arrived at Emden on 1 December 1553.

[4] David Chytræus (Kochhafe), one of the most influential Lutherans of the second half of the 16th century, was born at Ingelfingen, 26 February 1530. He studied first at Tübingen and afterwards at Wittenberg under Melanchthon. After having travelled in Italy, he was, in 1551, appointed Professor at Rostock in philology, theology and philosophy, and died there 25 June 1600.

aspernari uelit. Scio ubi*que* in illis partibus esse uiros bonos, sed timidos, ut qui p*ropter* ferociam Lutheranoru*m* et insolentia*m* ipsorum nimiam sibi metuu*nt*[5]. Non ita pridem quoru*n*dam bonoru*m con*silio et p*recibus* acquieui, atq*ue* libros meos De gra*tia* dei iustificante nos p*ropter* Chri*st*um p*er* solam fidem absq*ue* operib*us* &c.[6] Regi serenissi*mo* Danoru*m* dedicaui, eiq*ue* misi opus. Forte efficie*n*t Lutherani ne accipiat libru*m* à Schwermero. Hoc enim honesto imò uæsano uocabulo nos insigniu*nt*. De*us* ignoscat illis et *con*cedat sp*irit*um sobrietatis humanitatisq*ue*. Expecto à te et à Martino [Micronio][7] n*ost*ro frequentes l*itte*ras, quas si Argentina*m* miseris in ædes d*omi*ni Burcheri Angli[8], facile is p*er* Basilæa*m* illas ad me mittet. Co*m*mode fortassis perfere*ntur* Francfordia*m* p*rimu*m ad Moenu*m*. Sed inuenietis ipsi uiam. Salutabis D*ominum* Martinu*m* Microniu*m*[7]. Gratulor utriq*ue* quod ex hoc naufragio incolumib*us* reb*us* enauigaueriti*s*. De*us* liberet nos o*mn*es à malo. Vale cu*m* pijs omnib*us*. Tiguri 17 Maij. Anno 1554.

4 5 6

HBullinger*us* tu*us*.

Inp*ri*mis uero salutabis mihi ueterem amicu*m* et fratre*m* D*ominum* Gerhardu*m* thom Kamp*is*[9]. 7

Addressed: 8

Præstantissi*mo* uiro D*omino* Joannj Vtenhouio Peregrinoru*m* eccl*esi*æ apud Aembda*m* Frisioru*m* Seniori domino et fra*tr*i cole*n*dissi*mo* suo.

[5] Bullinger refers to the bad treatment which the fugitives from London experienced at Rostock from the Lutherans, after they had been expelled from Denmark (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia, Ecclesia*...per Joannem Utenhovium, p. 118 sqq.).

[6] Published at Zurich, in 1554, in 4°.

[7] See Letter No. 4, note 4.

[8] See Letter No. 8, note 6.

[9] He is mentioned again in Letter No. 18, §§ 2 and 6. No biographical notice of him seems to exist; he appears as an elder of the church at Emden, even so early as circa 1549, in Eduard Meiners' *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 316, 371, 397.

17.

PETRUS MARTYR [VERMIGLI][1], to JOANNES UTENHOVIUS[2].

Strassburg, Sunday, 7 June 1556.

§ 1. *Our affairs are in the same condition as when we were in England.* 2. *The "Interim" is retained; in the cathedral and in two other churches mass is said.* 3. *In the other churches the ministers whom you left there preach there as usual. They daily cry out against the magistracy for not purging the church of the mass and papal superstition, but hitherto in vain. They also rage against the "sacramentarii", and censure their opinion with all their power.* 4. *The French church, where Peter Alexander is elected in the place of Garnier and boldly teaches the same doctrine as regards the sacraments as we do, is now quiet again, though for some time it was agitated.* 5. *Hitherto I have been lecturing, but the school, church and senate of Zurich have elected me in the place of the late Conrad Pellican. Our magistrates are unwilling to let me go and would refuse their consent but that I myself desire my discharge.* 6. *I wish to depart because I desire unanimity in doctrine, especially on the sacrament and I do not expect this in this German church and school; but I have not yet been discharged.* 7. *John à Lasco has gone from Frankfurt to (Otto Heinrich) the Count Palatin and (Christopher) the Duke of Wurtemberg, to obtain a conference of learned men, but this, in my opinion, will have no result.* 8. *Do not forget me in your prayers.*

.S. Queris tuis litteris Charissime i*n* chr*ist*o frater, quo loco res nostrę sint. paucis quod rogas expediam. se habent eode*m* modo quo eas[3] cu*m* in Anglia essemus audiuimus. Interim[4] q*uo*d a Cęsare obtrusu*m* fuit retinet*ur*, i*n* su*m*mo templo et duobus aliis, Petri i*nquam* iunioris et senioris missas habent, et sacrificos papisticos. i*n* cęteris uero templis, pristini su*nt* ministri quos hic reliq*ui*sti. solita*mque* religione*m* profite*ntur*. Clamaru*nt* et clama*nt* quotidie aduersus magistratu*m*, q*ui* ecclesia*m* no*n* re-

[1] See Letter No. 5, note 1

[2] See Letter No. 2, note 2.

[3] MS. *reliquimus* after *eas*, but crossed out.

[4] The Augsburg *Interim* was published by the emperor Charles V on 15 May 1548 and forthwith enforced upon all places within his dominion. It was confirmed by the pope on 18 August 1549, but excited great opposition among the Protestants; see Herzog's *Real-Encyklopädie*.

purget missa et papistica superstitione. sed hucusque frustra[5]. debachantur pręterea in sacramentarios, et eorum sententiam pro uiribus insectantur. In ecclesia gallica Dominus Petrus[6] Alexander Garnerio[7] successit, puram doctrinam de sacramentis quam nos profitemur audacter docet. Aliquamdiu turbata fuit illa ecclesia, sed nunc deo gratia satis pacata est. Ego uero sum hucusque in docendo functus meo munere. nunc autem quia Tiguri mortuus est pię memorię bonus senex Conradus Pellicanus[8], ea schola ecclesia et senatus eius loco me delegerunt, scripseruntque litteras ad nostrum magistratum ut me sibi permitterent, qui uix, magnaque difficultate adduci potest ut me dimittat, neque sanè id faceret, nisi ego ipse missionem flagitarem. Petiit spatium mensis ad deliberandum. Causa uerò cur ego hac oblata occasione tantopere abire cupiam est, quod in doctrina pręsertim sacramentaria consensum desydero, et[9] in ecclesia hic ger-

[5] MS. *frusta.*

[6] Petrus Alexander, of Arles, had formerly been chaplain to Mary, Queen of Hungary, the sister of the emperor Charles V. In the spring of 1549 he was with the Archbishop Cranmer (John Strype, *Memorials of Archb. Cranmer*, 280, 281; *Epistolae Tigurinae*, p. 43); Strype even says that he was entertained in the Archbishop's family from the year 1547, and so forward for some years, until he became a prebendary of Canterbury, and had also the living of Alhallows, Lombard-street, conferred upon him by the said Archbishop. At the accession of Queen Mary he fled to Strassburg and from the present Letter we learn that in 1556 he succeeded Garnier there as minister of the Walloon Church. See Haag, *La France Protestante*, first ed., III. 120; IV. 244[b]. On 6 March 1560 his services were dispensed with, and he came once more to England and was restored to his prebend at Canterbury, without residing there. He appears as minister of the Walloon Church in London, in 1561. See further Strype's *Works* (Index published by the Clarendon Press); Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus.*

[7] Jean Garnier was born at Avignon, but on account of his conversion to Protestantism he fled to Strassburg, where, in 1544 he was elected Minister to the Walloons. He seems to have quitted Strassburg in 1549 on account of the troubles caused by the Interim. In 1555 he was appointed Professor of theology at Marburg, and in 1562 minister to the Court at Cassel, where he died 6 January 1574. See Haag, *La France Protestante*, first ed., V. 219; Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus.*

[8] Conradus Pellicanus (Kürsner) was born at Ruffach in Elsass on 8 January 1478 and in 1493 joined the order of Minorites. In 1519, while residing at Basel, he became acquainted with Luther's writings and intimately connected with Oecolampadius when the latter settled at Basel in 1521. In 1526 Zwingli invited him to Zurich and, after some hesitation, he accepted the proposal in 1527 and separated himself from his order. He died in 1556 after having been Professor of Greek and Hebrew for some years. See Herzog's *Real-Encyklopädie; Encyclop. Britannica;* Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus; Das Chronikon des Konrad Pellikan. Herausgegeben durch* Bernh. Riggenbach. Basel, 1877.

[9] Added above the line.

manica et schola illu*m* despero, no*n* tame*n* adhuc su*m* dimissus. D*ominus* A lasco[10] p*ro*fectus est fra*n*cfordia usq*ue* ad electore*m* 7 palatinu*m*[11] et duce*m*[12] Virtte*m*bergen*se*m[13]. satagit p*ro* aliquo uirorum doctoru*m* colloquio i*m*petra*n*do, sed meo iudicio, i*n*te*m*pestiue ac sine fructu. quo *enim* magis hęc ambiu*ntur*, animj aduersarioru*m* magis exaspera*ntur*. d*eum* t*ame*n oro ut bene uertat. Habes ia*m* de rebus nostris, id modo sup*e*rest, ut mei 8 no*n* obliuiscaris i*n* tuis precibus, roges queso deu*m* ut nil me sinat co*m*mittere, q*uo*d suę glorię, u*e*l ędificationi ecclesię aduerset*ur*. saluta o*m*nes fratres meo nomine. Arge*n*tinę, ·7· iunij 9 1556.

Tuj studiosissimus

Pet*rus* Martyr.

Addressed: 10

Pietate ac Eruditione Insigni uiro D*omi*no
[Joann]j Vtenhouio, amico charissimo.
Endę.

[10] See the Letters published by Dr A. Kuyper, *Joannis à Lasco Opera*, II. 720 sqq.

[11] Otto Heinrich, who succeeded Friedrich II in March 1556, but had adopted Lutheranism in 1542.

[12] Christopher, who succeeded his father Ulrich V in 1550 aud very soon abolished the Interim and established the reformation on a firm basis.

[13] MS. Vittembergensem, with *r* written above the *i*.

18.

JOANNES UTENHOVIUS[1], to GODFRIDUS WINGIUS[2].

Balicze, near Cracow, Thursday, 18 February 1557, (with PS. dated Monday, 22 February 1557).

§ 1. *I shall be glad if the two editions of my [Dutch] version [of the New Testament] have been satisfactorily finished.* 2. *I wish that Wouter and Peter Deelen, &c. would see whether I have made any errors, that they may be corrected in the next edition.* 3. *We do the same here, for John à Lasco is correcting the Polish Testament and dividing it into paragraphs, for which work he uses the beginning of my Testament that I brought with me.* 4. *He has already remarked that Matth.* 1. 20 (*Joseph die dar &c.*) *does not please him, as it is a vocative and not a nominative.* 5. *Similar passages are Mar.* 10. 47 *&c.* 6. *Reyner Praedinius and Thom Camp intend to collate our whole version.* 7. *Cassander, who is so well versed in the German language, has also promised me his help.* 8. *I have, moreover, asked Peter Doverdaghe, and* 9. *Henry Bullinger, to whom a copy should have been sent long ago.* 10. *At Easter you may begin Genesis and go on with the whole Old Testament by verses, as I have done with the New Testament. Each book you may hand to Wouter Deelen for collation with the Hebrew.* 11. *Poulain and I last fair compared the Bible published by Rob. Etienne, but found nothing new*

[1] See Letter No. 2, note 2.

[2] Godfridus Wing or Wingius was born at Liege in Belgium, but no biography of him seems to exist. He was probably among the earliest Protestants who sought a refuge in England, or he may have come over with John à Lasco in 1550, as he was tutor to the latter's children after à Lasco had left England for Denmark in 1553 (see John Utenhove, *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, p. 114, 127). Like à Lasco and so many other of the fugitives from England he found an asylum at Emden, where he seems to have preached for some time and certainly worked for the press, first in aiding John Utenhove (for an annual pension of sixty florins; see below § 13) in the translation of the New Testament and afterwards preparing a version of the whole Bible at the expense of others (see Letter No. 21, §§ 19—22). At the accession of Queen Elizabeth he probably returned once more to England, for towards the end of 1561 Grindall the bishop of London recommends him, at the request of the Flemish refugees residing in London, to the Senate of Frankfurt, who had elected him as minister of the Dutch refugees residing in that city (see Letters Nos. 58 and 59). In March of the following year, however, he was minister of the Dutch Church at Sandwich (see Letters No. 57, § 6, 61, 64, § 3), in conjunction with Jacobus Bucer, who was minister of the same church in 1651 and 1562 (see Letter No. 57 and 64). By the end of 1563 he was minister of the Dutch Church in London (see Letter, No. 73), in which position he seems to have remained till 1599, in which year he died on 30 September. In 1572 he seems to have gone to Holland for some time, when the Dutch community in London, at the request of William, Prince of Orange, sent over some ministers to assist him in establishing the reformation. But in 1575 he had returned to London. See Ruytinck, *Geschiedenissen der Nederlantsche Natie in Engelant*, p. 87 &c.; Henry Gough, *Index to the publications of the Parker Society*.

in it; on the contrary, in some places the notes of Vatablus seem to have been mutilated, so that I did not buy the book. 12. Meanwhile I have asked Paulus (Winge) to purchase a small French Bible, also divided into verses, for your use. 13. If Micronius publishes something good, you may help him, omitting my version, on condition that half of the profit should fall to me or rather to you, as I do not wish to receive anything until you have obtained your annual sixty guilders. 14. Our friend Bartholomew (Huysman) should receive the other half, or he that pays the cost, as I do not wish to burden him with any fresh expenses. 15. For, as regards the labours of Micronius, I will take care that nothing shall be lost to him and his children. I do this not only in order that his books may appear with greater credit to the edification of the Church, but also that you may not be forced to accept anything from elsewhere. 16. For I hope that God will permit me some day to print the Bible, and that hence also your condition may become better. 17. As to the rest, I should like to know how our printers have been going on since my departure, whether my version is received with any favour and how it is sold. 18. I should like to know what Dr Lambert is doing and whither he intends to go. 19. Salute our printers and your wife. 20. The rest you will understand from your brother Paul and from my letters to Deelen and others. 21. Farewell and may the Lord promote and support your studies. 22. John à Lasco sends many greetings. 23. Salute George Stichelbant and his wife, Henry, and Dirkinus and his wife. 24. You may give the letter which I wrote to you and Wouter (Deelen) to Micronius (who I hope is at Frankfort). If he be at Frankfort I hope that he may receive his annual pension from hence. 25. Open first my letter to you and Wouter, that you may advise him to keep silent. 26. To-morrow we go to king (Sigismund) who is in Livonia preparing for the war.

S. P. Si vtraq*ue* excusio[3] versionis *nostræ* sic satis recte 1 absoluta nunc est, mi Godfride charissi*me*, est sanê quod gaudeam, ac etiamnum gratuler ecclesiæ Christi quę est in Belgica. Vtinam vero iam *fratres nostri*, nimirum vterq*ue*[4] Delænus, 2

[3] Utenhove's Dutch translation of the New Testament (from the Greek N. T. published by Robertus Stephanus or Etienne, at Paris in 1550; see his Letter to John Calvin in *Thesaurus Epistolicus Calvinianus*, XVI. 67), was published 3 November 1556 at Emden (by Gellius Ctematius, whose real name was Gilles van der Erven, Latinized Egidius Aervius, and who had belonged to the Dutch community in London), in 8vo., with a preface dated from Frankfort 1 October 1556. It was his intention to have it also published in folio; but differences with the man who defrayed the expenses (Hermannus van den Ende or Entius) about the spelling etc. induced the latter to sell the paper bought for it and abandon its publication (see Letter No. 21, §§ 11 and 17).

[4] Walter and Peter Delenus (Deloenus or Delænus = Deelen or Delvin). For the latter see Letter No. 15, note 1. The former was one of the first preachers of the reformation. He is said to have been born in Brabant or at Alkmaar in North Holland and probably spent part of his early life at Middelburg as minister to the Protestant Church there. In 1540 he published a Latin translation of the New Testament, from the oldest Greek MSS., which he dedicated to king Henry VIII (see *British Museum Catalogue of books printed before* 1640). He became "biblioscopus" (censor or custodian? of books) to the same king (see Letter of à Lasco to Henr. Bullinger in Gerdes, *Scrinium Antiquarium* tom. III, IV, p. 468; Kuyper, *Joh. à Lasco Opera*, II. 616) and had, about 1545, assembled a congregation of protestants at Bruges, who dispersed, however, after his flight (Schrockius, *Liber de bonis vulgo ecclesiasticis dictis*, Gron. 1651, p. 465). The date of his arrival in England is not known, but in 1550 King Edward VI appointed him one of the Ministers to the Dutch Protestant refugees in London. But it is to be remarked that his colleague, Martinus Micronius,

Micronius[5], Campius[6], Mortangius[7], Dirkinus[8], Wingius[9] et si qui isthic sunt alij diligenter nunc obseruent num quid vspiam in versione erratum sit, quod proxima excusione, communi omnium consensu, corrigatur. Nos quoque hic dabimus operam vt idem faciamus. Nam magnificus Dominus à Lasco[10] iam cępit corrigere testamentum Polonicum et in paragraphos illos redigere: qua in re vtitur Testamenti nostri principio[11] illo quod mecum attuli, cum vt ipse in suo instituto iuuetur, tum etiam vt in versione nostra obseruet quod correctionem aliquam postulare videri possit. Iam vero obseruauit locum quendam Matth. 1, vers. 20 [Joseph die dar bist eyn zoon] qui ipsum offendit eo quod non nominatiuus[12] sed vocatiuus sit. Qua in re (si ita habeat) doleo magnopere nos hic à reliquis passim omnibus

3

4

is alone alluded to by Bucer (see Letter No. 11, § 5) and Martyr (see Letter No. 14, § 7). At the accession of Queen Mary in 1553 when John à Lasco, Utenhove, Micronins and a large number of refugees left England for Denmark, Walter Deelen and his son Peter seem to have remained with those who were unable to leave (see Letter No. 15). But they soon had to leave also, and after some wanderings on the continent, settled at Emden. After the death of Queen Mary he and his son returned to London and were again appointed Ministers to the Church of Anstin Friars. Like his son he was one of the victims of the plague which raged in London in 1562, 1563. He was a man of great talents. See Van der Aa, *Biographisch Woordenboek;* Henry Gough, *Index to the publications of the Parker Society;* Sim. Ruytinck *Geschiedenissen der Nederduytsche Natie in Engelant.*

[5] See Letter No. 4, note 4.

[6] See Letter No. 16, § 7.

[7] Gerard Mortaingue seems to have been a Netherlander who fled to Emden, where he became an Elder of the reformed Church, perhaps already in 1557: see Letter No. 20, from which it appears that he had married a niece of John Utenhove, and that the latter had appointed him his heir, a promise which Utenhove probably did not keep when he himself married; see Van der Aa, *Biographisch Woordenboek;* Gerdes, *Historia Reformationis*, III. 269.

[8] Joannes Dirkinus, or Dyrkinus, was one of the ministers of the reformed Church at Emden. In May 1557 he was requested to go in the same capacity to Frankfort (see Eduard Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, pp. 376, 379 sqq.), an offer which he does not seem to have accepted. In the early summer of 1558, however, he was sent to Aix-la-chapelle, where the number of Protestants had increased so much that they wanted more ministers (*l. c.* p. 383). In 1560 he was sent to the communities of West-Friesland and Groningen to serve there during the winter (*l. c.* p. 396).

[9] Paul Wing or Wingius, the brother of Godfrey Wingius (see above, note 2) was among the protestants, who, at the accession of Queen Mary, fled from England to Denmark (see John Utenhove, *Narratio*, p. 105). He also went to Emden, where he seems to have been in the service of John à Lasco, whom he accompanied to Frankfort in 1555; see Meiners, *l. c.* p. 345.

[10] See Letter No. 10, note 1. The *Encyklopedyia Powszechna* (Warsz. 1864) says of à Lasco that "in 1567 he took an active part in a Synod at Brest in Lithuania, and he is said to have assisted in the translation into Polish of the Bible, which was published in 1563 in the same place".

[11] When Utenhove left Frankfort for Poland (in October 1556), his Dutch version of the New Testament was in the press, but had not yet been finished (see above note 3).

[12] See Wingius' answer in Letter No. 21, § 30.

interpretib*us* variasse: p*rae*sertim eo loco vnde aduersarij occasionem aliquam calumniandi habituri videntur. Huic similes 5 aliquot sunt loci Mar. 10. vers. 47, nisi o*mni*n*o* fallor, ac alibj. D*omin*u*s* Reynerus Prędini*us*[13] promisit mihi etiam suam operam, 6 cum Groni*n*gæ essem, quod tibi Francfordia indicaueram. Is vero totam versionem n*ost*ram libenter est collaturus cum n*ost*ro Campio[6], quem vellet ad Paschatis nunc i*n*stantis tempestiue ad se venire. Cuius iamdudum Campium[6] co*m*monuj ac etiam nunc l*it*eris meis co*m*moneo, vtq*ue* tu ipsum quoq*ue* co*m*moneas rogo. Cassander[14] quoq*ue* dum Coloniæ essem, suam hic operam 7 non grauate promisit. Qui sanê p*ræ*sertim in Germanica lingua non parum valet. Cuius etiamnum l*it*eris eum meis nunc co*m*monefecj. Rogaui etiam Petrum Douerdaghe[15], qui Wesaliæ est, 8 vt idem faciat (cui[16] velim mitti exemplar vnum n*ost*ræ versionis. A D*omi*no Bullingero[17] idem nunc postulaui, cui iam- 9 dudum exe*m*plar mitti debebat. Si factum non e*st*, fac vt extemplo mittatur) idq*ue* meis iam ad eum l*it*eris: vtq*ue*, si quid ille vspiam obseruet, ad vos isthuc transmittat. Porro 10 ad Paschatis poteris (auxiliante D*omi*no) ordiri Genesim, ac ordine pe*r*petuare totum Vetus Test*amentum* pe*r* versiculos[18], vti Nouum absoluim*us*. Et singulos libros dare D*omi*no Galtero Delaeno[4] ad Hebraicam co*n*ferendos. Contulim*us* ego et Vale- 11 randus[19] superiorib*us* nundinis Biblia illa Roberti[20]: verum nihil nouum in illis poteramus obseruare: quin et locis quibusdam i*m*minutę videbant*ur* annotationes Vatabli[21], quas ip*s*e habes.

[13] Reynerus Praedinius was born at Wiusum in 1510 and died in 1559 at Groningen, where he had been from early life rector of the grammar school, after having completed his studies at Louvain. See Van der Aa, *Biographisch Woordenboek;* Gerdes, *Historia Reformationis*, III. 192 sqq., 267.

[14] See Letter No. 4, note 2.

[15] No biographical account of him seems to exist.

[16] What is here printed in a parenthesis was added in the margin.

[17] See Letter No. 8, note 1.

[18] Utenhove's New Testament was the first in the Netherlandish language that was divided into verses (see Is. Le Long, *Boekzaal der Nederduytsche Bybels*, p. 726). Hitherto the chapters had been divided by the Letters A—G.

[19] i.e. Valérand Poulain, see Letter No. 7, note 4.

[20] i.e. Robertus Stephanus or Etienne, see above note 3.

[21] François Vatable (or Vateblé, Vastebled, Guastebled), born at Gamache, a town in Picardy, first became pastor at Bramet in Valois, and was afterwards appointed Professor of Hebrew to the Collége royal established by king Francis I. He died as Abbat of Bellozane on 16 March 1517. He is famous for his Annotations on the Old Testament,

Quare non visum est ea nobis co*m*parare, cum non videamur operęprecium facturj tam graues sumptus faciendo. Interim 12 co*m*misi Paulo[9] vt Francofordiæ emeret mihi Biblia Gallica minoris formæ eiusmodi versiculis distincta, quibus vti possis.

Si quid vero Microni*us* nost*e*r ędat[22] in lucem pręclarum, p*er* 13 me (vti dixi) licebit vt eum iuues, omissa interim versione; idq*ue* ea conditione, vt medietas lucri cedat mihi, aut potius tibi (cum ego ne teruncium quidem ad me cupiam redire, priusq*uam* tu tuos 60 flor*enos* quotannis acceperis). Altera 14 vero Barptholomeo[23] n*ost*ro, aut ei qui sumptus est factur*us*; quem ip*sum* nolim interim vllis pręterea grauari sumptibus. Nam quod Micronij labores attinet, darem operam (Deo iu- 15 uante), ne quid ipsi aut liberis eius decederet. Idq*ue* eo facio consilio, cum vt libelli Micronij maiore cum gr*ati*a, ad Ecclesiæ ędificationem, p*ro*deant; tum etiam ne tu cum erubescentia quadam (quę tua est verecundia) aliunde aliquid cogaris accipere; ac tandem lucrum ad alios, qui nullam operam nauaru*n*t, redeat: quemadmodum in nouo test*amen*to factum e*ss*e videmus. Nam spero Deum n*ostru*m gratiam daturum e*ss*e vt ego 16 mihi Biblia ip*s*a excudere possim, ac proinde tuam etiam conditione*m* eo meliorem futuram e*ss*e. Cęterum velim scire, qui- 17 nam sese à meo decessu gesserint n*ost*ri Typographi. Et quam gratiam vulgo inueniat n*ost*ra versio quiue distrahatur. De 18 Doctore Lamberto[24] gratum etiam mihi esset cognoscere, quid agat, et quonam cogitet, cui nu*n*c scribam si modo mihi sit ocium. Saluta mihi queso n*ost*ros typographos ac imprimis 19 Liuinam tua*m* charam, castamq*ue* co*n*iugem, quam diligo in

which Robert Etienne published, for the first time in 1545, at Paris, in octavo, from the note-books of Vatable's pupils (see further Herzog's *Real-Encyklopädie*; Zedler's *Universal-Lexicon*). Etienne published a second edition at Geneva, in 1547, in folio.

[22] Micronius had been invited by Van den Ende, after the latter had refused to print Utenhove's N. T. in folio (see above note 3), to alter Utenhove's version in accordance with the Flemish spelling. Micronius did not decline the proposal (see Letter No. 21, § 12), but he does not seem to have executed the task.

[23] Bartholomew Huysman had formerly belonged to the Netherlandish community of Protestants in London. He was one of those who left England for Denmark at the accession of Queen Mary. After having been for some days at Copenhagen, he and others were forced to leave Denmark on 13 December 1553, and after various adventures, arrived in the beginning of 1551 at Emden, where Huysman settled as bookseller (see Johan. Utenhove, *Narratio de instituta ac demum dissipata Belgarum in Anglia Ecclesia*).

[24] See Wingius' answer in Letter No. 21, § 27; cf. also Letter No. 25, note 8.

D*omi*no. Reliqua ex Paulo[9] n*ost*ro éq*ue* l*ite*ris ad Delęnum, 20
Micronium, Campium ac Mortangium facile i*n*telliges. Vale mi 21
Godfride a*nimo* meo charissi*me* in Christo Jesu D*omi*no n*ost*ro
qui studia tua suo Sp*iritu* prouehat ac tueatur ad no*mini*s sui
gloriam, Ecclesięq*ue* edificationem in vitam ęternam. Mag*ni*- 22
fic*us* D*omin*us a Lasco te iussit plurimum saluere. Baliciis prope
Cracouiam a*nn*o 1557, Feb. 18.

Tuus vt suus

Joannes Vtenhovi*us*.

Georgium Stichelbant cum vxore ac Henrichu*m* in 23
Aureo Pede mihi p*er*ama*n*ter saluta. Vt interim charum
n*ostru*m Dirkinum eiusq*ue* vxorem non p*rae*termittam.

Porro l*ite*ras illas meas ad te et D*ominu*m Galterum[4] 24
ex ęquo scriptas, sub silentio poteris n*ost*ro Micronio (quem
ego Francofordię etiam atq*ue* etiam e*ss*e opto) lege*n*das
dare. Si vero ille Francofordię esset, sperarem Deum gra-
*tia*m daturu*m* e*ss*e vt hinc annuam pensionem ad sui sus-
tentationem habere queat.

Istas meas ad D*ominum* Galterum[4] et ad te ex ęquo 25
scriptas l*ite*ras reserato prior, vt eum silentij admonere possis.
Vale. Nos cras[25] hinc soluim*us* ac ad Regem[26] recta profi- 26
ciscimur, qui nunc[27] in Lithuania se nunc[27] parat ad bellum
Liuonicum. Vale. 22 Feb.

Addressed :

[P]io ęque ac erudito viro D*omi*no
Godfrido Wingio amico ac
f*rat*ri suo multo charissimo
Embdæ.

[25] See *Epistolae Tigurinae*, p. 388.

[26] King Sigismund-Augustus II; he wished to deliver his nephew, the Archbishop of Riga, whom William of Furstemburg, Grand Master of the Teutonic Order in Livonia, had imprisoned, in 1556. The emperor and the king of Denmark caused the Archbishop to be released. Afterwards, however, war recommenced in Livonia by an invasion of the Russians. On the relations of Utenhove and John à Lasco with the king, see Letter No. 10, note 1 and the references in Henry Gough's *Index to the publications of the Parker Society*.

[27] So in MS.

19.

CORNELIUS GUALTHERUS[1] and GEORGIUS CASSANDER[2], to [JOANNES UTENHOVIUS[2a]].

Cologne, Sunday, 4 April 1557.

§ 1. *We received to-day your welcome letter of* 20 *February, while we were both suffering from the inclemency of the present spring weather. Excuse us therefore not answering at greater length.* 2. *As for what you write about the religious affairs in Poland, one looked for struggles at first in a matter of state and religion affecting many interests. But God will provide.* 3. *You write sad tidings about the Turkish expedition into Austria, but our sins deserve greater calamities, public as well as private.* 4. *A certain Carl de Cueninck, a carmelite of Ghent, after his arrival at Bruges from Emden, was imprisoned and at his examination answered courageously; on* 22 *March he was with great parade 'degraded' and delivered over to the civil magistrate. We have learned that he was to be burned the Friday following* (26 *March*). 5. *Your relative* (*Carl Utenhove*), *on* 10 *February returning to Ghent from France, whither he went last autumn, and spent the whole winter at Paris, was most heartily received by* (*Carl*) *Rymius and the procurator general Jacob Hessels; time will show what will be the end of this.* 6. *As a disgraceful sentence was inflicted upon a schoolmaster, named Stephen* [*Mierbeke*], *John Ottho withdrew himself with his wife and children and a few pupils from the coming danger and is now teaching at Duisburg.* 7. *At Ghent a Spaniard has been appointed in place of the late commander of the new fortress.* 8. *We have not yet seen your Dutch Testament, but will comply with your wishes when we have access to it.* 9. *Farewell; commend us to John à Lasco.*

S. P. Literę tuę Vir ornatissi*me* 20 Februarij scriptę gratissimę nobis fuerunt, vel maxime ea de causa quod veterem tua*m* erga nos beneuolentiam no*n* obscurè significarint. eas accepimus quarta Aprilis, quo tempore vterq*ue* nostru*m* propter hanc veris intemperie*m* valetudine eramus tenuiore, et in ea curanda ex consilio medici occupabamur, quare ignosces si no*n* ad singula latius respondeamus. Cu*m* etia*m* propter nu*n*cij subitu*m* discessu*m* ex tempore esset scribendum. Quod de statu religionis in regno isto scribis, satis augurabamur huiusmodi initio certamina futura esse, cu*m* omnis mutatio Reipub*licæ* et pręcipuè religionis difficillime perficiatur pręsertim cum temporis longitudine et magnoru*m* hominu*m* auctoritate est confirmata, qui ex ea mutata opum suaru*m* et dignitatis imminu-

[1] See Letter No. 4, note 1. [2] See Letter No. 4, note 2.
[2a] See Letter No. 2, note 2.

tionem et labefactationem verentur. Sed summus ille ecclesię sue gubernator cum illi visum fuerit facile viam inueniet qua ecclesiam suam hic in terris fluctuantem aduersus humanorum consiliorum ac conatuum procellas defendat ac tueatur. De 3 Turcica expeditione in Austriam tristia sunt quę scribis, sed maiora sunt quę publicè et priuatim scelera nostra merentur, nec dubium quin benignitas Dei ad poenitentiam nos prouocantis Turcici furoris impetum hactenus represserit, quem nostris peccatis et potissimum his grauissimis regum et principum discordijs et odiosissimis religionis dissidijs in nos prouocamus. Conseruabit tamen Dominus suos quorum ne pilus[2b] quidem cadet, absque nutu patris ipsorum. De nouis pauca habemus quę 4 non putemus ad te aliunde perscripta, vt de Carolo quodam cognomento de Cueninck[3] quondam Carmelita Gandauensi, qui cum Embda Brugas venisset post dies aliquot deprehensus in carcerem conditur, examinatur, respondit (vt aiunt) fortiter, 22 die Martij solemnibus cęremonijs summa cum pompa sacris exauctoratur, quam degradationem vocant, ac deinde Magistratui ciuili traditur, obtestantibus primum qui eum tradebant ecclesiastici ordinis prędefectis ne quid in corpus aut vitam acerbius statueretur. Ex literis autem ea de re ad nos perscriptis intelleximus illum die veneris post, id est 26 Martij ignibus tradendum fuisse, nam literę ante ad nos datę fuerunt. Propinquum[4] tuum ex Gallijs quo cum filijs suis superiore au- 5 tumno profectus fuerat, et totam hyemem Lutecie egerat, Gandauum 10 Februarij reuersum a Rimio[5] fisci aduocato et Jacobo Hesselo[6] procuratore generali osculo acceptum intelleximus. quo

[2b] Luke xxi. 18. [3] See next Letter § 9. Cf. Gerdes *Hist. Reformationis*, III. 202, 255.

[4] Carolus Utenhove, an elder stepbrother of John Utenhove (see Letter No. 3, note 5).

[5] Van der Aa, *Biographisch Woordenboek* and Zedler, *Universal-Lexicon*, mention Carl Rymius of Ghent (son of Gerard Rymius, a Patrician of Ghent and member of the council of Flanders), who studied at Louvain, became councillor to king Philip II and ambassador of the emperor Maximilian II to the Porte. He was well versed in languages and in Roman Law and Antiquities. He died in 1583. As regards his father no dates are given.

[6] Jacob Hessels, Doctor in Law, and here described as Procurator-general of the council of Flanders at Ghent, became afterwards (in 1567) member of the Blood-council of the Duke of Alva; he is said to have always slept during their meetings and to have called out "ad patibulum, ad patibulum" whenever he was asked to vote. The people of Ghent hanged him in 1577. See Van der Aa, *Biographisch Woordenboek;* Motley, *Rise of the Dutch Republic.*

hæc euasura sint tempus docebit. Cu*m* paulo ante Stephanus quida*m* Ludimagister[7] turpem sententia*m* accepisset Joan*nes* Ottho[8] immine*n*ti tempestate se subduxisset[9], quod nisi fecisset, certu*m* illi naufragiu*m* manebat, quod tame*n* sine iactura no*n* prorsus euasit, et Duisburgu*m* Cliuię tamq*uam* in portu*m* cu*m* vxore ac liberis et aliquot discipulis quj eu*m* comitati sunt, peruenit vbi nu*n*c bonas literas docet. Gandaui in demortui prẹfecti nouę arcis[10] locum Hispanus quida*m* suffectus est, frustra Domino de Cappella pro fratre D*omi*no de Catz supplicante. Testame*n*tu*m* tuu*m* belgicum nondu*m* vidimus, cuius cu*m* copia facta fuerit libenter tuę voluntati quantu*m* in nobis erit, obtemperabimus[11]. 6 7 8

Vale e Colonia Agrippine*n*si 4 Aprilis An*no* 1557 9

Venerando Viro D*omi*no Joanni à Lasco nos quàm officiosissime co*m*mendabis

Tuę humanit*ati* addictiss*imi*
Cornelius Gvaltherus et
Georgius Cassander.

No address.

[7] See next Letter, § 6, whence it appears that his name was Stephanus Mierbeke and that he resided at Ghent.

[8] Joannes Otho or Ottho was born at Bruges and became in course of time rector of the grammar school at Ghent. From this letter we see that early in 1557 he escaped to Duisburg, where he is said to have succeeded his friend and fellow-townsman Georgius Cassander. He died in 1581. See Van der Aa, *Biographisch Woordenboek.*

[9] Read *subduxit?*

[10] The new castle of Ghent was erected by the Emperor Charles V in 1540, on the site of the Abbey of St Bavo which was demolished for the purpose. It is still called the Castle of the Spaniards. The names of the persons mentioned in this paragraph do not seem to be chronicled elsewhere.

[11] See Letter No. 18, § 7.

20.

GERARDUS MORTAINGNE[1], to [JOANNES] UTENHOVIUS[2].

Embden, Sunday, 11 April 1557.

§ 1. *Through Paulus Wingius I received your welcome letter on the 4th inst. From long experience I know that what you tell me of your goodwill towards me, is true.* 2. *Nor am I forgetful of your great favour in bestowing your niece in marriage on me and making me your heir. I could recount other favours for which I am grateful and will remain so always.* 3. *I am also aware that I owe much to John à Lasco, but am for the present unable to give any other token of my gratitude than congratulating you both on your success in everything.* 4. *I have been very ill the whole winter, which has interrupted my Greek studies; but now I am well again.* 5. *I have, however, another cross to bear. I had written to my father that John à Lasco had been called to Poland, and congratulated him and that country upon this event.* 6. *My father received my letter at Malines and sent a copy of it to Stephen Mierbeke at Ghent, which being by chance left on the table, was found by the dean of Ronse, as Stephen had lately been imprisoned at Ghent.* 7. *After reading it he went at once to Malines and ordered my father to be imprisoned in the house of some public servant, where he has now been for about eight months; but the trial has commenced.* 8. *I hear that they intend to confiscate my goods for having written the letter.* 9. *Thus far about my own affairs. Our friend Carl Koenynck was captured at Bruges and burned.* 10. *At Ghent about seventy Mennonites were captured; but persecution increases their numbers.* 11. *Menno has replied to the book of (Martinus) Micronius "de humanitate Christi".* 12. *There is great hope that the wife of Unco Manninga will come over to our party. Our former printer Nicolaus has died here.* 13. *I understand that Jacob Michaelis has told you that our New Testament does not sell very well. As you wish me to give time to read it I will do so with pleasure.* 14. *We fear that Dr Hieronymus will shortly be expelled from Groningen, as he refuses to have his child baptized according to the rites of the papists.* 15. *Stephen Mierbeke, whom I mentioned above, has been set free and offers mass as usual.* 16. *Carl Utenhove and the prefect of Auwerburch have concealed themselves since the capture of Stephen.* 17. *Farewell, and commend me to John à Lasco.* 18. *My wife salutes you.*

S. P. L*ite*ras ves*tr*as mihi longe gratissimas (mi Vtenhoui) a Paulo Wingio[3], pridie nonarum Aprilis, accepi. Quæ in ijs de tuo erga me animo scribis, vera esse: non tuæ ad me l*ite*ræ, sed quæ longa experientia didici, mihi primum persuaserunt. neq*ue* enim sum immemor eius beneficii, quod in me maximum contulisti, cum tuam mihi neptem, summa cum

[1] See Letter No. 18, note 7. [2] See Letter No. 2. note 2.
[3] See Letter No. 18, note 9.

dote, matrimonio coniunxisti, méq*ue* tuor*um* bonorum hæredem[4] ex asse instituisti. cur enim non ita loquar? et affectum, cum iurisconsultis, p*ro* effectu interp*re*tabor? Possem et alia commemorare, quor*um* no*mi*ne summa tibi a me gra*tia* debetur, ac maxima etiam (donec viuam) habebitur. q*uamquam* neq*ue* relata sit ullo modo, neq*ue* etiam a me tibi unq*uam* referri possit. Quod aut*em* tuæ erga me beneuolentiæ tali, nihil prorsus decessisse, missis iam literis confirmasti, mirum certe, quantæ mihi voluptati sit. Video equidem in corruptissima hac n*ost*ris uitiis natura, non minimam uirtutis partem esse, si quis uel bene de se meritis studeat gratificari. unde facile intelligo, qua*n*tum tibi debeam, qui in me plane immeritum, tali sis a*ni*mo præditus. Q*uam*uis aut*em* tanta tua in me 3 beneficia agnoscam: neq*ue* etiam ignorem, quantum quoq*ue* præstantissimi uiri, atq*ue* de me p*ræ*clarissime meriti D*omini* J*oannis* a Lasco[5] humanitati debeam: neutri t*am*en impræsentia aliud gratitudinis symbolum, possum exhibere, q*uam* vt utriq*ue* vestrum congratuler de prospero in omnibus successu, Vtq*ue* Deum opt*imum* max*imum* supplex obtester, quò u*est*ra o*m*nia secundet, ac dirigat ad nominis sui gloriam, suæq*ue* Ecclesiæ ædificatio*n*em. Amen, Amen.

Nouorum nihil habeo quod scribam, p*ræ*terq*uam* quod 4 totam fere hyemem grauiter laborarim, quod meis græcanicis studiis, non leui detrimento fuisse facile intelligis. Sed (gratia D*omi*no) pristinæ incolumitati sum restitutus. Sed alia mihi 5 iam ferenda crux est. Scripseram p*at*ri meo l*ite*ras de uocatione D*omini* a Lasco in Poloniam in quibus cum ipsi, tum Poloniæ gratulabar. Has p*ate*r Mechliniæ (quo co*m*migrarat 6 dependentium illic litium ergo) recepit. earumq*ue* exemplar M*agistro* Stephano Mierbeke[6] Gandauum transmisit. quod in mensa forte relictum a Decano Rhotornace*n*si[7] inuentum est, cum nuperrime m*agiste*r ille Stephan*us* ob religio*n*em Gandaui captus est. quo lecto, euestigio Mechliniam profectus e*st*, atq*ue* 7

[4] As Utenhove married in 1558 (see Letter No. 24, § 2), it is not likely that he kept, or was in a position to keep, his promise. It may be observed that Mortaingne does not speak of Utenhove's marriage in his Letter (No. 26) written after its celebration, though other friends congratulate him (see Letter No. 24).

[5] See Letter No. 10, note 1.

[6] See the preceding Letter, § 6.

[7] Ronse (Fr. Renaix) in East Flanders. In 1557 the Dean was Petrus Titelman.

ibidem p*at*rem meum captiuum iussit abduci in domum cuiusdam apparitoris. ubi iam menses octo, plus minus, uir canus, atq*ue* alioquin satis afflictus, detentus fuit, capitis ac bonor*um* postulatus est. sed res iudicio agi coepta est. quem euentum d*omin*us datur*us* sit interim expecto. In hoc aut*em* nu*n*c illos esse audio, ut et mea fisco addicant, quod *lit*eras e*ius*mo*d*i transcripserim. Sed non cadit passer[8] in terram sine uoluntate p*at*ris. quicq*ui*d aut*em* huic complacitum est, rectum e*ss*e, nobisq*ue* salutare, non dubito. Fiat itaq*ue* D*om*ini uoluntas. Et hactenus quidem de iis quæ me co*n*cernunt. Jam de aliis prout in me*n*tem queu*n*t incidere. Carolus n*oste*r Kœnynck[9] Brugis captus est, atq*ue* (vt hic nu*n*c fertur) exustus. Gandaui ex Mennonianis[10] capti sunt plus minus 70. Sed crescunt illi (nec mirum) persequutione. Menno[11] r*esp*ondit libello Micronii de Humanitate Chr*isti*[12]. de quo atq*ue* aliis co*n*similis gene*r*is, non dubito Micronium ip*sum* uobis latius esse scrip-

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[8] Matth. x. 29.

[9] See Letter No. 19, § 4.

[10] Mennoniani, Mennonites or followers of Menno Simons (see next note), who are also called Baptists.

[11] Menno Simons, born in 1492 at Witmarsum, in Friesland, was a priest of the Church of Rome in 1524 at Pingjum near his native place and there became acquainted with the writings of the early reformers, which made him feel doubtful as to the Romish doctrines of transubstantiation and baptism. After a while he was promoted to Witmarsum, where he preached according to his new opinions. About 1532 the first movements of the Anabaptists were heard of in his neighbourhood, and though he was much disgusted with their licentious life and opposed most of their doctrines, he sided with them in rejecting the baptism of infants. He left the Roman Church in 1535. Towards the end of 1536 or in the beginning of 1537 seven or eight fellow believers elected him as their "bishop" or elder and he was confirmed by Obbe Filips of Groningen, in which place he probably worked till 1541. In the beginning of 1543 he fled to Amsterdam, having been banished from Frisia. In 1544 he became acquainted with à Lasco at Emden, and went afterwards to Cologne, Lübeck &c. From 1547 till his death on 13 January 1559 (or 1561?), he spent most of his time in places situated on the coast of the Baltic. See Van der Aa, *Biographisch Woordenboek;* Herzog, *Real-Encyklopädie*, the two editions (different articles); *Encyclopædia Britannica;* Henry Gough, *Index to the publications of the Parker Society.*

[12] *Een...verhael der t'zamensprekinge tusschen Menno Simons en Mart. Mikron, van der Menschwerdinge Jesu Christi.* Gedruckt to Emden by Gellium Ctematium. 1556. den 18 Juny. 8°. See *Bibliographische Adversaria*, v. 246. The preface is dated: "Te Noorden. Anno 1556, Juny 10."—To this work Menno replied under the title: *Een gans duytlijck ende bescheyden antwoort, Anno 1556, vt waerheyt ende cracht der H. Godtl. Schrift, grondelijck vervaetet, op Martini Mikrons Antichristissche leere, ende onwaerachtighe valsche verhael, van den Handel oft gesprec Anno 53 minder getal, tusschen hem ende my, van die...Menschwerdinghe ons Heeren Jesu Christi...* The book is without a date or place, but it is supposed to have been printed by Menno himself in his own printing-office at Oldeslo.

turum. Magna spes est vxorem Vnconis Manninga[13] nostram fore. Obijt hic Nicolaus[14] noster typographus quondam. Testamenta nostra non diuendi ex animi sententia, intelligo Jacobum Michaelis[15] tibi significasse. Quod tempus me illis legendis dare uis, faciam libens. Doctorem Hieronymum[16] metuimus breui ciuitate Groningensi expellendum esse, quod nolit infantem suum papisticis ritibus baptisari. Magister Stephanus Mierbeke cuius supra memini, liber dimissus est, agitque sacrificulum more solito. Dominus Carolus Vtenhouius[17], et prætor in Auwerburch[18], capto magistro Stephano, coeperunt, nescio ubi gentium, delitescere, vt cederent ingruenti persequutionum tempestati. Plura non occurrunt. Vale itaque mi obseruandissime Domine, et quam officiosissime me commenda domino meo semper obseruando Domino Joanni a Lasco. Salutat vos vxor mea charissima, sororque vestra in Domino. Æmbdæ ipso Palmarum. 1557.

Tuæ Humanitati deuinctissimus Gerardus

Mortaingne.

No address.

[13] Unco Manninga was bailiff or sheriff at Emden, perhaps even at the date of this Letter. He entertained, during several years, a large number of refugees from England and the Netherlands; see Groen van Prinsterer, *Archives de la Maison d'Orange Nassau*, III. 237, IV. CIII. 45, V. 187.

[14] Nicolaus the printer was probably Nicolaus van Oldenburch, who printed and published books at Emden as early as 1531, if not earlier; see *Bibliographische Adversaria* (The Hague, Mart. Nyhoff), V. p. 244 sqq.

[15] Jacob Michaelis or Michiels was among the foreign Protestants who, at the accession of Queen Mary, quitted England for Denmark. He is several times mentioned in John Utenhove's *Narratio de instituta ac demum dissipata Belgarum in Anglia Ecclesia*, see pp. 105, 114, 168, 202. On pag. 114 Utenhove calls him "Ecclesiae nostrae Belgicae diaconus". After his arrival at Emden he seems to have settled there as a bookseller (see Gerdes, *Historia Reformationis*, III., Append. 146).

[16] Dr Hieronymus Frederiks, or Frederici (also called Hieron. Wilhelmi because he was the son of Wilhelmus Friderici or Frederiks, who took a prominent part in the public affairs of Groningen) was treasurer of the town of Groningen and widely known for his piety and devotion and the protection and hospitality shown by him to those who were persecuted for their religious opinions (see Gerdes, *Historia Reformationis*, III. 202, 269; Van der Aa, *Biographisch Woordenboek*).

[17] See Letter No. 3, note 5.

[18] Auwerburch is the "Oude Burch", a part of the town of Ghent, which had a separate government. In 1557 the praetor was Georgius Rockelfin; see Sanderus, *Flandria illustrata*, Bk VI. p. 383.

21.

GODFRIDUS WINGIUS[1], to JOANNES UTENHOVIUS[2].

Emden, Tuesday, 13 April [1557].

§ 1. *There is nothing but misery here. I am weary with the blindness and ingratitude of men, and nearly all my hope that the purity of the Gospel, to which we have contributed so much, could be promoted in the Netherlands, has fallen to the ground.* 2. *The printing of our New Testament has caused me great and uninterrupted vexation, to such an extent that it once made me seriously ill. The correction of the first proofs often lasted till one or two o'clock in the morning, whereas I had always to begin again at four.* 3. *The third proof, solely entrusted to a boy who was often overcome by sleep, caused the greatest difficulty.* 4. *The pressmen always pleaded the heaviness of the work, but the task of the compositors seems still more severe as needing more care, and our old friend Nicholas (who died about the middle of last March) was always obliged to stay till the night.* 5. *To these physical troubles succeeded mental vexations. When the work was ready for publication, everybody complained of its long title, which deterred the Anabaptists, who had bought the version of Geiliard and had been waiting here for our work, as well as others, from buying our version.* 6. *Hence a compromise as to the sale, and some hundred copies were sent to the borders of Flanders.* 7. *There, apart from the inconvenience of the language, the sale was damaged by a page being printed upside down in about five or six hundred copies, by the inattention of the same overseer, who had spoiled, ten or twelve days before, all the 2500 copies in a similar way, though this error, being discovered at home, was remedied before the publication of the book.* 8. *Then again everybody complained that the language was patchwork; it was a Testament in all or in three languages; others considered it obscene; others said, it was unintelligible on account of its readings differing from all other versions.* 9. *After the publication Herman van den Ende asked me whether I would omit the word "Aver", of which everybody complained; but I replied that, though hitherto it had not been used in Low German, it had been inserted on purpose and after great deliberation, because without it the sense would be weak and spoiled.* 10. *He then asked me what word the Low Germans had used before instead of this, and I replied: that they either left a vacant place or used a very unsuitable word. He left, muttering some imprecation against me and the word "Aver".* 11. *After a few days he sold the paper destined for the larger edition and I have not heard from him since. I learn, however, that he says of me that I am so obstinate and devoted to Utenhove that I cannot be induced to depart from him even a finger's breadth.* 12. *Hence he has asked Martinus (Micronius) to prepare a text of our New Testament adapted to Flemish printing, and I cannot tell you how much trouble the latter causes me by his letters, his threats if I do not consent to this course, and his remarks.* 13. *Bartholomew Huysman, the salesman of Hermannus van den Ende, shouts himself hoarse about the word "Aver", which he professes not to understand and wishes to have replaced by the Dutch "Mer".* 14. *I hope better things from some of our country-women having praised our labour.* 15. *This affair*

[1] See Letter No. 18, note 2. [2] See Letter No. 2, note 2.

has worried me much and almost induced me to throw down my pen, for what hope is there when those, who ought to commend our labour, cause it to be despised? 16. *Even our friend Micronius seems to dislike our style to such an extent that, in his reply to the pamphlet of Menno, he has resolved to return to his own diction.* 17. *In this desperate condition of affairs I have asked some to remind our friend Wouter (Deelen) of his promise to let me devote my whole time to the study of Hebrew. But he has pleaded inconvenience of time and thinks that I ought to prepare myself for a version of the Bible, which I cannot do for want of the version of Robert Etienne.* 18. *In this perplexity, Gilles van der Erven has requested me, in the name of some of the brethren, to devote my spare time to a collation of the Bible of Liessfeld with the Zurich edition and that of Luther, and thereby to obviate the further sale of the untrustworthy version of Geiliard.* 19. *He said that if I felt disposed for the work, he would publish it soon, but if not, he would give up all further printing.* 20. *The request seems to me reasonable, but there is a difficulty with respect to the New Testament. That recently published by us could not without your and Van den Ende's permission be joined to it, and even if this were allowed, it could not on account of the difference in the style, and the versions of Zurich and Geneva would cause still greater obstacles.* 21. *I submitted the matter to Micronius, who approved our plan, but did not remove the difficulty about the N. T. and, as the case admitted of no delay, I began last January and have already finished the two books of Samuel.* 22. *I compare the Liessfeld Bible with that of Zurich, Luther &c. and the annotations of Vatablus, and the work will be entirely similar to our N. T., except that I omit the word "Aver". I take great pains with the marginal annotations and readings.* 23. *I hope that you will approve of my work, even if only partially, and pray God that He may assist me.* 24. *Wouter Deelen is again troubled by long continued illness and has asked you and à Lasco to excuse him.* 25. *He wishes you to understand that if the business, of which you wrote to him and me, succeeds, he will assist you.* 26. *Of myself I do not say anything, as I feel that in such a circle of learned men I can be of no use, though I am willing to serve you. My life here begins to be tedious. I will hurry on the work that I have in hand as much as possible.* 27. *To Dr Lambertus I have sent twelve copies of the N. T., but received no reply.* 28. *Gilles van der Erven and his wife salute you and à Lasco. He seems to favour our style more and more, and to defend it against the slanders of unlearned men.* 29. *He has reprinted the London Psalms, in which he has altered "Ghy" into "Du".* 30. *In both places noticed by you in my Greek Testament there is a nominative (filius); and in the latter the article is added, which no vocative admits in any Greek dialect.* 31. *Farewell; my wife has been seriously ill since last year; she salutes you and à Lasco.*

S. P. Quid ad te tandem scribam, colendissime Vtenhouj, 1 tam sum sanè dubius, quàm apud te optimj nuntij cupiam esse buccinator. Prȩter miseriam miseriaru*m* hîc nihil videre est. Enecat me prorsus non solu*m* deploratissima ho*minu*m cȩcitas, sed et perniciosissima imò impijssima eorundem ingratitudo, adeò vt non solùm mihj anim*us* consternatur, sed et propemodu*m* omnis mihj spes cadat, fore vt aliquando Euangelij puritas, cuj su*m*mum[3] hacten*us* adminiculu*m* attulisse vide*mus* linguaru*m* renascentiam atq*ue* studium, apud nostros Belgas (quibus tu pro tuo candore neq*ue* id temerè, pro ȩditj hîc nu*nc* nouj Testame*n*tj fȩlicitate congratularis[4]) promouerj possit, prȩ-

[3] MS. *summum* altered into *sommum*. [4] See Letter No. 18, § 1.

sertim sj ea, quod Deus auertat, procedere vellent via, qua in nostrj illius tam laboriosj Testamentj prima acceptatione coeptum est. Dolui vehementer mi Vtenhouj, cùm à me hinc diuellereris, verùm sj eum dolorem cum animj mej angore, quj me intereà habuit, conferam, risum non dolorem dicam. Suppeditauit magnas easque diutinas molestias Testamentj nostrj impressio, adeò vt me semel in grauissimum morbum conijceret: neque id mirum. Nulla enim dabatur requies, nulla neque horaria respiratio; extrahebatur mihj semper correctio in medium vsque noctis, frequentissimè etiam in eiusdem primam et secundam horam: rursus manè à quarta statim hora, cùm in suum praestitutum pensum inuolare contenderent impressores, eadem tum tundenda veniebat incus. Ibj statim dispicienda atque expendenda veniebat 3ª correctio, quę quia in profundissimam diej præcedentis noctem semper incidebat, soliusque puerj (quj interdum ita somno deprimebatur, vt et dormiens (mirum profectò spectaculum) vltrò citroque officinam impressoriam aliquandiu oberraret, antequam vllis clamoribus excitarj posset) humeris incumbebat, maximam secum difficultatem adferebat, imò occasionem interdum dabat, vt et aliquot horis ante lucem tota officina clamoribus atque increpationibus resonaret, cùm videlicet quippiam per puerum, somno prorsus ineuincibilj depressum, neglectum esset. Causabantur quidem impressores operis grauitatem, verum sj ex ęquo vtrorumque et impressorum et compositorum conditio ponderetur, non leuior, imò multò grauior istorum deprehendetur, vtpote quę et plus assiduitatis et morę quam impressorum requireret: adeo vt toto ferè impressionis tempore senex ille noster bonę memorię Nicolaus[5] (quem Deus sub medium Martij ex hac calamitosa vita in suam requiem vocauit) in noctem vsque suspendere coactus sit. Successerunt his impressionis molestijs, quę corpus potissimum grauabant, aliæ animj eóque multo grauiores. Principio dum iam absoluendum esset opus iamque propediem exiturum, communis ac publica omnium hîc querimonia fuit, de nimia eiusdem inscriptione, qua deterritj Anabaptistę, quj Geiliardica[6] biblia emerant, atque in

[5] See preceding Letter note 11.

[6] Steven Mierdman and Jan Gheylliaert (also called *Gailjard*, *Geiliard*) published a Bible in Dutch, at Emden in 1556, in 4to under the title: *Den Bibel in Duyts, na de*

spem nostrorum Testamentorum hîc vna atque altera hebdomade substiterant, vnà cum nonnullis alijs, quj et ipsj iam antea pro aliquanto numero institerant, vacuj, imò non licitatis semel Testamentis domum abierunt. Constituta est deinde fratrum 6 sollicitationibus nonnulla in distractione moderatio, atque ita in extremas potissimum Flandrię oras aliquot centenorum numero profectum. Ibj pręter lingue (vt ipsj indicabant) incommodum, 7 deprehensum est et aliud: nempe folium quoddam inuersè impressum, quod et Anduerpię non parum pręiudicij distractionj attulit. Deprehensum est hoc vitij fuisse in quingentis aut sexcentis aut circiter exemplaribus, commissumque fuit supinissima pręli directoris incuria, quj decem aut duodecim ante hunc errorem, sj ita dicere liceat, diebus, integram integrj folij, hoc[6a] 2500. exemplarium impressionem ad similem modum corruperat: sed huic vitio quia domj deprehensum est, ante Testamentj euulgationem obuiam itum est. Post hęc omnium quasj voce 8 conclamarj cœptum est. Non hîc (inquiebant) Ecclesię commodis, sed priuatis quorundam affectibus seruitum est, Conficta lingua quę neminj vsuj esse potest. Centones sunt; Testamentum est omnium linguarum; Alij, Trium. Alij, obscænum, quia semen Sarę exprimeret; Alij, Intelligj non potest nisj quis, valedictis omnium aliorum Testamentorum lectionibus, clausisque et auribus et oculis, huic solj incumbat atque studeat etc. In summa, vt quid cuj in buccam veniebat[6b], ita id ipsum effutire videbatur. Quem mihj hîc putas fuisse animum, cum coràm hęc omnia viderem et audirem? Non ita multis post 9 ęditionem diebus accessit me Hermannus Entius[7], rogans num ne induci possem, vt expensis hominum de nostro Testamento clamoribus vocem Auer, illj abtruncare vellem. Respondj me in hoc Testamentum nihil nisj laborem, quem tanquam minister impendissem, vendicare. Deinde eam vocem; cùm ea infimj Belgę in totum destituantur, summa deliberatione, exactoque doctissimorum virorum iudicio, non vlla temeritate aut affectibus huc

oorsprongelyke spraake op't aldergetrouwelykst verduytst (see *Bibliographische Adversaria*, v. 247); in which the Dutch translation of Luther's version, published in 1526 by Jacob Van Liesveldt at Antwerp, was followed from Genesis to Job and the N. T., except some improvements adopted from the Zurich version, which latter was followed from the Psalms to Malachi. [6a] Read *hac est*. [6b] Cic. Att. 1, 12, 4; 7, 10 *fin.*; 14, 7, 2; Mart. 12, 24, 5.

[7] Herman Van den Ende was a publisher at Emden.

insertam: imò eam tam mihj viderj necessariam, vt ea adempta non solum omnes orationis neruos sustuleris, sed et totam sententiam deprauaris. Rogabat deinde, quánam igitur voce huius loco infimj Belgę hactenus vsj essent: oportere enim aliquam esse. Respondj, eos aut locum vacuum relinquere, aut ineptissimam eo loco vocem, et quę alium sensum omnium expertorum iudicio induceret, substituere. Pluribus actum non est, nisj quòd ille nescio quid tibj cum tuo Auer imprecans nonnihil commotus discesserit. Paucissimis deinde interiectis diebus papyrum, quę maiorj ęditionj destinata erat vendj iussit, nec interea in hunc vsque diem[8] mecum verbulo vllo egit. Relatu aliorum didicj eum hoc clàm de me dicere. Me videlicet tam esse pertinacem, Vtenhouioque addictum, vt nullis rationibus inducj possem, vt vel latum vnguem[9] ab eo discedam: vnde et Martinum[10] nostrum nescio quotenis literis sollicitare cœpit, vt ille hoc nostrum Testamentum ad Flandricam Typographiam attemperaret. Hinc iam mihj acerrimus conflictus adornatur. Quantas enim mihj deinde molestias noster Martinus[10] exhibuerit, animumque mihj frequentissimis suis ad me literis obtuderit, in quibus et grauissimas interdum minas proponebat, nisj eius consilijs de hoc nostro Testamento ad Flandricę Typographię rationem attemperando, hoc est, corrumpendo (secus enim eum intelligere non potuj), acquiescerem, id ego sanè nulla tibj ratione transscribere possem. Quicquid respondebam, hoc ille surda quasj aure pręteriens, vná atque eadem fere semper cantione eludebat. Semel Apostolorum exemplum, quj neglecta Hebraica veritate, in populj scilicet cuj seruiebant gratiam, 70 interpretum translationem suis scriptis inseruissent, proposuit. Cuj respondj hìc nobis non esse iam controuersiam de reddenda scripturę sententia, sed de ratione ortographię: cuius cum constet 70 illos (nam tum sęcula planè docta erant) fuisse obseruantissimos, inuanum prorsus nobis eorum obtendj exemplum. Aliâs praeter vulgj iudicia et clamores, quod sciam, attulit nihil. Accessit deinde alter antagonista, quj cominus mecum manus conseruit: is fuit Bartholomeus Huyssmannus[11]. Is ita semel atque iterum clamosis mecum rudi-

[8] Added above the line. [9] Plaut. Aul. 1, 1, 17 sq.
[10] i.e. Martinus Micronius; see Letters No. 4, note 4 and No. 18, note 21.
[11] See Letter No. 18, note 23.

tib*us* potius q*uam* rationibus ad rauim vsq*ue* contendit, vt cerebrj vertigine*m* mihj ferè adduxerit. Isq*ue* solus ex ijs est, quos quidem mihj (nam paucos co*n*uenj, domj me co*n*tineo) audire co*n*tigit, quj p*ræ*ter Herm*annum* Enteu*m*[7] cui*us* ipse in vendendis libris *com*missari*us* est, vocem Auer reprehenderit, idq*ue* tam calu*m*niosè, vt me eius etiamnu*m* pudeat. Siue, inquit, scribatis Auer, siue Autem, siue Verò, siue quid Arragonicu*m*, mihj prorsus ex ęquo est, imò nihil interest: nihil enim horu*m* prę alio intelligo, cu*m* tamen Germanica*m*, qua*m* quotidie tero, vtcunq*ue* exactè intelligam. Aber germanicu*m* et n*ostr*u*m* Mer planè coincidunt, quicq*ui*d nu*n*c tandem vos docere velitis cum vestris Cassandris[12] atq*ue* nouis inuentionib*us* de quibus ne semel quidem ante hęc tempora somniastis. Cum vulgo loquendu*m* et scribendu*m* etiam barbarissimè. Plura scribere rej indignitas vetat. Pręter murmura, obtrectationes et calumnias hîc nihil eo temp*or*e resonare visu*m* est, nisj quòd istoru*m* Aristarchoru*m*, si non maligna*m* certè stupidam inscitiam, nostratium quędam fęminę suis elogijs quibus n*ostr*um laborem vehebant, no*n*nihil reluserint[13], nobisq*ue* nonnihil animj meliora sperandj addiderint. Excruciauit a*nimu*m meu*m* hęc res pręstantiss*ime* Vtenhouj, non dicendis modis, imò non secus, q*uam* si puerp*er*a suu*m* fœtum, que*m* non nisj su*m*mo vitę discrimine enixa est, videat i*m*maniu*m* ho*min*u*m* pedibus co*n*culcarj atq*ue* proterj, paru*m*q*ue* abfuit quin mihj prorsus Juuenalis[14] illud occinerim: Frange miser calamos etc. Nam quę spes vlterior[14], cùm quj p*rae*cipuj n*ostr*i laboris co*m*mendatores meritò esse debebant, ij non exigua*m* eiusdem co*n*temnendi occasionem pręstarent? Videtur et Martinus[10] n*oste*r à n*ost*ro iam stilo vsque adeo abhorrere, vt ad consuetum suu*m* stilu*m*, neglecta petitione, qua*m* de me sub tuu*m* abitu*m* apud te faciebat, in responsione[15] ad libellu*m* Mennonis[16] (quj sub principiu*m* Aprilis vt puto, prodijt) redire decreuerit. Hoc itaq*ue* in loco, hoc est, desperatissimo, cu*m* res hęc esset, neq*ue* iam vlla maioris ęditionis, diuendita iussu

[Margin: 14, 15, 16, 17]

[12] See Letter No. 18, § 7.

[13] MS. *reluderint*, with something above the second *e*, which seems to be *u*; perhaps the writer wished to say *releuauerint*.

[14] Sat. VII. 27 and 30.

[15] *Apologie of verantwoordinge Marten Microns op* 20 *verscheyden artikelen, die Menno Simons tegen het disputatie boeksken in druk heeft uitgegeven*, Anno 1558.

[16] See Letter No. 20, note 11.

Hermannj Entej[7] papyro, spes esset, cœpj subornare, quj Galterum[17] nostrum promissj erga me admonerent, vt tempus quod mihj iam integrum esset, in Hebraicarum literarum studium ponerem. Verùm cœpit is temporis incommoditatem excusare, quę non sineret eius auditorium cogj: proinde eius consilium esse, vt primo quoque die me ad Bibliorum versionem accingerem. Verùm hoc cum mihj propter diu desiderata illa Roberti Stephanj Biblia[18] non permitteretur, in vado hîc, quod dicitur, hęrere[18a] coactus sum. 18 In hac deinde animj mej consternatione perplexitatéque me quorundam fratrum nomine sollicitare cœpit, noster Egidius Æruius[19], vt pro dato mihj iam otio Liessfeldica Biblia in manus sumam, eaque ad Tigurinum atque Lutherj exemplar expendam atque conferam. Id totam Ecclesiam Christj, cuj solj non mihj natus essem[19a], communj nomine à me postulare, quò sic malefidę Geiliardicę[6] versionj, quę passim non sine magno piorum offendiculo Ecclesię Embdanę nomine vendicaretur, aliquo modo obuiam iretur, detinerenturque interea hac ratione pij in nostrorum bibliorum (quę aliquot adhuc annos in suj adornationem prorsus requirerent) moderata expectatione, cuius sj nullum specimen videant, iam prorsus omnem spem abijcerent. 19 Addebat deinde, nisj ego hanc conditionem acciperem, sibj prorsus non sine grauissima rerum suarum iactura (cuj magnam partem iniquę istj nostrorum Testamentorum distractionj acceptam ferre cogeretur) in futuram ęstatem ab omnj prorsus Typographico opere esse cessandum. Proinde se quam officiosissimè precarj, vt hîc sibj aut verius Ecclesię Christj meam qualemcunque operam non negarem: se inuenisse ac habere rationem, qua hoc modo Biblia per me collata in lucem proxima quaque occasione prodirent. 20 Cœpi mecum expendere negotium; iusta mihj visa est petitio, verum summam difficultatem deprehendj in nouo Testamento. Nam nostrum tum recens ęditum pace tum tua tum Hermanni Entej[7] adiungere non liceret, imò neque sj per vos

[17] i. e. Walter Deelen; see Letter No. 18, note 4.

[18] See Letter No. 18, § 11. [18a] Proverb in Ambr. Expos. evang. sec. Luc. III. § 44 pr.

[19] Gillis Van der Erven (Latinized Egidius Aervius or in Latinized Greek Gellius Ctematius) a printer and publisher at Emden. He had evidently been formerly in England, as he is mentioned among the refugees who, at the accession of Queen Mary, had quitted England for Denmark (See Joh. Utenhove, *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, p. 104). Cf. Fred. Pijper, *Jan Utenhove*. [19a] Lucan. 2, 383.

liceret adiungj propter stilj diuersitatem posset. Sj è diuerso Tigurinum[20] aut Geneuense[21] adiungeretur, maius id adhuc incommodum secum trahere videbatur: consilij hîc planè expers fuj. Rem ad Martinum[10] nostrum retulj, probauit ille vehementer institutum, verum de nouo Testamento scrupulum non exemit: et quia res moram non ferret, sub spe melioris consilij (quod à Deo summis interim votis expeteremus) ad quartum Januarij opus in manus suscipere coactus sum, ac vtrumque iam Samuelis absoluj. Ratio quam hîc sequor, hęc est: Liesfeldica[22] Biblia ad Tigur.[20] Luth.[23] Geneu.[21] Munster.[24] Pagninj[25] et Robert. Steph.[26] cum annotationibus Vatablianis[26] confero: discrimen numerorum, generum, temporum, imò et casuum, nisj quod Datiuum singularem literam M. ab accusatiuo non discernam, quam diligentissimè obseruo, sic vt à nostra versione non aliàs multum, quàm voce Auer (quam eorum pace quj impensas facturj sunt, quique mihj, quòd hanc rem, vtj etiamnum est, intra parietes adhuc premj velint, hactenus nominatj non sunt, inserere non licuit) differre

[20] A translation of the whole Bible was published for the first time at Zurich in 1530; a second edition in 1531; a third in 1534 (see Herzog, *Real-Encyklopädie*, III. 344).

[21] The (French) version of Geneva was by Peter Robert Olivetan, whose work was published in 1535 by Peter de Wingle at Serrières near Neufchatel; see Herzog, *Real-Encykl.* XIII. 100.

[22] Jacob Van Liesveldt, a printer at Antwerp, published a Dutch translation of Luther's version of the Bible in 1526, in folio. Several editions of it were published in course of time. He was beheaded in 1545 at Antwerp, for having printed in the sixth edition a note to the effect that salvation was obtained through Jesus Christ only; see Van der Aa, *Biographisch Woordenboek;* Kist and Royaards, *Nederl. Archief voor Kerkel. Geschied.* IV. 293, 326; above note 6.

[23] Luther's New Testament appeared, for the first time, in 1522, in folio, with woodcuts (published by Melch. Lotther). Of the Old Testament the first volume appeared in 1523, the second and third in 1524, and the Prophets not before 1532, though Jonah and Habakkuk appeared in 1526, Zechariah and Isaiah in 1528, Daniel in 1530. Of the Apocrypha Wisdom appeared in 1529, the other books in 1533 and 1534 (excepting 3 and 4 Esdras and 3 and 4 Macc.), but as a collection they seem not to have been published before 1534, in the edition of Luther's Bible by Hans Lufft (see Herzog, *Real-Encyklopädie*, III. 338).

[24] Sebastian Muenster was born at Ingelheim in 1489 and, after having studied mathematics and Hebrew, became first Professor of Hebrew at Heidelberg and afterwards Professor of Hebrew and Theology at Basel, where he died of the plague on 23 May 1552. He translated the Bible from Hebrew into Latin, which was published (Latin and Hebrew and annotations) at Basel (ex officina Bebeliana) in 1534 and 1535, in two volumes folio. An edition in quarto appeared at Zurich in 1539 (Zedler's *Universal-Lexicon*).

[25] Sanctus Pagninus was born at Lucca in 1470 and at the age of sixteen joined the order of the Dominicans. He translated the Bible into Latin which was published in 1528 for the first time. He died 23 August 1541. (Zedler's *Universal-Lexicon*).

[26] See Letter No. 18, note 21.

videar. Dilige*n*tia*m* adhibeo in annotationib*us*, in duplicib*us* lectionib*us* ad margine*m* collocandis, quam n*ost*rj op*er*j, ad quod tu tantoperè aspiras, no*n* infrugiferam sj De*us* opt*imus* max*imus* successu*m* co*n*cedat, ęstimarem, vt hęc Biblia instar multoru*m* esse suo tempore possint. Proinde te ex a*nim*o oratu*m* cupiam, 23 humanissime Vtenhouj, vt hîc mecu*m*, sj no*n* p*er* o*mn*ia meu*m* institutu*m* probes, saltem aliqua in parte co*n*niueas, Deumq*ue* assiduè preceris, vt me in suo opere, difficillimo sanè illo, Spiritu suo prouehat ad no*min*is suj i*m*mortalem gl*or*iam, Eccl*es*ięq*ue* Christj (quę peruersoru*m* magis q*uam* versoru*m* indoctissima temeritate à Sacrę Scripturę sententia atq*ue* sic à vita q*uam* longissimè abstrahitur), solidam ędificationem. Galterus[17] n*ost*er diutina ite- 24 ru*m* ægrotatione maceratur, excusariq*ue* apud te ac p*rae*claris*simum* D*omi*num n*ostrum* D*ominum* Joanne*m* à Lasco per me triduo ante nu*n*tij abitu*m* petijt, sj fortassis ipse p*er* valetudine*m* no*n* scriberet, quod tame*n* sp*er*abat. Si negotiu*m*[27] cui*us* ipsu*m* et 25 me secretò admonuistj, succedat, iubet te de se q*uam* optimè sperare, se nequaq*uam* eu*m* esse, quj ta*m* sancto instituto (cuius eu*m* su*m*mu*m* semp*er* desideriu*m* habuit, adeò vt et hîc aliquovsq*ue*, pro oblata sibj otij oportunitate, in eo p*ro*uehendo progressus sit), du*m*modo per valetudine*m* liceat, vlla in parte deesse velit. De me nihil scribo, quòd me inferiorem certò 26 scia*m* qua*m* quj aliquam vtilitate*m* in tam celebrj doctiss*imorum* viroru*m* cœtu pręstare possem, aliâs sanè multò libentissimè apud vos, imò vobis à pedibus futurus. Nam hîc me vitę planè capit tędium. Festinabo quoad potero, vt opus quod pręmanib*us* habeo, q*uam* possim citissimè, confectum dem. Nouoru*m* quę scribam, nihil habeo ; in antro meo me *con*tineo, vnde in hebdomade semel du*n*taxat erepo. De D*omino* Doct*ore* Lamberto[28] 27 nihil habeo certj : misj illj, que*madmodum* Francforto scribebas, 12. Testame*n*tor*um* exemplaria, veru*m* ab eo hucvsq*ue* responsj nihil accepj. Egidi*us*[19] (quj ia*m* altero brachio p*er* n*ost*rj Nicolaj[5] 28 morte*m* diminut*us* est) vnà cu*m* vxore te atq*ue* n*ostru*m charissi*mum* p*at*rem D*ominum* à Lasco q*uam* officiosissimè saluta*n*t. Videtur is indies magis ac magis n*ost*ro stilo fauere, eu*m*q*ue* ab indoc-

[27] This paragraph probably refers to a suggestion on the part of Utenhove that Wouter Deelen and Van Wingen should join him and à Lasco in Poland.

[28] See Letter No. 18, § 18.

torum hominum indoctis calumnijs vendicare. Psalmos Londinenses[29] iteratò excusit inque ijs Ghy in Du vltrò commutauit, iubetque assiduè vt meliora de nostro Testamento suo tempore speremus. De eo spes mihj promouendę linguę videretur, sj grammaticam vllo modo ipse teneret. Habet et Erasmus in libello de conscrib.[30] quod me nonnihil solatur; Aliquando, (inquit) placebit omnibus, quod nunc placet eruditis. In locis illis quos annotas[31] in meo testamento Gręco vtrobique nominatiuus est (filius) in posteriore etiam multo apertius articulus additus est, quem nullus Vocatiuus in vllo Gręcorum idiotismo admittit. Vale suauissimè Vtenhovj, meque illorum quj tibj ex animo addictj sunt numero ne dedigneris. Mea Leuina nihil quam ęgrotat. Ante hyemem aliquandiu grauissimo morbo adeò vt parum à morte abfuerit, laborauit, nunc iterum quotidiana febrj ita exhauritur vt vix subsistat. Eadem te ac nostrum clementissimum patrem D. Dominum Joannem à Lasco quam officiosissimè salutat. Iterum vale. Embdę, 13 Aprilis.

29

30

31

Tibj addictissimus

Godfridus Wingius.

No address.

[29] John Utenhove had published in London: *Vyf-en-twintig Psalmen end andere Ghesanghen, die men in de Duytsche Ghemeynte te Londen is ghebruyckende,* London, 1551, 8°. See *Bibliographische Adversaria* (The Hague, Mart. Nyhoff) v. 275. This collection contained the Psalms 6, 15, 23, 32, 44, 50, 79, 84, 101, 120, 128, 133, 143 (by himself) and the Psalms 1, 2, 3, 43, 51, 53, 103, 115, 124, 125, 127, 130 by others. On 4 April 1557 Gillis van der Erven published a second edition at Emden, under the same title (l. c. p. 250; see also for other editions ibidem p. 251).

[30] conscribendis epistolis.

[31] Wingius refers to Utenhove's Letter of 18/22 February 1557; see Letter No. 18, §§ 4 and 5.

22.

HENRICUS BULLINGERUS[1], to JOANNES AB UTENHOVE[2].

Zurich, Saturday, 6 November 1557.

§ 1. *Many thanks for your letter. The Lord be praised that John à Lasco has found so much favour with (Sigismund) the king (of Poland).* 2. *I have written to (Prince Radziwil) the Palatine of Wilna and enclose a copy of my letter.* 3. *We wish that the king would effect the reforms through à Lasco alone, as there is danger in engaging men of different opinions for the task.* 4. *If an occasion offers itself of dedicating some book to the Palatine, I shall not neglect it.* 5. *That monks of the order of St Basil have arrived from Moscow and made a confession of the true faith, reminds us of what is said in St Matthew that the Gospel will be preached &c.* 6. *Be careful not to mix up several religions. We know that someone has come amongst you labouring more for the acceptance of the Augsburg Confession than for the Gospel of Christ, the preaching of which is much obstructed by that Confession. Perhaps another one, more learned and eloquent than he, will come forth and obtrude his opinions too. You cannot avert all those persons from yourselves and your flock better than by adhering solely to the Apostles' and Nicene creeds, and the Canonical Scripture.* 7. *All the brethren, the ministers and my sons-in-law salute you.* 8. *I thank you for your Dutch N. T.* 9. *I should have sent you a copy of my Sermons on the Apocalypse and the end of the world published this summer by Joan. Oporinus, at Basel, but for the inconvenience of the carriage and the long journey.* 10. *In order that you may have something I send you my Sermons on Jeremiah.*

S. D. Immortales tibi optime frat*er* Vtenhoui gra*tias* agi- 1
m*us* pro copiosa accurata et diligentissima scriptione tua[3]: im-
p*ri*mis autem gra*tias* agim*us* quas debem*us* Domino deo n*ost*ro,
qui clariss*imo* uiro D*omino* Joanni à Lasco tanta*m* dedit gra*tia*m
apud Sereniss*imam* M*ajestatem* R*egiam*[4]. Oramus eundem do-
minu*m* deum n*ost*r*um* ut q*uo*d per uos coepit felici*ter* pe*r*ficiat.

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] Bullinger refers to the Letter addressed to him and Peter Martyr by Utenhove from Wlodzislaw on 23 June 1557: see *Epistolae Tigurinae*, p. 388 sqq.

[4] id est Sigismund Augustus. On à Lasco's work in Poland, see his own letters published by Dr A. Kuyper, *Joannis à Lasco Opera*, II. 736 sqq.; Hermann Dalton, *Johannes a Lasco*, p. 489 sqq.; Count Valerian Krasinski, *The Reformation in Poland*, 2 vols., London, 1838; and on the reformation in Poland in general Stanisl. Lubieniecius, *Historia Reformationis Polonicæ*, Freistadii, 1685; Andr. Wengerseins (alias Regensvolscius) *Slavonia Reformata*, Amstelod. 1679.

Palatino Vilnen*si*[5] scripsi, cui*us* quidem scripti copiam his tuis 2 inserui. Cuperem*us* hic modis omnibus Regem moliri reformationem et quidem *per* D*ominum* à Lasco. Videt*ur* is nobis integer pur*us* et simplex e*ss*e in religione uera. Si plures ex alijs aduocarit locis, scis quanta sit in ingenijs diuersitas, et quod plerique suas res quærunt, suas nescio quales opiniones h*abe*nt, ac cæremonijs nimijs fere addicti su*n*t. Si *com*moda se 4 offerret occasio dedicandi librum aliquem illustriss*imo* principi Vilnensi[5], occasionem non negligeremus[6], idq*ue* in ædificationem eccl*es*iæ. Quod *com*memorabas Basilianos[7] monachos uenisse ex 5 Moschouia, et auditos pura*m* reddidisse fidei confessionem, eius nos dicti admonuit in Eua*n*gelio[8], Et *præ*dicabit*ur* eua*n*gelium regni in toto mu*n*do, deinde ueniet *consum*matio. Pergite uos 6 fideles e*ss*e Chr*ist*o domino. Cauete à compositionib*us* religionu*m* diuersaru*m*. Vna*m* solam ueram sijncera*m* euangelicam pure tradite. A reliquis omnib*us* abstinete. Scim*us*[9] uenisse ad uos quendam qui magis laborauerit pro recipienda Confess*ione* Augus-

[5] Nicholaus (IV) Radziwil, prince of Olyka and Nieswicz, grand Chancellor and grand general of Lithuania, and Palatine of Wilna, was brother-in-law to king Sigismund Augustus, the latter having married, in 1546, his sister Barbara Radziwil. He distinguished himself in many wars, but particularly against the German Knights of Livonia. He advocated the cause of the Reformation with great zeal, and he published, at his own expense, the first Polish Protestant Bible (Biblia Swieta) at Brest, in Lithuania, in 1563, which he dedicated to king Sigismund. He died in 1567, leaving four sons, who all turned Roman Catholics. One of them, after having made a pilgrimage to the Holy Land, purchased all the copies he could get of his father's Bible, and burnt them publicly in the market-place of Wilna, see Krasinski, *The Reformation in Poland*, I. 307 sqq.; *Epistolae Tigurinae*, 388 sqq.; Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 33 sqq., 64 sqq.

[6] Within a year Bullinger dedicated a work to the Palatine of Wilna; see Letter No. 30, § 5.

[7] Cf. Utenhove's Letter referred to above (note 3), p. 390.

[8] Matth. xxiv. 14.

[9] Bullinger refers here to the clause in Utenhove's Letter of 23 June 1557, already alluded to above note 3 (*Epistolae Tigurinae*, p. 391), which he, in his Letter of 24 June 1558 (see Letter No. 28, § 3), transcribes at the request of Utenhove. The person to whom Utenhove and Bullinger refer, without mentioning his name, is Petrus Paulus Vergerius, who had been charged by Johann Brenz (the court-preacher of Christopher, Duke of Würtemberg) to counteract John à Lasco in Poland. When Vergerius was papal Legate to the court of Ferdinand of Austria, he was there held in such favour that he stood as godfather to Princess Catherine, who became in 1553 the third wife of King Sigismund of Poland. By this connexion he thrust himself into the religious affairs of Poland. He accused à Lasco of stirring up bad blood between the Churches of Little Poland and the Bohemian Brethren. He even endeavoured to persuade Calvin of à Lasco's activity in that direction (*Corpus Reformatorum*, Calvini *Opera*, XVI. 673). See further Hermann Dalton, *Johannes a Lasco*, p. 520 sqq.; Sixt, *P. P. Vergerius, eine Monographie*, Braunschweig, 1855; Herzog's *Real-Encykl.*

tana quam pro eua*n*gelio Chr*isti*. Video Confess*ionem* illa*m* adeo impedire sijncera*m* eua*n*gelij p*ræ*dicatione*m* ut nullam æque aliam rem[10]. Fortassis uentur*us* est alius quis illo doctior et eloquentior qui et ip*s*e suas opiniones obtrudere uolet. Rediturum se propediem sperat ille, qui antea apud uos fuit. Vos autem non poteritis meli*us* et *com*modius illos et à uobis et à grege uestro auertere qua*m* si p*ræ*teritis omnib*us* huiusmo*d*i opinionib*us* hominu*m* confessionibusq*ue* inhæseritis sijmbolo apostoloru*m*, Niceno similibusq*ue* et apertæ scripturæ canonicæ. De*us* *con*cedat uobis uires per Sp*iritu*m suu*m*. Salutant te f*rat*res et sijmmijstæ 7 omnes. Saluta*n*t te generi mei imp*r*imis. Pro nouo[11] testam*ento* 8 Germanico, quod his demu*m* nu*n*dinis Franckford*ensibus* mihi redditu*m* est ingentes ago gr*at*ias. Hac æstate edidi Centu*m* 9 Conciones in Apocal*ypsim* Joannis apostoli[12]. Duas or*at*iones de fine sæc*u*li et periculis postremi sæc*u*li[13]. Quæ omnia Basileæ excudit Joannes Oporin*us*. Misissem exemplu*m*, nisi uectura fecisset inco*m*moda et iter satis longinquu*m*. Attame*n* ut aliquid h*abe*res 10 n*ost*ri laboris mitto 26 in Jeremiam Conciones. B*ene* uale et me ama perpetuo, tui amantissimu*m*. Tiguri 6 Nouemb*ris* Anno 1557.

Bullinger*us* tu*us*.

Addressed: 11

Pietate eruditioneq*ue* uere nobili uiro D*omino* Joanni ab Vtenhoue nu*n*c in Polonia agenti domino meo colendiss*imo* et fratri chariss*imo*.

[10] Here Bullinger pronounces against à Lasco's endeavours to unite all different denominations and opinions on the basis of the Augsburg Confession.

[11] See Letters No. 18 and 21.

[12] In Apocalypsim conciones centum. Fol. Basil. 1557. A second edition was published in 1559, likewise at Basel.

[13] De fine seculi et iudicio venturo Domini nostri Jesu Christi, déque periculis nostri huius seculi corruptissimi grauissimis...Orationes duæ. Habitae in coetu cleri per Heinr. Bullingerum. Small 8vo. Basil., per Joann. Oporinum, M.D.LVII. Mense Martio.

23.

JOANNES UTENHOVIUS[1], to GODFRIDUS WINGIUS[2].

From Great Poland, [1558][3].

§ 1. *I have no time to write much and the bearer of this letter is able to tell you all about our affairs.* 2. *Religion here is making slow progress.* 3. *I should like to hear how your affairs are going on, and to receive my books, which I left with you, through the bearer of this letter. For I hope that you have well nigh finished your version and are no longer in want of them.* 4. *Keep, however, the couch and the table which I presented to you.* 5. *Tell me when your version will be printed; and* 6. *how a good sale can be secured for our N. T., and what may be done about our other books.* 7. *I have finished my history of our Danish adventures and sent it to Geneva to be printed.* 8. *Salute your wife and Egidius Aervius and his wife Anna, to whom my own Anna sends her greetings.* 9. *Salute William Visscher and his brother Arnold.* 10. *Farewell.* 11. *Salute the brethren at Emden and Paschasia, Magdalena and Elizabeth.*

S. P. Tempus non patitur vt multis nunc tecum agam, 1 Godfride charissime, neq*ue* sanè operæprecium videtur vt multis agam, præsertim cum is qui has defert, rerum hîc n*ost*rarum penè o*mniu*m sit conscius. ex quo cognoscere poteris, quo in statu res n*ost*ræ versentur. Negotium Religionis lentè progre- 2 ditur hîc, sed progreditur tamen. speramusq*ue* successu t*em*p*or*is meliores progressus, nisi nos n*ost*ra ingratitudine cursum Euangelij remoremur. Quo loco res isthîc v*est*ræ sint sitæ, volupe 3 < mihi >[4] esset abs te cognoscere. Fortasse frater hîc n*oste*r verè pius ac candidus meo no*min*e reposcet libros illos meos quos apud te reliqui, quos vt ei tradere non graueris, te etiam atq*ue* etiam oro. Spero eni*m* te iam versione*m* tuam[5] ad calcem ferè perduxisse vt non opus eis sis habiturus. Fulcrum[6] aut*em* illud 4

[1] See Letter No. 2, note 2. [2] See Letter No. 18, note 2.

[3] The Letter was probably written before the second of June, as Utenhove speaks of (his wife) Anna, and he was married before 2 June 1558, as appears from the next Letter (No. 24).

[4] There is a hole in the MS., whereby a few letters seem to be lost.

[5] See Letters No. 21, §§ 17—23 and No. 25, §§ 1 and 2.

[6] MS. *Fulchrum*, but *h* crossed out.

ac mensam meam quæ iamdudum donaui, tibi retineto[7]. Qui 5 verò tibi succedat versio et q*uando* sit imprimenda, significato. Quomodo q*uoque* fœliciter testamentum[8] n*ostrum* distrahatur 6 quidq*ue* de alijs libris n*ostris* fiat, libenter cognoscerem. His- 7 toriam n*ostram* Danicam[9] nunc absolui ac misi Geneuam impri-

[7] See for Wingius' reply Letter No. 25, § 11.

[8] See Letters No. 18 and 21.

[9] Utenhove refers to a work already mentioned in previous notes, which was published in 1560 under the title: *Simplex et fidelis narratio de instituta ac demum dissipata Belgarum, aliorumque peregrinorum in Anglia, Ecclesia: et potissimum de susceptis postea illius nomine itineribus, quæque eis in illis euenerunt. In qua multa de Cœnæ Dominicæ negocio, alijsque rebus lectu dignissimis tractantur. Per Joannem Vtenhouium Gandauum. Lucæ* 17. *Fieri non potest quin ueniant offendicula: uæ tamen illi per quem ueniunt.* 1560. At the end: "Basileæ, ex officina Joannis Oporini, Anno Salutis humanæ M.D.LX. Mense Martio." After the title follows an Epistle of John à Lasco to the Reader, dated: "Calissiæ, in maiore Polonia. 26 Martij, Anno 1558", which in its turn is followed by an Epistle of John Utenhove to the Reader, dated: "Cracouiæ, Cal. Februarij, anno 1559". As soon as the fugitives from London (see Letter No. 2, note 2) had arrived at Emden, they set to work to give an account of the cruel treatment which they had received from the hands of the Lutherans on their journey. Even on 3 March 1554 John à Lasco sent some narrative of their journey, till the moment that they were expelled from Denmark, to Bullinger and other ministers of Zurich (see Kuyper, *Joannis a Lasco Opera*, II. 697; *Thesaurus Epistolicus Calvinianus*, xv. 63) and on the 13th of the same month to John Calvin (*Thesaurus*, ibid., 81, 82). In fact, they had, all through their travels, been careful to commit to writing anything that happened or was said to them. So in the "Narratio" itself we read (pp. 41—43) that on 15 November they had an interview with the king's chancellor and some members of his council, and on the day following they had already written down an account of what passed at that interview and asked the counsellors to verify it together with their own reply. It seems that Mart. Micronius (see Letter No. 4, note 4) too wrote something on the Danish journey: see à Lasco's Letter to Bullinger, dated from Emden 5 October 1554 in Kuyper's edition of à Lasco's *Opera*, II. 708: "Iter nostrum Danicum exibit lingua Germanica autore Micronio nostro", which Dr Kuyper thinks refers to the preface to *Een waerachtig verhaal der 't samensprekinge tusschen Menno Simons ende M. Mikron*, which was published in 1556; see Letter No. 20, § 11. The editors of the *Thesaurus Epistolicus Calvinianus*, xv. 64 refer to a Codex at Geneva (113, fol. 124) in which two letters of Micronius, dated 16 and 22 February 1554, are found; it appears, however, that the contents of these documents, which are transcripts, are already printed in the "Narratio" pp. 131—134, and 156—165. See Fred. Pijper, *Jan Utenhove*, p. 178.

However this may be, the publication of the Narrative was not decided upon till the year 1557, after Joachim Westphalius had in more than one work brought accusations against à Lasco (see Dr A. Kuyper, *Joannis a Lasco Opera*, Praefat. cxv—cxvii). At the request of à Lasco Utenhove compiled the Narrative, in order to show what treatment the Protestant fugitives had experienced from the Lutherans in general and Westphal in particular. It was nearly ready on 27 August 1557 (*Narratio*, p. 238). A Lasco wrote the preface in March 1558 and in the summer of the same year it was sent to the printer Crispin at Geneva (*Thesaurus*, XVII. 268, 284). Calvin and others were invited to add a recommendation to it (*Thesaurus*, ib. 285). Calvin's answer was far from favourable (ibid., 379), which was probably the reason why Crispinus declined to publish the book. But à Lasco and Utenhove had decided upon the publication. The latter wrote the preface on 1 February 1559, which seems to have been sent at once to Oporinus at Basel, who had, however, not received the MS. on 6 April 1559 (see Letter of Oporinus to à Lasco in S. A. Gabbema, *Illustrium*

mendam, quam et gratam et vtilem fore Eccl*esiæ* Christi D*omi*ni nihil est dubitandum. Saluta mihi vxorem Liuinam 8 peramanter ac etiam Egidium Æruium[10] cum sua Anna quam et mea Anna[11] saluere iubet. Guillielmum Vischerum meo no*mine* 9 saluta ac f*rat*rem eius Arnoldum[12]. Vale mi Godfride, a*nimo* 10 meo charissime ac me vt facis ama in D*omi*no cui ego te laboresq*ue* tuos cum chara co*n*iuge co*m*mendo ex a*nim*o. Ex maiore Polonia.

Saluta mihi o*mn*es 11
isthîc fr*atr*es n*ost*ros et
Paschasiam Magdalene*n*
ac Elisabetam, quas
amo in D*omi*no.

Tuus vt suus

Joannes Vtenhouius.

Added at the foot of the Letter by Cæsar Calandrinus: 12

Respondit Wingius ad has literas Vide infr*a* 145[13] [see Letter No. 25].

Addressed: 13

Erudito iuxta ac pio
Viro D*omino* Godfrido
Wingio amico ac fratri
suo charissimo
Embdæ.

virorum epistolae, p. 140). The book appeared, according to the colophon, in March 1560. See also the Letter of Sebast. Pech to John Utenhove dated 9 December 1559 (No. 39 in this volume, §§ 4—8).

[10] Gillis van der Erven, see Letter No. 21, note 19.

[11] See above note 3 and Letter No. 20, note 4.

[12] See next Letter.

[13] The reference is to an old pagination of the Letters in the portfolio in which they were formerly preserved in the Austin Friars Church.

24.

ARNOLDUS PISCATOR[1], to JOANNES UTENHOVIUS[2].

Loppersum, Thursday, 2 June 1558.

§ 1. *Your verbal greetings through Jodoca Rosa gave me pleasure, but I would prefer you to write me a few words.* 2. *I was glad to hear of your marriage, and hope that it will tend to the glory of God and your own welfare.* 3. *The same I wish to Barbara and Ludovica à Lasco and their betrothed.* 4. *I and my wife and children and my brother and his family are tolerably well.* 5. *I hear that* ( ) *Marchemius and John Otto have again been summoned by the Dean of Ronse to Ghent.* 6. *Levinus Pontanus is still imprisoned at Ghent by the same Dean, but it is said that he will be liberated on account of a letter written in his behalf by* (*Philip*) *the Landgrave.* 7. *Twelve of our Antwerp brethren are still in prison and expect death every day.* 8. *My wife Stephana complains that your wife does not write.* 9. *Levina vanden Herweghe is content with her marriage with John Coelen.* 10. *My wife salutes you. Greet all the brethren and acquaintances.*

Gratiam et pace*m* per̃ Iesum Christum. Quod nobis per̃ Jodocam Rosa*m*[3] uerbis tuis salute*m* dicere iusseris pergratum est, mi humanissime D*omi*ne, multo tame*n* gratius futuru*m* erat, si per̃ occupationes licuisset duo ad̀ nos quoq*ue* uerba scribere. Interea tame*n* no*n* potui no*n* aliquid ad te scribere, præsertim quo matrimoniu*m*[4] uestrum nobis gratum esse significarem. Quod ut ad̀ no*min*is diuini gloria*m* sit, uobisq*ue* salutare, oro Deu*m* patrem per̃ Iesum Christum eius filiu*m*, utq*ue* uos iñ vnitate sp*irit*us, ac uera dilectione uos ita co*n*iungat, ne inæternu*m* separemini, sed unu*m* sitis et p*er*maneatis cuñ Christo, cuñ quo regnetis p*er*petuo ame*n*. Quod idem precor et alijs, nimiru*m* Barbaræ à Lasco cu*m* suo sponso, ac Ludouicæ cuñ suo. Quod ad̀ statum nostrum attinet, valemus hic sic satis, sit gratia Domi*no*. Vxor mea cu*m* liberis no*n* male habent, similiter et frater[5] meus cuñ vxore, liberis, ac familia

[1] See the preceding Letter, § 9. [2] See Letter No. 2, note 2.

[3] Joos de Roze, or Joest Roze, was one of the Elders of the Emden Church: see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 370, 394.

[4] See Letter No. 20, note 1. [5] See preceding Letter, § 9.

tota. Audio Dominum Marchemium cum *Magistro* Joanne Ottone[6] 5 rursus citatos Gandauum à Decano Rotnacensi[7]. Quis futurus sit finis nescio. Hoc video, et hic et alibi ita aduersus Ecclesiam eiusq*ue* me*m*bra singula ita furere Satanam, vt nu*nquam* antea. Qui hactenus à partibus Eccl*esi*æ stare uisi sunt, illos Sata*n* aduersus Ecclesiam excitare potest. Leuinus Pontanus[8] Erasmi 6 filius adhuc Gandaui à Decano captus in carcere detinetur, libera*ndus* tame*n*, vt dicitur, per Lantgrauij[9] literas. Fratres 7 nostri Antuerpiani adhuc sunt in vinculis, nec est spes vlla liberationis, sed cotidie expecta*nt* mortem. Sunt numero 12, atq*ue* eius Ecclesiæ membra ibide*m*. Mea Stephana queritur 8 dè vxore tua, q*uod* no*n* scripserit, nostriq*ue* ita sit oblita. Leuinæ vande*n* Herweghe placet suu*m* quoq*ue* matrimoniu*m* 9 cum suo Joanne Coele*n*. Hæc ita tumultuariè sine ordine scripta boni consule, oro. Vxor ex a*ni*mo precatur uobis mul- 10 ta*m* salute*m*. Salutes isthic amicos o*m*nes ac notos. Obiter 2 Junij 1558 ex Loppersum

Verè atq*ue* ex animo tuus
Arnoldus Piscator.

Addressed: 11

Docto ac pio uiro D*omino* Joanni
Vtenhouio Domi*no* ac fratri
meo charissimo
Cracouiæ.

[6] See Letter No. 19, note 8. [7] See Letter No. 20, note 7.

[8] He is probably the Levinus Pontanus, mentioned in Foppens *Bibliotheca Belg.* II. 793, who was born at Ghent, where he first earned a living by teaching; after some time he became Professor of Greek and Latin and finally professor in law at Douay.

[9] Philip I, also called the Magnanimous.

25.

GODFRIDUS WINGIUS[1], to [JOANNES] UTENHOVIUS[2].

Emden, Monday, 6 June [1558].

§ 1. *For nearly a year I have greatly wished to obtain a letter from you, in order that I may receive some advice and comfort from you in the difficulties which I experience in the translation of the Bible.* 2. *I have collated the Liesfeld Bible as far as the Apocrypha, but have to rewrite the whole on account of the many alterations made in the copy.* 3. *In doing this I follow as much as possible Luther's style, recording the readings of others in the margin, and hope thereby to obviate the cavils of those who endeavour to prevent all purity of language.* 4. *Among the latter I must chiefly reckon our friend Petrus Dathenus, who, having sent your Psalms and his own to Van der Erven, required him to abstain from our useless, or rather mischievous, innovation and to adhere to the ordinary spelling.* 5. *The Anabaptists are said to examine our Testament to see whether they can find anything to calumniate, but in vain. And, perceiving that the opinion of the learned is with us, they have, also vainly, endeavoured to persuade Menno* [*Simons*] *to condemn our version publicly.* 6. *Yet they cause much trouble and excommunication. Huysman prefers not to have the little books printed or to see them entrusted to Geillard, rather than to have anything done against his taste.* 7. *The printing-office of Van der Erven has grown languid since the publication of our Testament and has not yet its proper number of workmen. He has in hand the Bible of Liesfeld recently printed at Duisburg in order to add what I am now preparing.* 8. *I have returned the books which I had with me, except the Bible of Munster and Dasypodius which I should like to use a little longer.* 9. *Hermannus Van den Ende has not yet paid me anything of the stipend which you, at your departure, bargained for, and has now left Emden for his country-house near Groningen.* 10. *Nor have I received anything from Jacobus Michaelis or Huysman for my labours with regard to the disputation of Micronius.* 11. *I thank you for the couch, table and other things.* 12. *Those whom you asked me to salute, send their greetings in return. Salute John à Lasco, his wife and family.* 13. *I and my wife Levina wish you and your wife a happy life.* 14. *Geilliard has printed two Bibles: one in imitation, as he thinks, of that of Zurich, but so corrupt that he has not even grasped the meaning of many ordinary words, not to speak of the phrase in which he has made Christ the son of Joseph.* 15. *He has added a most fallacious title, and earned the praise of many persons of perverse judgment.* 16. *As I have not read his other Bible, printed after that of Luther, I know nothing certain about it.*

Nullis prę̨stantissime D*omine* Vtenhouj, verbis consequj 1
queam, quanto tuaru*m* toto hoc ferè anno literarum desiderio flagrarim, quò vel à te vno, in durissima hac mea, difficiliq*ue* vertendorum (si ita appellare liceat) Bibliorum prouincia[3] (in qua,

[1] See Letter No. 18, note 2. [2] See Letter No. 2, note 2. [3] See Letters No. 21, 23.

quemadmodum id ęditj nostrj testamenti euentus non obscurè declarauit, prętor extremam multorum inuidiam, effrenemque in maledicendo petulantiam, nihil habeo quod sperem) consilij simul et leuamentj nonnihil haurirem: verùm vt video, omnj humanę expectationj, nescio qua fortunę indignatione, valedicere cogor, atque illj solj, me, meosque (quj me prorsus conficiunt) labores committere, quj, se suo spiritu semper affuturum esse, testatus est, ijs, quj in legitima vocatione, proprijs diffisj viribus, ab eius vnius ope atque auxilio cumprimis pendent. Collationem[4] Lieszueldij ad Apocrypha vsque perduxj, verùm cum exemplar sic collatum, typographicę enumerationj, tum propter linearum nunc contractionem nunc extractionem, tum propter obscuriorem inter ipsas scripturam, minus idoneum esset: deinde etiam versibus, sublata jam (propter difficiliorem testamentorum distractionem) omnj versionis spe, tuo nomine instituendę, distinguendum esse, plerorumque iudicio censeretur, coactus sum totum de integro describere. In qua descriptione hoc vnicum specto, vt Martinj Lutherj (quj vt grauissimè, ita satis fideliter pręcipuorum interpretum, sine nimia verborum in numerando curiositate (quam etiamnum in nobis damnare videtur Rector Groeningius[5]) adsequitur[6], stilum quam possim proximè exprimam, annotatis aliorum ad marginem lectionibus: Idque eò facio libentius, quò sic mihj magis in procliuj sit, stili puritatem tuerj, atque quorundam non stupidam modò sed et malignam calumniam, quj, tanquam canes in pręsepio, omnem linguę puritatem summis viribus explodere conantur, retundam. Inter hos est (quod sanè dolens scribo) non postremę notę etiam Petrus noster Dathenus[7], quj missis ad Æruium[8] nostrum tuis atque suis, quos adiunxerat, Psalmis, summa apud illum

2

3

4

[4] See Letter No. 21, § 22.

[5] Reinerus Prædinius, see Letter No. 18, note 13.

[6] The writer, puzzled by his own brackets, has evidently omitted some such word as "sensum", to govern "praecipuorum interpretum".

[7] Petrus Dathenus, whose real name was probably Pieter van Bergen (Petrus Montanus), was, on account of his learning, called Pierre d'Athènes, which at last became Dathens, Dathenus. He was born at Cassel and in early life joined the Carmelites at Ypres. Having become a zealous adherent of the reformation he went to London and settled there as a bookseller. King Edward VI granted him permission to preach, but in 1555 he became minister of the reformed Church at Frankfort (see Letters Nos. 42, 51, 52, 56, 60) and afterwards, till 1566, at Frankenthal. In the latter year he returned to the Netherlands, preached the Gospel at Courtrai, Ypres &c., and converted great multitudes to the refor-

obtestatione instituit, vt ille ab inducta per nos inutilj, imo damnosa (vtpote quę turbas in Ecclesiam spargeret, in*que* qua nos nihilo magis essemus effecturj, q*uam* effecisset Jodocus Lambertus[9]: et quę his plura addebat, vnico duntaxat adducto exemplo de Du et Ghy) curiositate, sedulo abstineret, sé*que* ad communem σκολιογραφίαν q*uam* proximè accommodaret. Ex 5 his mj Vtenhouj facile conijcias, quonam in loco res hîc nostrę sint, quæq*ue* de testamento nostro apud ingratissimu*m* mundum sit censura. Anabaptistę, vt frequens hîc fama est, toto ab editione tempore, nihil ęquè studuerunt, q*uam* vt aliquid ex eo venarentur, quod calumnia dignum esset, verum, gratia sit Domino, frustra: imò omnium doctiorum (quos super eo q*uam* diligentissimè consultarunt) omnimodus nobiscum consensus, hoc apud eos egit, vt Mennonem[10] ipsum ad publicam

mation. In 1567, at the arrival of the Duke of Alva in the Netherlands, Dathenus sought refuge again in the Palatinate and became once more minister of the reformed church at Frankenthal. In 1570 he went to Heidelberg, where Duke Johan Casimir appointed him minister to his court. In 1572 he returned to the Netherlands and acted as counsellor and commissary of Prince William of Orange in establishing the reformed church at Zierikzee. In 1578 he became minister at Ghent, which town deputed him, in the same year, to the synod of Dordrecht, which elected him as their president. After his return to Ghent he became involved in the political intrigues of Jan van Hembyze or Imbize, the governor of the town, who used him as an instrument to advance his own interests. Dathenus, at the instigation of Imbize, thundered his anathemas against the prince of Orange, as author of the treaty called the "pacification of Ghent", whereby it was stipulated that the Protestants should take no measures against the Roman Catholics, a stipulation which appeared very wicked to such a zealot as Dathenus. The prince, however, was able to overpower Imbize's conspiracy, who fled, accompanied by Dathenus, to Duke Johan Casimir. In 1583 Dathenus and Imbize returned to Ghent and began the same intrigues, but the following year Dathenus fled to Holland, and once more ventured to preach, in the neighbourhood of Gouda, against the negociations of the States of Holland with France (see also Letter of Abrah. Ortelius, in the first volume, No. 142, of 22 November 1584). Twice he was captured, but liberated again, till at last he went to Dantzic, practised for some time as physician, under the name of Petrus Montanus, at Staden, in the Duchy of Bremen, and finally settled in the same capacity at Elbing, where he died 19 February 1590. He is well known for his translation of the Psalms into Dutch, after the French text of Beza and Marot, published for the first time at Frankenthal in 1566. See Van der Aa, *Biographisch Woordenboek;* Motley, *Rise of the Dutch Republic.*

[8] See Letter No. 18, note 3.

[9] Joos Lambert or Lambrecht, was a linguist, poet, printer and engraver at Ghent, who died about 1556 or 1557. He was author of a work on the orthography of the Dutch language (Nederduytsche spelling), printed and published at Ghent in 1550 by himself; see Van der Aa, *Biogr. Woordenboek*, where it is said that a detailed account of the works published by him is found in *Messager des Sciences histor. de Belgique*, A° 1842. He is probably the Dr Lambertus of whom Utenhove and Wingius speak in their Letters of 1557 (see Letters No. 18, § 18 and No. 21, § 27).

[10] See Letter No. 20, note 10.

palinodiam iniustę damnationis pertrahere voluerint: sed et hoc frustra: ansam tamen non leuem prębuit in eius Ecclesia, 6 turbarum atq*ue* excommunicationum: Rondsenius[10a] ille Huyszmannus mauult libellos non impressos (testis est Micronij responsio[11] ad mendacia Westphalj[12] p*er* Dirkinu*m*[13] in germanicu*m* versa) aut ad Geylliardu*m*[14] delatos, q*uam* vt aliquid suę, cuj pro virib*us* patrocinatur, elegantię decedat. Multum friguit ab 7 edito testamento typographia Æruij[8], iustoq*ue* etiamnum famulorum destituitur numero. Habet is nunc sub manibus Biblia[15] Lieszueldij[16] Duszburgj recens impressa, adiuncturus ea, quę ipse sub manibus habeo, cum p*r*imum illj per famulos et papyrum licebit. Libros apud me seruatos, omnes tradidj, pręter Biblia 8 Munsterj[17] atq*ue* Dasypodiu*m*[18] quibus nullo adhuc modo carere possum, ac proinde precor, vt tua mihj pace ijs vtj liceat, tibj suo tempore remissuro. Hermannus Enthius[19], tantum abest, vt 9 mihj de stipendio, cuius tu abiens stipulator fuistj, fecerit satis, vt ne verbo quidem de amica aliqua mecum transactione,

[10a] The name of the Emden publisher was Bartholomew Huysman (see Letter No. 18, note 23). "Rondsenius" is perhaps a Latinization of the O. D. *ronsen*, "rota praeli," and hence one who causes the press to work, i.e. a publisher.

[11] The work is entitled: *Apologeticum scriptum Martini Micronii, qui Ecclesias Orientalis Frisiae, a Joachimo Westphalo, aliisque ei similibus, falso traductas, modeste tuetur ac purgat. Responsum item ad quandam ejusdem Westphali epistolam, de iis rebus scriptam, quae post Anglicarum Ecclesiarum dissipationem Hamburgi, aliisque vicinis locis anno* 1554 *acciderunt. Inseruntur hic nonnulla de Coenae Dominicae negotio,...* Anno 1557.

[12] Joachim Westphal, known as a zealous Lutheran controversialist, was born in 1510 or 1511 at Hamburg, studied theology at Wittenberg under Luther and Melanchthon, was for two years underrector of the Johannes-school at Hamburg, and after having visited the chief universities of Germany, settled for some time at Wittenberg where he lectured and preached. In 1541 Rostock wished to appoint him professor of Theology, but he accepted the position of minister to the St. Catherine Church at Hamburg, which was offered him at the same time. In 1553 when most of the Dutch and Walloon Protestants, who had established a congregation in England under king Edward VI, were expelled by Queen Mary, and in vain sought an asylum in Denmark, they were also forbidden to settle in any of the towns of North Germany, while at Hamburg they found in Westphal their bitterest antagonist (see *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, per Joan. Utenhovium). Till 1560 he carried on acrimonious disputes on the Adiaphora, the Lord's Supper &c., against Calvin, à Lasco and other reformers, and died 16 January 1574. See Herzog, *Real-Encykl.*

[13] See Letter No. 18, note 8.

[14] See Letter No. 21, note 6.

[15] See Letter No. 21, note 22.

[16] MS. *Wesclię* after *Lieszueldij*, but crossed out.

[17] See Letter No. 21, note 24.

[18] Petrus Dasypodius, who died at Strassburg in 1559, published a *Dictionarium Latino-Germanicum, et Germanico-Latinum*, the fourth edition of which was published at Strassburg, in 1547, in 8vo.

[19] See Letter No. 21, note 7.

vnq*uam* egerit, tantùm bis idq*ue* paucissimis verbis, me à tuo abitu est alloquutus, nunc relicta Embda, in suum prędium quod in agro Groeningano habet, concessit. Quòd item pręsens semel atq*ue* iterum pollicebaris, te apud Jacobu*m* Michaelem[20] atq*ue* jam dictum Huyszmannu*m* curaturum, vt nonnulla pecunię (libroru*m* loco) refusione, meus mihj labor, quem in scripturam atq*ue* correctionem disputationis Micronianę[21] impendissem, pensaretur, eius hactenus percepj nihil. Pro[22] fulcro, mensa atq*ue* pro omnib*us* tuis in me beneficijs, immensas ago gratias, acturus donec viuam. Quos tuo nomine per me saluere iussistj, ijdem te vicissim salutant. Salutem quęso ex me annunties pręclarissimo ac amantissimo nostro communj patrj D*omino* D*omi*no Ioannj à Lasco[23], vnà cum charissima co*n*iuge, suauissimis liberis ac reliqua eius familia. Vale, pręstantissime Domine Vtenhoui, vnà cum charissima coniuge tua, cum qua ego meáq*ue* Leuina (quę perpetuò ferè à tuo hinc abitu, dubia fuit valetudine) tibj diuturnam ac foelicem senectam à D*omi*no Iesu ex animo optamus atq*ue* precamur. 10 11 12 13

Embdę .6. Junij.

Tibj addictissimus

Godfridus Wingius.

Geylliardus bina excussit Biblia: altera ad Tigurinoru*m*, vt vult, imitationem, tam deprauata, vt multaru*m* vocu*m*, quę vel pueris obuię esse potuissent, significationem, in toto ferè volumine non sit assecutus: de structura, in qua Christum ipsum, Iosephj filium disertis verbis facit, nihil attinet dicere. Titulu*m* addidit fallacissimu*m*, hoc modo, Den[24] bibel in duyts, dat is, alle boecken des ouden ende nieuwen Testaments na de oorsprongelijcke spraken, opt alder ghetrouwelyckste verduytst: atq*ue* laudem, vt videtur, à multis peruersj iudicij hominib*us*, quibus lux tenebrę sunt, meretur: reprehensionem eorum, quorum erat, publicis Eccl*es*ię scandalis æruendis operam 14 15

[20] See Letter No. 20, note 15.
[21] See Letter No. 21, note 15.
[22] See Letter No. 23, § 4.
[23] See Letter No. 10, note 1.
[24] It was published at Embden, by "Steven Mierdman ende Jan Gheylliaert", in 1556, in quarto, and was the first Bible in the Dutch language, published by the Protestants; see Mart. Nyhoff, *Bibliographische Adversaria*, p. 247; Le Long, *Boekzaal*, p. 703.

dare, quonam modo hactenus suffugerit, conijcere satis nequeo. De alteris Geyll*iardi* Biblijs, ad Lutherj exemplar co*m*positis, 16 quia mihj legere no*n* licuit, nihil habeo certj[25]. Hęc mj D*omine* Vtenhouj, in tuu*m* sinu*m* pro tua petitione suffundo, non quò in vulgus spargantur, aut quò alicuius apud te nomen vllo modo conspurcem, verum vt tu pro tuo singularj iudicio, si quando incidet res, labentj veritatj atq*ue* synceritatj patrocinium feras. Iteru*m* vale in Do*m*ino.

No address.

[25] Mart. Nyhoff, *Bibliogr. Adversaria*, p. 247, gives the title as: *Biblia, dat is de geheele H. Schrift in gemeyn Nederlandsche Duyts*, Embden, Steven Mierdman ende Jan Gheillyart, 1558, fol. See also Le Long, *Boekzaal*, p. 664.

26.

GERARDUS MORTAINGNE[1], to JOANNES UTENHOVIUS[2].

Groningen, Wednesday, 8 June 1558.

§ 1. *As I have no time to write to John à Lasco and his daughter Barbara, I trust that they will excuse me.* 2. *The bearer of this letter will tell you all that want of time prevents me from writing. My father died May* 3 *of last year in prison, before any sentence had been pronounced in his case.* 3. *I was summoned to purge myself of heresy, and as I did not appear, all my property was confiscated.* 4. *I write nothing on the state of our church, as I trust that the brethren have written to you.* 5. *Dr Hieronymus alutes you. Thomas, the son of John à Lasco, who lives with him like a son, is quite well. The former would have written to you if it had been possible; he desires our friend Abraham to tell you all.* 6. *Gerardus te Camp and his wife are quite well; he will regret not to have met Abraham.* 7. *The day after to-morrow I return to Emden.*

S. P. Non potuisset mihi te*m*pus co*n*tigisse minus oppor- 1 tunu*m*, q*uam* nunc datur. Alioquin scriberem i*m*primis D*omino*

[1] See Letter No. 18, note 7. [2] See Letter No. 2, note 2.

Joanni a lasco[3], domino meo obseruandissimo ac optime de me merito. præterea et Barbaræ eius filiæ, mihi multis de causis comprimis charæ. Verum quia nullo modo mihi id iam licet, precor vt me habeant excusatum. Qui has defert testabitur id ipsum quod scripsi, qui lingua supplebit ea, quæ tempus me nunc non patitur scribere. Vt autem ad tuas litteras, quæ mihi semper gratissimæ sunt, aliquid respondeam: scias patrem meum tertio die Maij anni elapsi in vinculis obijsse, antequam sententia de ipso aliqua esset lata. ego statim fui citatus vt me purgarem de hęresi meaque omnia (quia non comparui) sunt addicta fisco. De statu Ecclesiæ nostræ non dubito fratres nostros ad te scripsisse. Ego itaque de hoc nihil. Doctor Hieronymus[4] (apud quem me hic noster Abraham inuenit) vos plurimum salutat. Thomas domini a Lasco filius, qui apud Doctorem Hieronymum est filij loco, recte valet, et loquitur ex usu latine. scripsisset ad uos Doctor Hieronymus si quoquomodo licuisset. sed uoluit nostrum hunc Abrahamum vobis vice epistolæ esse. Gerardus te camp[5] cum vxore recte ualent. Dolebit haud mediocriter quod Abrahamum non conuenerit. non dubium quin vos omnibus modis salutatos uelit. si vnum adhuc diem mansisset Æmbdæ, ne ego quidem eum conuenissem. Perendie enim sum hinc (domino volente) Æmbdam reuersurus. Valete omnes in domino Jesu. Groningæ, nimia cum festinatione, 12^{a} noctis hora. 8 Junij anno 1558. Salutat vos omnes vxor mea.

Totus tuus Gerardus
Mortaingne.

Addressed:

Genere ac pietate claro uiro Domino Joanni Vtenhouio Domino ac fratri suo charissimo.

Vbi erit.

[3] See Letter No. 10, note 1.
[4] See Letter No. 20, note 16.
[5] See Letter No. 16, note 9.

27.

PETRUS MARTYR[1], to JOHANNES UTENHOVIUS[2].

Zurich, Friday, 10 June 1558.

§ 1. *I regret that through the great distance between us and the scarcity of trusty letter-carriers we hear so little from each other, which leaves me in doubts as to whether the Polish nation desires to obtain the pure Gospel.* 2. *I wrote last winter through John Burcher, but he returned hither without any letter from you, probably, I thought, because you had gone to Prussia.* 3. *Write to me when you have time.* 4. *Affairs here are quiet, and, as regards the church and the school, as usual. Some wish to see the colloquium at Worms, which came to such an unfortunate end, repeated; but discords are to be apprehended from it.* 5. *Lower Germany blazes with various heresies and fancies.* 6. *Nor is Italy, I am told, in a better condition.* 7. *And I hear that in Poland it is no better.* 8. *England is no less oppressed, as far as religion goes, than when you were there.* 9. *In France, however, the church is flourishing;* 10. *likewise in Spain from which men of learning flock to Geneva.* 11. *So also in Piedmont, but there the brethren are threatened by the king of France.* 12. *The war is not finished yet, although peace negotiations have long been going on.* 13. *France has enlisted soldiers in Switzerland.* 14. *The son of the Landgrave and the Duke of Luneburg have gone to the king of France with much cavalry.* 15. *In Italy the prince of Ferrara and Farnese have made peace.* 16. *The pope is more furious than ever.* 17. *The marriage of the Dauphin of France with Mary, Queen of Scots, was celebrated (on 24 April last).* 18. *We all salute you, especially Bullinger and Julius.*

S. D. No*n* dubito Generose d*omi*ne atq*ue* charissime i*n* christo frater, et p*er*graue tibi esse atq*ue* miru*m* uideri q*uo*d a me tam raras litteras accipias, q*uoni*am ego quoq*ue* no*n* paru*m* fructus ex eadem re amitto, na*m* hic de te ac de negotiis istius regni quo ad religione*m* du*m* paru*m* aut nihil audio, animo sum admodu*m* suspe*n*so, q*uo*d i*n*credibili desyderio tenear ut ista sarmatica natio, ad eua*n*gelii puritate*m* atq*ue* synceritatem aspiret. sed loco*rum* interuallo plurimu*m* distamus, neq*ue* fidoru*m* tabellarioru*m* facile dat*ur* copia. scripsi p*er* Burcheru*m*[3] Anglu*m* ista hyeme. is uerò absq*ue* tuis huc rediit, ueru*m* id p*ro*pterea existimo factu*m*, q*uo*d ia*m* ut ferebat*ur* i*n* Prussia*m* co*n*cesseratis. Vtina*m* deus optimus maximus ta*nto*ru*m* laboru*m* atq*ue* itineru*m* expectatu*m*

[1] See Letter No. 5, note 1. [2] See Letter No. 2, note 2. [3] See Letter No. 8, note 6.

optatumque fructum ad ecclesiam redire faciat. quando igitur licet et potes rogo te per nostram ueterem amicitiam atque charitatem qua unà cum christo iungimur, ut ad me scribas. Et enim tuis litteris mirifice recreor, ut quę non sint inanes sed iustum pondus habeant, et de iis quas ad me misisti gratias quantas possum ago. 3

Res hic apud nos dei beneficio tranquillę sunt, et quo ad ecclesiam et scholam attinet solito more uiuimus. Infaustum colloquium Vormaciense[4] quod ut nosti sinistrum admodum exitum habuit, aliqui omnibus modis cuperent instaurari. sed ratio uix inueniri potest, et uerendum est ne dissidia[5] non parua in ecclesia oriantur. iacta sunt ab illo malo homine semina. Proinde cum datur tempus inuocandus est dominus noster Jesus christus, ut a suo pusillo grege auertat scandala. inferioris germanię partes uariis multiplicibusque ardent hęresibus, et phantasiis inauditis discinduntur. Nec italia ut audio tollerabilius habet, et sane ita necesse est, ut omnes eę christiani orbis partes habeant, in quibus euangelii publicum ministerium non extat. ibi enim quisque inuenta sua pro libidine hostiatim docet[6]. Audiuimus etiam proh dolor[7] et uestras ditiones uariis modis infestari. Christus gratia sua uobis adsit, et cito[7a] conterat satanam sub pedibus uestris. 4 5 6 7

Anglia non leuius quam cum in iis regionibus eras quo ad religionem premitur. Populus autem gallię tam euangelii studiosus est, ut[8] in dies mirificę fiant accessiones fratrum, et pauca sunt admodum loca ubi non sint uerbi dei ministri et sacri habeantur conuentus, et incredibile dictu est, quam copiose atque uberrime sub cruce crescat ecclesia. Quin et hispani ac ii docti et probi uiri turmatim geneuam[9] confluunt. In uallibus item pedemontanis uersus italiam Ingens numerus fratrum in fidei publica confessione perseuerat, quibus diu noctuque Gallici regis[10] gladius imminet. perpetuo enim illis minatur, nisi a proposito recesserint se cum illis acturum, ut pater contra ualdenses. Deus primi- 8 9 10 11

[4] The second colloquium at Worms commenced, in August 1557, in order to effect a union between Roman Catholics and Protestants, was practically at an end on 6 October following, without having satisfied any of the parties; see Herzog's *Real-Encyklopädie*.

[5] So in MS.; the proper spelling would be *discidia*.

[6] MS. *docent*, but the *n* crossed out.

[7] MS. *doloror*.

[7a] Rom. xvi. 20.

[8] MS. *un*, but *n* crossed out, and *t* written above it.

[9] See Gerdes, *Scrinium Antiquarium*, III, iv, 617.

[10] Henry II.

tiarum suarum misereatur. Et si oportet ita fieri sacrificium earum magna suaueolentia odoretur. Non adhuc bella sunt com- 12 posita. De pace diu tractatum est, sed[11] qui possit coalescere[12] ratio non inuenitur, tanta est utriusque partis ambitio. Inter 13 Heluetios miles a Gallo conscriptus est, sed non adhuc proficiscitur, quod inter duos reges de pace rursus tractetur. Vtinam in caput euangelicorum malis papę artibus non conspirent. Filius 14 Lantzgrauii[13] magno cum equitatu transiuit ad gallum. Quod idem fecit Dux Luneburgensis[14]. In italia Ferrariensis princeps[15] 15 et Farnesius[16] pacem fecerunt. Papa[17] sęuit ut nunquam magis. 16 In Gallia nuptię celebratę sunt magno sumptu atque splendore 17 inter Delphinum[18] et reginam Scotię[19]. Hic est rerum status. 18 Nostri omnes te plurimum salutant. nominatimque Dominus Bulyngerus[20] et meus Julius[21]. Valeto et christo fęliciter uiuas. 19 meumque ministerium tuis precibus iuuato. 10 Junij Tiguri 1558.

Tuus in domino Petrus Martyr.

Addressed: 20

[No]bilitate ac Eruditione insignj Viro
Domino Johanni Vtenhouio, amico
[charissimo] atque in christo fratri plurimum obseruando,
In Pollonia. Apud Dominum a Lasco.

[11] MS. *de* after *sed*, but crossed out. [12] MS. *queat non* after *coalescere*, but crossed out.
[13] Philip the Magnanimous, Landgrave of Hessen.
[14] William, Duke of Brunswick-Luneburg. [15] Hercules II.
[16] Octavius Farnese, Duke of Parma. [17] Paul IV.
[18] Francis, who succeeded his father (Henry II) as Francis II; he died 5 December 1560.
[19] Mary, Queen of Scots, daughter of James V. [20] See Letter No. 8, note 1.
[21] i. e. Julius Terentianus, see Letter No. 5, note 6.

28.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Friday, 24 June 1558.

§ 1. *I only write a few lines, because I have written at greater length to John à Lasco who will tell you everything. And moreover, Laelius Soccinus, the bearer of this letter, is acquainted with our affairs. I have written to à Lasco more about him; he deserves to be helped by all the brethren.* 2. *John Burcher, who has been in Poland to obtain a privilege (for improvements in) brewing beer, requests you and à Lasco to endeavour to obtain it for him.* 3. *He also told me, what I moreover learned from your letter, that you wished to know what you wrote to me in your first letter from Poland about Vergerius. Here are your words: "Fuit &c."* 4. *If he has challenged you by some writing that may seem to require an answer, I will not advise you to be silent. But be moderate. I hope, however, that he will not write anything.*

S. D. Breuior sum duas ob ca*usas*, uir humanissime. Principio quod de reb*us* co*mmuni*b*us* fusius scripserim ad clariss*imum* uiru*m* D*ominum* Joan*nem* à Lasco[3] quem pro sua humanitate sat scio co*m*municaturu*m* illa tibi. Dein*de* quod in p*re*senti habes uiuam epistolam, reru*m* no*st*rarum scientiss*imum* D*ominum* Læliu*m*[4] Soccinu*m* Senen*sem* Italu*m*. De quo plura dedi ad D*ominum* à Lasco. Læliu*m* hu*nc* tibi peramant*er* et diligentissime *com*men*d*o. Dignus est cui faueant et benefaciant omnes pij. D*ominus* Joan*nes* Burcherus[5] Anglus qui apud uos fuit et de priuilegio in arte focaria[6] impetranda egit orat te ut

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] This letter to à Lasco, also dated 24 June 1558, may be read in J. C. Fueslinus' *Epistolae ab Ecclesiae Helveticae reformatoribus vel ad eos scriptae*, p. 411.

[4] See Letter No. 9, note 11. [5] See Letter No 8, note 6.

[6] To John à Lasco Bullinger wrote: "Joannes Burcherus...qui apud vos in Polonia fuit ac privileginm *artis focariae* a serenissimo rege impetrare voluit, orat atque obsecrat, ut omni opera diligentiaque cures privilegium ipsi concedi et mitti, sicuti a te coram postulavit." Fueslin (p. 418) explains "ars focaria" to mean *die Holzsparkunst*, i.e. the art of saving wood, economy in fire wood. Burcher himself wrote to Bullinger on 16 Febr. 1558: "Ego hic Cracoviæ conor artem iis qui cerevisiam coquunt aperire, quorum ut minimum sunt quingenti" (*Epistolae Tigurinae*, p. 446). On 16 March he writes again to Bullinger: "Sunt et nobiles aliquot et cives Cracovienses qui cerevisiam coquunt, qui artem desiderant" (*ibid.* p. 451). It seems, therefore, that there is reference to a new art of brewing beer.

unà cu*m* D*omino* à Lasco digneris fideli*ter* laborare quo ipse priuilegiu*m* accipiat. Anxie hoc expectat. Idem[7] mihi dixit, 3 quod et ex literis tuis intellexi, maxi*mo*pere te cupere scire quid in ep*isto*la illa tua p*ri*ma ex Polonia ad nos scripta de D*omino* Vergerio dederis. Ea ergo tra*ns*scribo de uerbo ad uerbu*m*, Fuit hic, ais, non ita pridem quidam uobis non prorsus "ignot*us*, qui conat*us* est hasce ecclesias clanculu*m* turbare, qui "et parum honorifica etiamnu*m* spargit passim in Germania de "D*omino* à Lasco, b*ene* alias de ip*so* merito: quemadmodum et in "maiore Polonia nuper fecit, quoties fenestella aliqua ei aperi-"ret*ur*, apud eos nimiru*m* quos non prorsus nobiscum sentire "sciret in re sacramentaria, ut animos quoru*n*dam hic nobiliu*m* ad "accipienda*m* Confess*ionem* Augustana*m* p*ræ*pararet: cum tamen, "dum hic apud nos e*ss*et, se nobis conformaret, seq*ue* nobiscum "prors*us* sentire diceret, ac dissimularet: adeo ut D*ominum* "Lijsma*n*ninu*m*[8] præt*er* alios plurimos in eam pe*r*suasione*m* de eo "attraxerit, qui ea occasione uobis isthic non inhonorificu*m* "testimoniu*m* de homine præbuisse feret*ur*. Hæc ego pro mea in "ecclesia Chr*isti* fide uobis indicanda e*ss*e existimaui, ne uos "eiusmodi delationib*us* forte decipiamini, quin poti*us* ipsius ca-"lu*m*nijs ac hypocrisi ad dei gloriam occurratis. Hæc sunt illa 4

[7] Bullinger refers to a subject which he alluded to in his Letter of 6 November 1557 (see Letter No. 22, § 6).

[8] Francis Lismanini was born in the isle of Corfu, studied in Italy, and joined early in life the order of the Franciscans. Queen Bona, the wife of king Sigismund I of Poland, invited him to Poland and appointed him as her court preacher and confessor. At Cracow he frequented the assemblies of learned men who discussed various points of religion, but the writings of Ochino alienated him from the papacy, although he concealed his opinions to such an extent, that the Queen sent him in 1549 to Rome to congratulate the newly elected Pope Julius III. In 1551 he returned to Poland where he made the acquaintance of Laelius Socinus (see above note 4). King Sigismund Augustus, whose favour he had won, sent him on a tour through Europe, ostensibly with the object of collecting books for the royal library, but really for the purpose of obtaining information about the condition of the reformation in Europe. After some stay at Venice, Padua and Milan, he went to Switzerland, where he adopted the Swiss Confession and married. King Sigismund disapproved of his conduct, sent him no longer any money and banished him from Poland. He was allowed to return in 1556, and in 1559 he was pastor of the reformed church at Pinczow (see Letter No. 39, § 15). But the king would not see him any more, and after a while he was again obliged to quit the country. He went to Königsberg and was appointed counsellor of Duke Albrecht I of Prussia. About 1563 he became insane and ended his life by suicide; see Herzog, *Real-Encyklopädie;* Hermann Dalton, *Johannes a Lasco;* Stanisl. Lubieniecius, *Historia Reformationis Polonicæ*, p. 40 sqq.; Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus;* Krasinski, *the Reformation in Poland*, p. 275 &c.

opt*ime* Vtenhoui quæ tuis ad nos l*itte*ris dedisti. Nollem ego uos *com*mitti et scripta profundere mutua quib*us* in uice*m* conspurcet*is*. Qua*mquam* si ille prior te lacessiuerit eiusmodi scripto quod responsionem requirere uideat*ur* nec*ess*ario, author tibi e*ss*e nolim tacendi. Mallem tame*n* moderato ei scripto obuiam eas quam affectato. Spero tamen illum nihil scripturu*m*. Certè si hæc ita gesta su*n*t ut dicis, non uideo cur tibi possit irasci, si ea dicas quæ ille dixit et fecit. Domin*us* auferat è medio huiusmo*di* scandala. Viue et uale et *com*menda me uiris bonis. 5
Tiguri 24 Junij A*nno* 1558. Saluta*n*t te fr*at*res.

ḢBullinger*us* tu*us*.

Addressed: 6

Præstantiss*imo* uiro. D*omino* Joanni Vtenhouio nu*n*c in Polonia agenti domino suo colendiss*imo* et fratri chariss*imo*.

29.

STANISLAUS AB OSTROROG[1], to JOANNES UTENHOVIUS[2].

Chodeczi, Friday, 9 September 1558.

§ 1. *I thank you for your letter in which you tell me so much news. Really every honourable person is afflicted by the public evils and I myself feel grieved by so many calamities*

[1] Stanislaus Ostrorog, one of the many Polish nobles who had embraced the reformation, was Castellan of Medzerec in Great-Poland, and married a niece of John à Lasco. See Hermann Dalton, *Johannes a Lasco*, pp. 51, 503, 516, 523, 531, 544; Stan. Lubieniecius, *Hist. Reformationis Polonicae*, p. 65 sqq.; *Thesaurus Epistolicus Calvinianus* (the Letters of this period).

[2] See Letter No. 2, note 2.

of the faithful and desire the mitigation of those severe persecutions. 2. It is rumoured that Henry II king of France and Philip II king of Spain have engaged in a bloody battle, but that the French king has been victorious. It is to be deplored that those who ought to be the defenders and promoters of the Christian world against the Turk draw the sword against each other.

Salute*m* et omnia fausta.

Quod v*est*ra D*ominatio* me litteris compellauit salutauitq*ue*, et reru*m* nouarum participem fecit, maximas illi ago et habeo gr*ati*as. Declarauit enim hoc nomi*n*e et suum studium erga me, et singulare*m* animi propensionem. Certe optimus quisq*ue* publicis malis adficitur, et ipse tot turbis, calamitatibusq*ue* pioru*m* permoueor, tamq*ue* seueras persecuciones mitigari opto. 1

Adfertur ad nos certis rumoribus, Gallu*m* et Philippu*m* infestissimis animis et magnis copijs concurisse[3], acerrimeq*ue* vtrinq*ue* dimicatum esse, sed Gallum superiore*m* euasisse, et victoriam retulisse, magnamq*ue* cladem vtrinq*ue* illatam[4]. Dolendu*m* profecto, eos qui debebant esse Christiani orbis propugnatores et propagatores, tanto animorum et viriu*m* impetu in se ipsos ferrum stringere, sibiq*ue* ipsis exiciu*m* adferre, et hæreditario christiani nominis hosti, suæ Tragediæ iucundum spectaculu*m* præbere, occasionemq*ue* et viam patefacere, qua attritis et confectis, quod a Philippo Macedone Graecis accidit, potiatur. 2

Valeat v*est*ra d*ominatio* et me amore suo prosequatur. Dat*um* Chodeczi, .9. Septembris A*nn*o 1558. 3

V*est*ræ D*ominationis* amic*us*
Stan : Ab Ostrorog
ma*nu* p*ropr*ia sc*r*ipsi.

Addressed: 4

Præstanti viro domi*no* Joanni Vtenhouio Gandauensi Amico charissimo et honorando.

[3] So in MS.

[4] The rumour of this sanguinary conflict is apparently a rumour only. The king of France, Henry II, and Philip II, king of Spain, were soon negotiating after 13 July 1558, when the French marshal De Thermes, who had, a few days before, taken Dunkirk, was defeated by the Spaniards, under the command of the Count of Egmont, in the battle of Gravelines, and though both sovereigns collected again two great armies, they remained practically inactive; the troops were disbanded early in the autumn, and peace was concluded at Cateau-Cambresis on 3 April 1559.

30.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Monday, 12 September 1558.

§ 1. *As John Burcher and Wouter Ab Ulma go your way, I do not write much, as they can tell you everything. I would rather commend them to you, not because I have any doubt as to your kindness, but because they wished it.* 2. *Burcher certainly never ceases to praise the kindness shown to him by you and à Lasco. I hope that you both will continue to be friendly to them.* 3. *I am also short because I wrote more fully to John à Lasco. Farewell; the brethren and ministers salute you.* 4. *Salute Felix Cruciger and other good men.* 5. *I should have sent you my Sermons on Jeremiah 7—14 and on the festivals of Christ, dedicated to Radziwil the palatine of Wilna, which I published this summer, but you know the inconvenience of the road. Therefore take the will for the deed.*

S. D. Cum hi uiri boni D*ominus* Burcherus[3] tibi notiss*imus* et nobilis uir D*ominus* Vualtherus ab Vlma[4] ad uos proficisceren*tur*, non putaui multis tibi domino meo colendiss*imo* et fratri chariss*imo* scribendum e*ss*e. Omnia enim n*os*tra tibi poteru*nt* referre et e*ss*e loco uiuæ epistolæ. Hos poti*us* tibi co*m*mendare uolui. Non quod quicq*uam* addubitem de tua humanitate, sed quod ip*s*i ita uolueru*nt*. Burcherus[3] certè maxi*m*am et D*omini* à Lasco[5] et tua*m* humanitat*em* ip*s*i exhibitam dum prius apud uos e*ss*et nu*nq**uam* satis dep*r*ædicare potuit. Ago ergo utri*que* u*es*trum maxi*m*as gr*ati*as, ac oro ut pergatis de illis b*e*n*e* mereri, donec et nobis licuerit de uobis *quoque* optime mereri. Breuior item sum quod paulò copiosius scripserim ad claris-

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] See Letters No. 8, note 6, and No. 28, note 6.

[4] He is probably identical with John Walter von Ulm, mentioned by John Burcher in his Letter to Bullinger of 30 November 1558 (see *Epistolae Tigurinae*, p. 455), and related to John von Ulm, one of the early reformers, who studied at Oxford in 1549. Both perhaps belonged to the noble Swiss family of which some account may be read in Zedler's *Universal-Lexicon;* cf. also Henry Gough, *Index to the publications of the Parker Society.*

[5] See Letter No. 10, note 1.

s*imum* uiru*m* D*ominum* Joan*nem* à Lasco, quem noui omnia tecu*m* habere co*m*munia. Viue et vale æternu*m*. Saluta*nt* te fr*atr*es et sijmmijstæ omnes. Tiguri 12 Septe*mbris* Anno 1558. D*ominum* Felicem Crucigeru*m*[6], et alios uiros bonos amicissime salutabis.

Bullinger*us* tu*us*.

Libenter misissem tibi Conciones posteriores[7] meas in Jeremiæ aliq*uo*t cap*ita* à 7 usq*ue* ad 14. Item sermones meos ecclesiasticos de Chr*ist*i domini ferijs, dicatos Illust*rissimo* Palat*ino* Villnen*si* quos hac æstate *con*scripsi et ædidi: sed scis itineris obstare inco*m*moditat*em*. Dorum*m* nämend rächt den willen für das werck[8].

Addressed:

Et uirtutib*us* et genere nobili uiro D*omino* Joanni Vtenhouio Gandauensi nu*n*c agenti in Polonia domino suo colendiss*imo* et fratri chariss*imo*.

[6] Felix Cruciger, minister of the reformed church in Poland, had been engaged by the three noble brothers Ostrorog as a preacher of the Gospel on their extensive domains and was appointed superintendent of the Evangelical church in Poland; see Hermann Dalton, *Johannes a Lasco;* Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 43 sqq., 116 sqq., 133.

[7] Added above the line.

[8] See Wander, *Deutsches Sprichwörter-Lexicon*, s. v. *Willen*, n. 15, 27, 28, 38, 68, 105, 106, 115, *154.

31.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Friday, 28 October 1558.

§ 1. *I am thankful that you write continually about your affairs.* 2. *I have written to Ostrorog, &c. and exhorted them to piety and recommended à Lasco to them.* 3. *Last July and September I wrote through Laelius Socinus and Burcher, and have nothing to add to those letters.* 4. *Your friend Seb. [Pech] will tell you everything, or you will hear it from others.* 5. *Excuse this short letter, as I have been ill and am not yet better.* 6. *Salute Laelius and Lysmanninus.*

S. D. Gra*tias* ago tibi opt*ime* Vtenhoui pro illa tua perpetua fide et diligentia erga nos, qui se*mper* diligenter de reb*us* u*est*ris scribas. Perge ita, ut uos decertantes iuuem*us* l*itte*ris et p*re*cibus. Et nu*nc* quide*m* uiris illis principib*us* scripsi[3] ut iussisti D*omino* Ostrorog[4], D*omino* Bonero[5], D*omino* Martiano[6] &c. quos o*mn*es hortor ad pietatem, quib*us* et D*ominum* à Lasco co*m*mendo &c. Scripsi me*n*se Julio[7] et Sept*embri*[8] de reb*us* n*ost*ris omnib*us* p*er* D*ominum* Lælium Soccinu*m*[9] et D*ominum* Burcheru*m*[10] Anglu*m*, quib*us* nu*nc* nihil possu*m* addere. Quæ

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] See also Letter No. 34, § 6. Utenhove was very anxious that Bullinger, Calvin and other prominent reformers should write to the chiefs in Poland, in support of à Lasco's and his own efforts to establish the reformation in that country on a firm basis; see *Thesaurus Epistolicus Calvinianus*, XVII. col. 337, 343 &c.

[4] See Letter No. 29, note 1.

[5] John Boner or Bonar, Baron of Balicze and castellan of Biec, the son of John à Lasco's sister, was governor of the Castle at Cracow, and one of the principal Polish Protestants; see Hermann Dalton, *Johannes a Lasco*, p. 517; Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 65 sqq. A letter of his to Calvin is published in *Thesaurus Epistolicus Calvinianus*, No. 2458.

[6] id est Martianus Chelsinski (see Letter No. 34, § 6), also called Chelmski.

[7] On 24 June, see Letter No. 28, § 1. [8] On 12 September, see preceding Letter.

[9] See Letter No. 9, note 11. [10] See Letters No. 8, note 6 and No. 28, note 6.

scribenda era*n*t referet D*ominus* Sebastian*us*[11] uester. Intelliges ex aliorum q*uoque* l*itt*eris. Te rogo pe*r* n*ost*ram amicitiam ut 5 boni *con*sulas breuicula*m* ha*n*c et pessime scriptam ep*isto*lam. Aegrotaui aliquandiu, necdu*m* *con*ualui plene. Dom*inus* Jesus seruet te. Tiguri. 28 Octob*ris* 1558.

Bullingerus tu*us* tot*us*.

Saluta D*ominum* Læliu*m*[9] à quo nullas accepi l*itt*eras ex 6 quo Tubinga discessit. Saluta D*ominum* Lijsma*n*ninu*m*[12], quib*us* etsi libent*er* scripsissem, scribere t*amen* non potui. Excusatu*m* *er*go me habea*n*t oro.

Addressed: 7

Præstantiss*imo* uiro D*omino* Joannj
Vtenhouio nu*n*c in Polo-
nia agenti, domino et fr*atr*i
suo semp*er* colendo et ama*n*do.

[11] id est Sebastianus Pech, see Letter No. 39. [12] See Letter No. 28, note 8.

32.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Monday, 28 November 1558.

§ 1. *At your request I have written to some of your Polish magnates through Sebast. Pech, and now also to Count Tarnow, in the name of the brethren, to whom I read the letter and who wished it to be sent in the name of all. I enclose a copy of it for you and à Lasco that you may know what I have written.* 2. *I also wrote to him privately and sent him a copy of my work in which I show that the Evangelical churches are neither heretical nor schismatical.* 3. *The letter carrier can tell you the rest. I will only add that our magistrates pay no tithes to monks and priests residing in their jurisdiction, but spend them on schools, the church and the poor. They feed, however, monks and priests who do nothing against the reformation and are obedient. For our masters do not wish anyone to complain justly that he is robbed of his property. And to avoid risk of war they order their own people, on pain of punishment, to pay the tithes and revenues which monks and priests who reside outside their jurisdiction, possess within their dominion.* 4. *But Petrus Martyr has written to you at greater length. Write soon about your affairs. The ministers and all the brethren salute you.* 5. *Commend me to John à Lasco; salute Laelius, Lismanninus, &c.*

S. D. Quæ postulabas, ut scilicet scribatur magnatib*us* apud nos quibusdam, qua fide et diligentia potui præstiti[3]. Per D*ominum* Sebast*ianum* Pechium[4] quibusdam scribebam, nu*nc* etiam Com*iti* Tarnouio[5], idq*ue* fr*atru*m nomine. Recitaui illis ep*isto*lam, ac approbaru*nt* communiq*ue* omniu*m* no*mine* mitti uolueru*nt*. Habes hic ei*us* epistolæ exemplu*m* quod D*omino* Ioan*ni* à Lasco uiro clariss*imo* dominoq*ue* colendiss*imo* ac tibi describi curaui, ut quid scripsissem intelligeretis. Scripsi illi meo no*mine* p*ri*uatim ac dono misi libellu*m* meu*m* quo os*tend*o Ecclesias euan*gelicas* neq*ue* hæreticas esse neq*ue* schismaticas. &c.[6] Co*m*mendo me illi inq*ue* ei*us* insinuo amicitiam. Nil

[1] See Letter No 8, note 1. [2] See Letter No. 2, note 2.

[3] See the preceding Letter. [4] See Letter No. 39, note 1.

[5] This Letter, dated 18 November 1558, may be read in Joh. Conr. Fueslinus' *Epistolae ab Ecclesiae Helveticae reformatoribus vel ad eos scriptae*, p. 422 sqq. John, Count of Tarnow, was a man of great authority in Poland and earnestly attached to the reformation; see *Thesaurus Epistolicus Calvinianus*, xvii, col. 337, 344; Stan. Lubieniecius, *Historia Reformationis Polonicae*, p. 65. [6] Published at Zurich in 1552, in 8vo.

p*ræ*terea habem*us* quod non possit referre hic tabellio. Hoc unu*m* admonere uolo Apud[7] nos magistratu*m* non pendere decimas monachis et sacrificis in suo habitantib*us* dominio, sed erogare in usus scholaru*m* eccl*esi*æ et pauperum. Interim alit is monachos et sacrificos, qui *con*tra reformatione*m* non insurgu*n*t, et obedientes se exhibe*n*t. Nolu*n*t enim domini n*ost*ri que*mquam* iure queri facultatib*us* suis se e*ss*e spoliatu*m*[8] et eiectu*m*[8]. &c. Vnde et monachis et sacrificis extra ipsoru*m* ditione*m* habitantib*us* in ip*s*orum autem ditione decimas et reddit*us* h*abe*ntibus, suos illos pe*r*soluere iube*n*t, et ni facia*n*t, puniu*n*t. Nolu*n*t enim aduersarijs n*ost*ris occasionem[9] p*ræ*bere inferendi belli p*r*opt*er* debita illa externa. &c. Sed de omnib*us* copiose ad uos scripsit 4 D*ominus* Pet*rus* Martijr. Obsecram*us* ut mature ad nos de reb*us* u*est*ris pe*r*scribat*is*. Valete in Chr*ist*o. Saluta*n*t uos sijmmijstæ et f*ratr*es omnes. Co*m*menda me clariss*imo* uiro D*omino* Ioan*ni* 5 à Lasco. Saluta Læliu*m*[10], Lijsma*n*ninu*m*[11] et o*mn*es amicos. Tiguri 28 Nouemb*ris* 1558. Orate pro nobis. Ocijssime.

Bullingerus u*est*er

Addressed: 6

Pietate & eruditione
genereq*ue* nobili uiro
D*omino* Ioannj Vtenhouio
nu*n*c in Polonia a-
genti domino et
fratri suo colendiss*imo*
et chariss*imo*.

[7] At the Synod held at Wlodzislaw in September 1558, at which Utenhove was also present, it was decided, among other things, that tithes should no longer be paid to the papists; see Utenhove's Letter on the Synod in *Thesaurus Epist. Calvin.* XVII. col. 343; Hermann Dalton, *Johannes a Lasco*, p. 541.

[8] MS. *spoliatos et eiectos*, altered to *spoliatum et eiectum*. [9] MS. *occasione*.

[10] Laelius Socinus, see Letter No. 9, note 11. [11] See Letter No. 28, note 8.

33.

PETRUS MARTYR [VERMIGLI][1], to JOHANNES UTENHOVIUS[2].

Zurich, Tuesday, 29 November [1558].

§ 1. *A few days ago I replied to your letter which I had received from Sebastian Pech the servant of John à Lasco, and just now another has been delivered to me and the brethren by John Lusenski.* 2. *What you write to me has given me great pleasure and I thank you for writing so often, all the more as your letters are always full of weighty matters concerning the enlargement of the kingdom of God.* 3. *On that account we render thanks to Him and pray that He may prosper the work which He, with such a mighty arm, has commenced in Poland. For it is sad to see that the kingdom of the Antichrist, the tyranny of Mahomet, and an infinite number of Atheists and other sects, have so increased that they nearly occupy the whole world, while the doctrine of truth and the Gospel of Christ are restricted to a few small and obscure corners of the earth.* 4. *Assuredly the Lord is righteous, for our sins deserve these and far greater evils. But just as this spectacle is almost intolerable to the faithful, so on the other hand we must rejoice to see the truth of pure Christianity restored to its former state, even in regions where there was less hope of such a restoration.* 5. *And you, my brother, though the Polish Parliament is put off through the malice of papists, and though a thousand cardinals should oppose you, do not fear; the Lord will put to shame all wisdom and counsels. He easily destroyed the tower of Babel, struck Egypt with terrible plagues, led the Jews into captivity and delivered them. Our only danger arises from ourselves, from the hardness of our heart and our ingratitude.* 6. *About ourselves I need not write. We live peaceably enough; I am teaching as usual. I have published my Commentary on the Epistle to the Romans, and now have in the press my Defence against Stephen Gardiner.* 7. *Here we all salute you, especially Julius Terentianus and his wife.* 8. *Salute Sabinus the Italian when you see him.*

S. D. Equidem Vir generose, atq*ue* charissime i*n* chr*isto* frater, mihiq*ue* pluribus nominibus obseruande, cum ante paucos dies a Sebastiano[3] D*omini* Joha*n*nis a Lasco famulo tuas litteras acceperim, et ad eas iam responderim, iam nu*n*c rursus alię mihi et fratribus redditę sunt, p*er* hunc Johane*m* Luse*n*skj[4] seruu*m* dei, et ecclesię Chr*ist*i fidelem ministru*m*. Fueru*n*t sanè q*uo*d ad me attinet, iucu*n*da nec no*n* acceptissima quę scribis. nec satis possum ut promeretur officiu*m* istud tuu*m*

[1] See Letter No. 5, note 1. [2] See Letter No. 2, note 2.
[3] id est Sebastianus Pech, see Letter No. 39, note 1. [4] See the next Letter, § 7.

crebro scribendi[5], laudare, quod sane tanto mihi gratius est q*uan*to i*n* tuis litteris no*n* uulgaria et humana lego quę solent amici locis dissiti sibi mutuo co*m*municare, sed res grauissimas quę nimiru*m* ad regni Dej iusta*m* sanctamq*ue* amplificatione*m* co*n*tine*n*t, quam indies p*ro*moueri ut est optabile, atq*ue* o*m*nibus animi uiribus expetendu*m*, ita cu*m* eam audimus lętos ac bonos habere successus, no*n* possumus, quot quot sumus d*omi*ni gl*or*ię studiosi, no*n* mirifice lętari. Quare de iis o*m*nibus cu*m* primis gr*ati*as deo agimus, eu*m*q*ue* indefesse rogam*us* et obsecramus, ut opus suu*m* quod i*n* isto regno, manu sua pote*n*tj atq*ue* plusq*uam* mira uirtute cepit, augeat fortunet, ac deniq*ue* sp*irit*u suo sancto absoluat. Est *enim* cordibus filioru*m* dei, molestia et dolor i*n*credibilis, pe*r*petuo i*n*tueri antichristi regnu*m*, Mahumedis graue*m* tyra*n*nidem, Atheoru*m* i*n*finita*m* propemodu*m* turbam, et numeru*m* iam ferè incredibile*m* aliaru*m* sectaru*m*, ita creuisse, i*m*mò quotidie augerj, ut orbe*m* p*ro*pemodu*m* totu*m*, suis delyriis ame*n*tiis ac furoribus compleuerint. E diuerso a*utem* ueritatis doctrina*m*, et euangeliu*m* Jesu chr*ist*i filii Dej ad ta*m* paucos recidisse, et ad a*n*gustos obscuros paruosq*ue* angulos mundi[6] quoda*m* modo redactu*m*. Justus utiq*ue* dominus est, na*m* peccata n*ost*ra tu*m* hoc tu*m* longe grauiora da*m*na et mala co*m*meruerun*t*. At ceu quod ia*m* co*m*memoraui piis duru*m* est et quoda*m*modo i*n*tollerabile spectaculu*m*, sic uicissim, melle q*uam*uis dulci longe dulcius est, cu*m* uidere tu*m* audire puri synceriq*ue* christianismi ueritatem diuturno postliminio reuocarj. Atq*ue* id i*n* iis regionibus, ubi minor olim spes diuinę huius i*n*staurationis[7] affulgebat. Benedictus itaq*ue* deus i*n* donis suis. Tu uerò charissime i*n* christo frater, q*uam*uis Papistaru*m* malitia, et fraudib*us* comitia regni differu*ntur*[8], q*uam*uis mille ne du*m* unius cardinaliu*m*, pote*n*tia, doli, gr*ati*a, et authoritas sese opponu*n*t, aduersa*ntur* et fremu*n*t ne timeas, no*n* est sapie*n*tia no*n* est co*n*siliu*m* aduersus dominu*m*, ip*s*e de cęlis irridebit eos, q*ui* potest et solet sapie*n*tes i*n* astutia eoru*m* compręhe*n*dere. Is *enim* turrim olim

[5] MS. *satis* after *scribendi*, but crossed out. [6] MS. *mudi*. [7] MS. *instaurationibus*.

[8] P. Martyr refers to Cardinal Pisani, who, as legate of Pope Paul IV, had arrived in Poland to prevent the Polish parliament from meeting, as it was feared that the Protestants would have it all their own way; see *Thesaurus Epist. Calvinianus*, XVII. 337.

babel nullo negotio est demolitus, Ęgyptu*m* pe*r*cussit horrendis plagis, Hebręos i*n* captiuitate*m* abduxit et reduxit, neq*ue* illius pote*n*tissimo bracchio q*uis*q*uam* se u*n*q*uam* opposuit, qui se pe*r*uerse fecisse magno suo malo tandem no*n* senserit. Vnu*m* ego hic tantu*m*modo pe*r*iculu*m* uideo a nobis ipsis. id a*utem* est, ne ad credendu*m* fidelissimo deo corde tardo ac duro simus, aut si quoquo modo crediderimus, de munere diuinitus accepto simus i*n*grati. Dignet*ur* deus quę illius creme*n*tia et bonitas est, a sua ecclesia huiuscemodi pestes auertere. De 6 n*ost*ris rebus q*ui*d scriba*m* no*n* habeo. Hic pacate satis et tra*n*q*ui*lle uiuimus. ego meo modo ac more doceo, ędidi co*m*me*n*tarios i*n* ep*isto*lam ad romanos[9], et nu*nc* habeo sub pręlo Defensione*m*[10] aduersus Stephanu*m* Gardineru*m* olim Vinthonie*n*se*m* episcopu*m* anglu*m* de negocio Eucharistico. Liber est bene magnus, atq*ue* uti spe*r*o uniuersam rem dilucide complectit*ur*. Hic te o*m*nes saluta*n*t, et pręsertim Julius[11] meus cu*m* uxore. 7 Tu bene ualeto, christoq*ue* fęliciter uiuas, atq*ue* mei ne obliuiscaris cu*m* ad deu*m* preces tuas effundis. d*omi*no quoq*ue* Sabino 8 Italo si eu*m* uideris meo nomine salutem dicere ne graueris. Tiguri 29 Noue*m*bris

Tuus i*n* d*omi*no q*ua*ntus est

Pet*rus* Martyr.

Addressed: 9

Generoso ac Pio Viro D*omi*no Joha*n*nj Vtenhouio amico et fratrj charis*si*mo In Pollonia.

[9] At Basel, in 1558; the second edition appeared at the same place in 1560.

[10] *Defensio Doctrinae veteris et Apostolicae de sacrosancto Eucharistiae Sacramento...adversus Stephani Gardineri, quondam Wintoniensis Episcopi librum, quem ille...sub huiusmodi titulo edidit, Confutatio cavillationum, quibus Sacrosanctum Eucharistiae Sacramentum ab impiis Capernaitis impeti solet, authore M. Anton. Constantio.* Fol. The copy in the Cambridge University Library is without date, printer's name or place, but the dedication to Queen Elizabeth and the preface to the reader are both dated 1 March 1559. It is probably the first edition, and perhaps published at Zurich. The Bodleian Library has a copy with the date 1562 printed on the title page.

[11] id est Julius Terentianus, see Letter No. 5, note 6.

34.

HENRICUS BULLINGERUS[1], to JOANNES AB UTENHOVEN[2].

Zurich, Saturday, 7 January 1559.

§ 1. *Many thanks for your letter. Our affairs have not altered. We live in peace and work as much as we can; preaching is followed by lecturing; we teach, learn and write.* 2. *I am replying to some questions published in Bavaria in German by the Inquisitors.* 3. *And if I had time and strength I should also have written on the harmony among the believers in the Gospel and the discord among the papists. You have no doubt seen what Friedr. Staphylus and Dr Gul. Lindanus have published on this point against us.* 4. *I have had no time to write to king* [*Sigismund*]. *Nor have others found courage to do so.* 5. *But I have written to Radziwil the palatine of Wilna and exhorted him to endeavour to restore religion at this Diet. I commend also to him John à Lasco, yourself and Burcher.* 6. *Last October I handed letters to Sebast. Pech for à Lasco, yourself, Stanislaus Ostrorog &c.* 7. *Afterwards John Luzenski came from Lady Agnes Dluska, and when he left on 22 November I gave him several letters, as,* 8. *one from me and Petrus Martyr to Jacob Uchanski, the bishop of Wladislav,* 9. *one in the name of all the brethren and ministers to the Count of Tarnow, and a private one to which I added one of my books.* 10. *We have, therefore, done what we could and are ready to do more.* 11. *Salute Sebast. Pech, John Luzenski and Chelmski.*

S. D. Accepimus literas tuas optime frater diligenter scriptas de reb*us* uestris omnibus, et agim*us* tuæ fidei et diligentiæ maxi*m*as gr*ati*as. De reb*us* n*ost*ris nihil scribere possum*us* cum per dei gratiam idem semper sit n*oste*r stat*us*. Concedit de*us* pacem pe*r* sua*m* misericordiam, et in ea quantu*m* possum*us* singuli laboramus. Succedu*n*t ordine conciones sacræ et lectiones, docem*us* et discim*us* et scribim*us*. Ego ia*m* respondeo quæstionib*us* quibusdam Germanica lingua ęditis in Bauaria ab Inquisitorib*us* ac ita *com*posit*is* ut habeant argume*n*ta p*r*o errorib*us* *con*firmandis. Statuera*m* scribere etia*m*, si de*us* gr*ati*am et ociu*m* concederet de Concordia eua*n*gelicoru*m* et discordia papistaru*m*. Vidisti haud dubie quæ hui*us* argumenti *con*tra nos uulgarit

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

Staphijlus[3] et alius quida*m* D.D. Guilhelm*us* Linda*nus*[4]. Aiu*n*t deus est author concordiæ: *er*go non est author doctrinæ euan-gelicæ uel Lutheranæ. Nam in mille sectas scindu*ntur*. Est autem author doctrinæ (qua*m* odiose nu*n*cupa*n*t) Papisticæ: quia ecclesia sub papa semper *con*sensit et *con*sentit, inueniu*n*tq*ue* homines apud ha*n*c *con*cordem et sana*m* doctrina*m*. Negotia t*ame*n mea et publica et priuata sic increscu*n*t, decedu*n*t it*em* uires, et morbi crebriores e*s*se sole*n*t, ut metua*m* ne quid p*ræ*stare possim &c. Sed d*omi*ni e*st* potentia Eius uolu*n*tas fiat. Nu*n*c 4 quidem ad Sereniss*imum* regem[5] scribere non licuit, cu*m* p*ro*pt*er* temporis angustiam, tum propter uarias l*it*eras alioqui scribendas ad uos. Neq*ue* facile in se alij hoc oneris recipere uolueru*n*t, deterriti[6] regia maiestate, et quod ei no*n* uulgarit*er* scribendu*m* sit, neq*ue* nos in eo gen*er*e scribendi exercitati[6]. Feci tame*n* 5 ego q*u*od potui et scripsi illustriss*imo* principi Vilnen*si*[7] quem hortor ad uires exerendas pro restituenda pietate in his comitijs. Co*m*mendo ei pietate*m* et eruditione*m* clariss*imi* uiri D*omini* Ioan*nis* à Lasco[8]. Co*m*mendo ei te q*uoque* et D*ominum* Bur-cheru*m*[9]. Quib*us* p*ræ*terea scribi postulabas scripsim*us*[10] dudu*m*, 6 ac speram*us* eas l*it*eras uobis ia*m* e*ss*e redditas. Venit enim ad nos me*n*se Octobri D*ominus* Sebast*ianus* Pechi*us*[11] qui discedebat 29 Octob*ris*. Dedi ei l*it*eras ad D*ominum* à Lasco[8], ad te, ad D*ominum* Stanis*laum* Ostrorogum[12], ad D*ominum* Ioan*nem* Bo-

[3] Friedrich Staphylus, or Staffel, was born at Osnabrück on 27 August 1513, studied at Wittenberg under Melanchthon and others, and in 1550 became Professor of Greek at Breslau. Two years later he was elected Professor of Theology at Königsberg, and the following year he embraced Roman Catholicism. He died 5 March 1564 at Ingolstadt, after great but fruitless efforts to injure the Reformation (Zedler).

[4] Guilielmus Damasus Lindanus or Willem Van der Linden Damaszoon, was born at Dordrecht in 1525 and studied at Louvain, where, in 1552, he took priest's orders and the degree of Doctor in Theology and became three years later professor of Theology. He was one of the most zealous and severe inquisitors of his time, for which the king of Spain rewarded him (on 4 April 1562) with the bishopric of Roermonde. Having to abandon his see in 1578 he went to Rome, but was in July 1588 consecrated as the second Bishop of Ghent, where he died in November of the same year. He was author of a great number of works of which a list may be found in Van der Aa, *Biographisch Woordenboek*.

[5] King Sigismund Augustus of Poland. [6] *deterriti—exercitati* added in the margin.

[7] Nicholas Radziwil, Palatine of Wilna, see Letter No. 22, note 5.

[8] See Letter No. 10, note 1.

[9] See Letters No. 8, note 6 and No. 28, note 6.

[10] See Letter No. 31, §§ 2 and 3. [11] See Letter No. 39, note 1.

[12] See Letter No. 29, note 1.

ner*um*[13], ad D*ominum* Martianu*m* Chelsinski[14] &c. Postea uenit 7 D*ominus* Ioan*nes* Luzenski[15] missus a nobili matrona Agnete Dluska[16] &c. Ei l*ite*ras dedim*us* uarias. D*ominus* Martijr et ego 8 scribebam*us* ad D*ominum* Iacobu*m* Vchanski ep*iscopum* Vladislauien*sem* &c.[17] Scribebam copiosas no*mine* o*mniu*m fr*atrum* 9 et sijmmijstar*um* illustri uiro D*omino* Ioan*ni* à Tarnouia[18]: cui priuatas meas cum libello munusculo *con*iunxi. Dedimus et alias. Discessit is 22 Nouembris. Speramus itaq*ue* pro r*ati*one n*os*- 10 *t*rorum negotioru*m* no*n* parcos fuisse in scribendo et hacten*us* uobis e*s*se satisfactu*m*. Interim offerim*us* adhuc n*ost*ram operam, libenter facturi quod pro *com*modo ecclesiaru*m* fore putaueritis. Pergite uos nobis diligenter significare quo*modo* res u*est*ræ habea*nt* et quo*modo* res succeda*nt*. Dominus b*e*nedicat uobis omnib*us* et protegat ab omni malo. Vale. Saluta*nt* te fr*at*res et sijmmijstæ ordine o*mn*es. Tiguri 7 Ianuarij. 1559.

Bullingerus tu*us* tot*us*.

Saluta meo no*mine* quæso D*ominum* Sebast*ianum* Pechium[11] et D*ominum* Ioan*nem* Luzenski[19] et D*ominum* Chelmski[20] &c. 11

Addressed: 12

Præstantissi*mo* uiro D*omino* Ioannj ab Vtenhouen Flandro nu*nc* in Polonia agenti domino suo obseruando et fr*at*ri charissi*mo*.

[13] See Letter No. 31, note 5.

[14] See Letter No. 31, note 6.

[15] See preceding Letter, § 1.

[16] Stan. Lubieniecius (*Historia Reformationis Polonicae*, p. 33) mentions Nicolaus Dluski, as one of the Polish nobles in whose house the pure doctrine was preached.

[17] This Letter may be read in Joh. Conr. Fueslinus' *Epistolae ab Ecclesiae Helveticae reformatoribus vel ad eos scriptae*, p. 434. Jacobus Uchanski was bishop of Cujavia (Wladislavia) from 1557 to 1562, when he was created Archbishop of Gnesen; he died 5 April 1581.

[18] See Letter No. 32, §§ 1 and 2.

[19] See above § 7.

[20] See Letter No. 39, note 3.

35.

PETRUS MARTYR [VERMIGLI][1], to JOHANNES UTENHOVIUS[2].

Zurich, Saturday, 7 January 1559.

§ 1. *I rejoice to learn from your letter that there is so much hope of Poland being converted to the true religion of Christ.* 2. *About the affairs in England I have written to John à Lasco; I know that you will both be delighted with this accession to the kingdom of Christ.* 3. *I have also sent you a portion of my book, which I have in the press against the fallacies of bishop Gardiner on the Eucharist. Perhaps you have more time to read it than à Lasco, and I should wish you to ask your booksellers to get at the next Frankfort fair as many copies as may be sold in Poland. I have dedicated the book to Queen Elizabeth.* 4. *We continue to pray God to restore Poland and England to His Son.* 5. *Tell à Lasco that in Scotland the Gospel is preached, and the Sacraments are administered publicly, not with the consent of the law and the Queen Regent, but the people themselves insist upon having it done.* 6. *Indeed, on the first of September when the principal idol of the city was carried round in a procession, which the Queen and some chiefs accompanied, the populace scattered the procession, and threw the idol into the sewer. The Queen and her chiefs took refuge in the castle.* 7. *The people have caused it to be written to the king of France, that they wish to follow the pure religion, and will be peaceful if it be granted to them; if not they will unite with England.* 8. *King Philip II is said to have proclaimed at Valadolid that nobody shall suffer death for the sake of religion, and it is expected that the same will shortly be proclaimed in Flanders.* 9. *You see what progress the Gospel is making; the number of brethren in France increases daily.* 10. *The late duke of Brunswick has been succeeded by his son who has adopted the Gospel. Let the Poles follow this example.*

S. D. Mi Vte*n*houi, amice suauissime, atq*ue* frater i*n* christo pe*r*colende, me postremę tuę litterę more aliarum magnopere oblectaru*n*t. Quis *enim* bene christianus ad ista noua no*n* exhilaret*ur*? Si de una pe*r*dita ouicula tantu*m* Gaudiu*m* est angelis dej, q*ui*d nobis par est ut sit uoluptatis de tot p*r*oui*n*ciis, tantoq*ue* regno uti est Pollonia, si ut spem facitis. ad ueram christi religione*m* co*n*uertat*ur*? Deus hoc tempore uidet*ur* undiq*ue* suu*m* regnu*m* uelle proferre. De Anglia scripsi ad Do*minum* a Lasco quomodo res habeat. Scio ambo gaudebitis et gratulabiminj chr*isto* huiusmodi accessiones, na*m* illi

[1] See Letter No. 5, note 1. [2] See Letter No. 2, note 2.

regno uterq*ue* uestru*m*[3] egregie fauet. Misi[4] quoq*ue* ad uos 3
partem libri mei, q*ui* ia*m* i*m*primit*ur*, quo co*n*futaui Gardineri
olim Vinthonie*n*sis episcopj fallacias, captiones, et sophismata,
de re eucharistica. Tibi fortasse magis q*uam* d*omi*no a Lasco
uacabit legere, quare te rogatu*m* uelim, ut quo maior fructus
ad ecclesiam redeat, agas cu*m* uestris bibliopolis, ut i*n* proximo
Fra*n*cfordiensj mercatu sibi exemplaria, quot uidebit*ur*, parent,
quę p*er* istud regnu*m* distrahant. Cęteru*m* huius totius rei
tu iudiciu*m* facias. Ipsum uero libru*m* Nouę reginę Anglię[5]
dedicare statuj. Nos co*n*tinuatis precibus deu*m*[6] oramus, ut 4
regna ista Pollonię atq*ue* Anglię christo filio suo uendicet.
Sed q*uoniam* D*omi*no a Lasco no*n* significauj de regno sco- 5
toru*m* hęc tu illi meo nomine referes. Populu*m* ibi iam Euan-
geliu*m* habere: sunt *enim* ibi publicę co*n*ciones, et iustu*m*
sacrame*n*toru*m* ministeriu*m*. No*n* tame*n* hęc illis publicis legi-
bus data su*n*t, aut reginę uolu*n*tate, sed ip*s*e populus magno
co*n*sensu sibi usurpauit. Quin[7] primo septembris die, cu*m* 6
Hedymburgi sole*m*nis de more processio haberet*ur*, qua cir-
cu*m*ferebat*ur* p*er* urbem Idolum precipuu*m* ciuitatis, cuiusdam

[3] MS. *significabit* after *uestrum*, but crossed out. [4] See Letter No. 33, § 6.

[5] Queen Elizabeth had succeeded Queen Mary on 17 November 1558.

[6] MS. *dominum*, but crossed out and *deum* written above it.

[7] William Maitland, in his *History of Edinburgh*, p. 15, relates that "on the first of September, being St Giles's day, the tutelar saint of Edinburgh, the Popish priests and monks, according to custom, made great preparations to celebrate that anniversary in honour of their patron, and, lest the new converts should disturb the procession, they humbly entreated the Queen Regent to honour the solemnity with her presence, which they imagined would prevent the insults of the populace; which Mary agreeing to, they prepared a magnificent pageant whereon the statue of St Giles was to be placed and carried in triumph through the city. All things being ready for the sumptuous procession, both regulars and seculars repaired in great state to the shrine of St Giles, to fetch his statue to be carried in triumph; but, as ill luck would have it, it was carried off the night before, by some mischievous enemy; which had like to have put an end to the whole affair. But, that St Giles might not lose the honour of a triumph, a small statue was borrowed from the Gray-Friers, which the people, in derision, called Young St Giles; which being attended by a great number both of priests and monks, and fine bands of musick, marched in great pomp through the chief streets of Edinburgh. But the Regent withdrawing a little before the procession was over, the mob dismounted Young St Giles from his throne, and tore him in pieces, which so intimidated his attendants, that, happy was he that could secure himself from the fury of the enraged multitude. But, by the prudent management of the Magistrates, none suffered but Young St Giles, who was entirely demolished." See also Geo. Buchanan, *Rerum Scoticarum historia* (Edinb. 1582) fol. 189; John Spotswood, *History of the Church of Scotland*, p. 118. A somewhat similar account of this event is given by John Knox, *The History of the reformation of religion in Scotland* (Lond. 1644, p. 104; ed. of M'Gavin, Glasgow 1831, p. 88).

Ægidij. quod et ipsa regina cu*m* aliquot proceribus comitaba*tur*, excitatus est populus, uniuersamq*ue* illa*m* pompa*m* dissolueru*nt*, et idolu*m* i*n*[8] publica*m* ciuitatis cloca*m* detruseru*nt*. Regina se i*n* arce*m* cu*m* proceribus subduxeru*nt*. Populus 7 a*utem* ad rege*m* Gallię scribi curauit, se o*m*nino uelle pura*m* seq*ui* religione*m*, quod si eis co*n*cedat*ur* quiesce*nt*, sin minus, testant*ur* sese coiuncturos cu*m* Anglis. Hęc de Scotis. Rex 8 ite*m* philippus dicit*ur* i*n* ciuitate Hispanię quę appellat*ur* Vagliadulj, time*n*s aliqua*m* seditione*m*, Edictu*m* proposuisse ut nemo ab i*nqui*sitione religionis causa occidat*ur*, et puta*nt* i*n* Flandria idem breui facie*n*du*m*. Vide frater i*n* chr*ist*o charis- 9 sime q*uan*tu*m* ia*m* ostiu*m* eua*n*gelio ap*er*iat*ur*. Taceo numeru*m* fratru*m* i*n* Gallia quotidie augerj. Taceo q*uo*d mortuo Bru*n*z- 10 uice*n*si duce successit filius q*ui* eua*n*geliu*m* suscepit. Sequa*ntur* et Polloni hęc exempla nec diutius cu*n*ctent*ur*. Vale ac me ut facis i*n* chr*ist*o ama. Tiguri .7. Januarii 1559.

Tuus ex a*ni*m*o*

Petrus Martyr.

Addressed: 11

Generoso Pioq*ue* Viro, D*omi*no Joha*n*ni Vte*n*houio amico, et fratri colendissimo
In Pollonia

[8] MS. *ut*, but crossed out and *in* written above it.

36.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Thursday, 30 March 1559.

§ 1. *Bishops continue to act as it becomes them, the instruments of Satan. Do you, in return, behave like ministers of Christ. You appear to have obtained what you want by being liberated from the jurisdiction of bishops, and let the nobles reform according to the writings of prophets and apostles. Although the bishops have abjured or renounced the oath sworn to the pope and submitted to the king, there is yet a snake in the grass, if the pope has not excommunicated them.* 2. *Write to us if the Palatine of Wilna has done anything for the Gospel before he departed, or if anything is being done or will be done.* 3. *Peter Martyr has received Albert in his house.* 4. *Salute à Lasco.* 5. *Sebastian Pech will tell you the rest. Take care that the Arians and the followers of Servetus do not corrupt your churches. The latter boast that they will have a permanent abode in Poland; why they expect this I do not know.* 6. *You may write to me and Martyr in common.* 7. *Salute Lysmanninus &c.*

S. D. Episcopi[3] subinde facere pergu*n*t q*u*od ip*s*os decet, organa nimiru*m* sathanæ: uos uicissim agite quod ministros decet Chr*isti*. Instate oro opportune et importune[3a]. Satis uobis impetrasse uidemini, qui liberati sitis à iurisdictione episcoporu*m*, ac liceat nobilib*us* reformare sec*un*du*m* scripta p*r*ophetaru*m* et apostoloru*m*. Licet uero ep*iscop*i abiurauerint aut iuramentu*m* papæ præstitu*m* reiecerint et se R*egiæ* M*aiestati* subdiderint, I

[1] See Letter No. 8, note 1. [2] See Letter No. 2, note 2.

[3] The first paragraph of Bullinger's letter will be plain by reading Utenhove's Letter to Calvin, dated 27 January 1559, published in *Thesaurus Epistolicus Calvinianus*, XVII. 417, the contents of which are nearly identical with those of his Letter to Bullinger, which is preserved in transcript in the collection of Simler, and of which the latter part is published in the life of John Utenhove by Fred. Pijper, Appendix, p. XXXVI. [3a] 2 Tim. iv. 2.

latere t*ame*n in herba anguem[4], in*de* colligere poteritis, si Pont*ifex* Rom*anus* eos non pe*r*cusserit anathemate. Nisi eni*m* ex ip*sius* *con*sensu hijpocritice renu*n*ciarint, reuera aute*m* fidem ei seruari uelint, exco*mmun*icabit eos. Si non exco*mmun*icauerit eos, ex *com*posito et dolo malo fiu*n*t omnia. Nam hæretic*is* nullam fidem seruanda*m* doce*n*t pe*r*fidi isti homines et principu*m* proditores regnoru*m*q*ue* *con*culcatores. Vigilent *er*go principes, uigilate et uos et orate. Hoc[5] gen*us* dæmonioru*m* non eijcit*ur* ni*si* ieiunio et or*ati*one. Si quid operæp*re*ciu*m* ab illustriss*imo* principe Vuilnen*si*[6] actum est priusq*uam* discesserit, aut fiat adhuc, aut spes sit facturu*m* aliquid, q*u*od singularite*r* synceram*m* religione*m* p*ro*moueat, oro scribas ad nos diligente*r* pe*r* hu*n*c n*ost*ru*m* Sebast*ianum*[7]. Albertum p*ropter* u*est*ram *com*mendatione*m* in mensa*m* sua*m* recepit D. D. Martijr[8]. ut isti non potuerit prospici meli*us*. D*ominum* Joan*nem* à Lasco[9] uiru*m* clariss*imum* dom*inum* colendiss*imum* et fr*at*rem chariss*imum* salutabis omniu*m* n*ost*ru*m* no*mine* quam humanissime. Cui omnes precamur uicissim à Domino omnia felicia et salutaria. Nam hu*n*c præ cæteris amicis n*ost*ris ueneramur atq*ue* diligim*us*. Reliqua addet Sebas*tianus*[7] noster. Vigilate seriò et cauete ne Ariani et Seruetani[10] inficiant ecclesias uestras. Bla*n*dum e*st* gen*us* hominu*m*, quod se mirifice po*test* insinuare in animos principu*m* et doctoru*m*. Su*n*t qui glorientur[11] in Polonia se habituros fixam et tutam

[4] Virg. 3 Ecl. 93. [5] Matth. xvii. 20. [6] Nich. Radziwil, see Letter No. 22, note 5.
[7] Sebast. Pech, see Letter No. 39, note 1. [8] See Letter No. 5, note 1.
[9] See Letter No. 10, note 1.

[10] The followers of Michael Servetus or Serveto, who was called in addition Reves, and in French Michel de Villeneuve. He was born at Villanueva in Arragon (or at Tudela in Navarre) in 1509 or 1511. His father sent him to study law at Toulouse, where he first became acquainted with the Bible (1528). His acquaintance with Calvin dates from the year 1536 when they met at Paris; their correspondence commenced about 1545, but even so early as February 1546 Calvin wrote to Guil. Farel that if Servetus came to Geneva he would not leave it alive if his authority prevailed. On his life and works, the immediate causes of his imprisonment, trial and condemnation to death by burning, a sentence which was carried out at Champel on 27 October 1553, consult Herzog's *Real-Encyklopädie; Encyclopædia Britannica;* Mosheim, *Institutiones Hist. Ecclesiasticae*, saec. XVI. sect. III. ps. II. cap. iv.; Henry Gough, *Index to the publications of the Parker Society;* Calvini *Opera*, VIII; F. Nippold on the recent literature in the *Jenaer Literaturzeitung* for 1879, art. 410, pp. 433—443; Tollin (Henri) *Charakterbild Michael Servet's* (Sammlung gemeinverständl. wissenschaftl. Vorträge, Heft 241—264), Berlin, 1876; id., *Das Lehrsystem Michael Servet's genetisch dargestellt*, Gütersloh, 1876; id., *Servet und die oberländischen Reformatoren*, 8vo. Berlin, 1880; id., *Mich. Servet und Mart. Butzer*, Berlin, 1880.

[11] MS. *glorienter.*

sedem. Seruetani hi su*n*t, qui ita loquu*ntur*. Cur hoc spere*n*t facile non dixero. Vos interim hortor ut uigiletis. Bene uero 6 habet q*u*od tam Martijri[8] qua*m* mihi unas scribis. Nihil enim habeo quod illi non *com*municem: neq*ue* ille h*abe*t q*u*od mihi non co*mmun*icet. Vale unà cu*m* bonis omnib*us* quos meo no*mine* 7 salutabis, imp*ri*mis uero eos quib*us* antea scripsi, D*omino* Lijsma*n*nino[12], D*omino* Crucigero[13], Vitrellio[14] &c. Saluta*n*t te n*ost*ri omnes. Tiguri 30 Martij. Anno 1559.

Bullingerus tu*us*.

Addressed: 8

Pietate eruditione
generisq*ue* nobilitate
p*ræ*claro uiro D*omino* Joan*ni*
Vtenhouio nu*n*c age*n*-
ti in Polonia d*omi*no
et fratri suo colendo
et percharo.
Poland.

[12] See Letter No 28, note 8. [13] See Letter No. 30, note 6.

[14] Alexander Vitrellius or Vitrelinus was a Socinian preacher at Pinskow and Wegrowitz in Poland; see Zedler, *Universal-Lexicon;* Christ. Chr. Sandius, *Bibliotheca Antitrinitariorum,* p. 46.

37.

HENRICUS BULLINGERUS[1], to JOANNES UTENHOVIUS[2].

Zurich, Thursday, 24 August 1559.

§ 1. *I now reply to your letter dated* 13 *June from Frankfurt. Perhaps Peter* [*Martyr*] *will also write to you. Inclosed I return the testimonials from the Polish brethren.* 2. *I send no letter to Queen* [*Elizabeth*], *as I have written once to her and do not know whether it pleased her.* 3. *I inclose, however, a letter to her chaplain, whom I have asked to plead your cause before her.* 4. *Laelius Socinus has told me much about the religious matters in Poland. We are waiting to see whether the Diet will hold any meeting, and what decision will be taken. Meantime we rejoice that the Gospel is not impeded.* 5. *I see that troubles are arising in England too, as some wish that the Augsburg Confession should be adopted. You know what harm it has caused in Poland. Take care that it be not received. The reformation of king Edward has satisfied the pious.* 6. *Our condition is the same as it has been for years.* 7. *Write often to us about the affairs in England and Scotland.*

S. D. L*ite*ras tuas 13 Junij[3] francofurti ad Mœnu*m* scriptas 1

[1] See Letter No. 8, note 1.

[2] See Letter No. 2, note 2. Utenhove was now on his way back to England. The wretched and inglorious reign of Mary had terminated on 17 November 1558 and great numbers of Protestants (including a good many of those who had been settled in England under King Edward VI) flocked to London and other places, being assured of protection under the new Queen Elizabeth, who, on 15 January 1559, declared herself openly for the Reformation. Utenhove had resolved to remain in Poland during the whole year 1559 (see his Letter of 13 June alluded to by Bullinger, published, from an apograph of Simler, by Fred. Pijper, *Jan Utenhove*, Append. XXXVIII). But the turn of events in England altered his mind and on 13 June he was already at Frankfurt. He had realized that not much good for the reformation in Poland could be expected from king Sigismund. And he wished, moreover, to recover money which he had lent out on interest, in 1549, to a merchant in London, and which by his flight from England in 1553 had been lost to him. Lending out on interest was at that time a subject of lively controversy. King Edward had allowed ten per cent. interest to be paid, but Utenhove, who himself had written something on the subject, first asked Calvin's advice in the matter, as he would not do anything contrary to the will of God; see his Letter dated 26 November 1549 in *Thesaurus Epistolicus Calvinianus* XIII. col. 462. He presented a petition to Queen Elizabeth on 11 December 1559, in which he stated that he was expelled from his country fifteen years before by the Emperor, for maintaining the truths of the Gospel, detailed private affairs and desired aid to recover 700 l. Flemish, owing to him (*Calendar of State Papers, Domestic*, 1547—1580, p. 144).

[3] This Letter, as has been said above in note 2, is published by Fred. Pijper (*Jan Utenhove*, Append. XXXVII. sqq.), from an apograph of Simler at Zurich. It was addressed "Domino Heinrico Bullingero ac Domino Petro Martyri Vermilio," and shows that Utenhove had arrived at Frankfurt on 13 June and not on 24 August as stated by Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 31) and after him by John Strype (*Annals*, I. 1, p. 174).

satis mature accepi. Ad eas modo re*spon*deo. Nescio an D*ominus* Petr*us*[4] aliq*u*id etiam ad te scribat. Testimoniales[5] l*ite*ras acceptas à fratrib*us* n*ost*ris Polonis, hic h*ab*es meis inclusas. L*ite*ras 2 ad Reginam[6] uero nullas mitto, ita ut postulabas. Caussam dicam paucis. Erubui scribere ad Reginam, quippe qui semel (forte satis imprudenter) scripsi, ac dubitem quam gratum hoc eius R*egiæ* M*aiestati* fuerit. Non itaq*ue* sine caussa desino scribere. Ne tamen fraudarem spem tuam, qui modis omnib*us* quant*us* 3 quant*us* sum, tibi fratri meo singulari, inseruire parat*us* sum, en inclusi his tuis l*ite*ras ad Co*n*cionatorem Reginæ scriptas, quib*us* ei tuam ca*ussam* *com*mendo ut ipsam agat coram Regina. De statu ecclesiarum Polonicarum multa dixit nobis D*ominus* Læ- 4 lius[7], qui medio demu*m* Augusto mense ad nos redijt. Expectam*us* iam an futura sint regni Comitia et quid in eis decernendu*m*. Gaudem*us* interim quod cursus Euangelij non impedit*ur*. Speram*us* autem sic regnum Chr*isti* ædificandu*m* quemadmodu*m* olim apostoloru*m* s*æcu*lo. Video[8] et in Anglia non modicas oborituras 5 turbas, si quod quidam (rem indignissima*m* multis modis) postula*nt*, recipiatur Augustana Confessio. Vexat hæc omnes ecclesias sijnceriores, et cupit suo ferme*n*to inficere o*mn*es. Deus coherceat homines sat*is* alioqui pijs et pietati puriori molestos &c. Tu scis quid factu*m* sit in Polonia. Caue et iuua ne recipiat*ur*. Satis facit pijs Eduardi reformatio. Melior hæc e*st* mult*um* Confess*ione* Aug*ustana*. De qua re iam nolo plura. Stat*us* n*oste*r 6

[4] Petrus Martyr; see Letter No. 5, note 1.

[5] Before his departure from Poland Utenhove had received testimonials from the Polish brethren: "ne quis isthic [at Zurich] de meo ex Polonia decessu quicquam sinistrius suspicetur." These testimonials Utenhove had enclosed in his Letter of 13 June, asking Bullinger to return them the next Frankfurt fair "ne autographum mihi depereat."

[6] Strype (*Annals*, I. 1, chapt. VIII. p. 174) says that, "at Frankfurt, Utenhove received letters of commendation from Henry Bullinger, chief minister of Zurich (under whom the English exiles had received great favour), to the queen's majesty." But this is incorrect, as appears from the present Letter. Sym. Ruytinck (l. c. p. 31) states correctly that the letter of recommendation was to the court-preacher of the Queen.

[7] Laelius Socinus, see Letter No. 9, note 11.

[8] As to the troubles likely to arise in England in connexion with the Augsburg confession, Strype refers to it in his *Annals* I. 1, p. 259, and says that a certain divine had made observations not only of habits, but of other things, as for instance there were thoughts now of receiving the Augustan confession. But to show "how willing many were here to entertain it", he quotes this passage of Bullinger's Letter. On the Augsburg Confession see Herzog's *Real-Encyclopädie;* Zedler, *Universal-Lexicon,* &c.

idem ip*s*e e*st* qui fuit his annis per Dei gratiam. Ora tu pro nobis Domi*num*, et ama nos. Scribe obsecro diligent*er* de reb*us* 7 Anglicis et Scoticis. Domin*us* Jesus propaget regnu*m* suu*m* qua*m* latissime. Is sit b*e*n*e*dict*us* in sæcula. Vale. Scripsi has festinantissime. Saluta*nt* te fr*at*r*es*. Tiguri 24 Augusti. 1559.

Bullinger*us* tu*us*.

Addressed: 8

Pietate et eruditione præs-
tanti uiro D*omino* Joannj V-
tenhouio Gandauensi, ia*m*
Francofurti agenti domi-
no suo colendiss*imo* et fratri
chariss*imo*.

38.

AEGIDIUS BECIUS[1], to MARTINUS MICRONIUS[2].

[Frankfurt], Tuesday, 19 September 1559.

§ 1. *Though you are personally unknown to me,* 2. *I have been able to estimate your worth by your writings,* 3. *which made me value your piety and induces me not only to write to you, but to present you with a small present;* 4. *namely: Calvin's (Institutio).* 5. *I trust that you will commend me to our Lord, whenever you take the book in hand.*

Gratia tibi et pax à Deo patre nostro, et Domino Jesu Christo. Charissi*me* in Christo frater, Mirum fortasse cuipiam videri possit, quid mihi in mentem venerit ignoto ad ignotum literas dare. Qua*mquam* aut*em* hoc no*n* omnino nouo exe*m*plo facio, tamen præter exemplu*m* constat mihi facti mei ratio quoq*ue*. no*n* enim statim ignotus habendus est, cuius faciem videris nu*n*qu*am*. Nam si præstantissima ho*min*is pars est animus, et vnde potissimum censendus est in vtramq*ue* partem tum bonam tum malam, qui eam hominis partem cognouerit, à cognitione eius prorsus alienus videri non debet. Sed roget forte quispiam quę mihi facultas fuerit cognosce*n*di animum latentem in ignoto corpore. Difficilis no*n* est responsio. Si enim verum est prouerbium[3], qualis sit vir, talem esse eius et oratione*m*, ac rursus qualis oratio, talem esse virum, perfacile mihi esse potuit, ex scriptis tuis te æstimare, multóq*ue* promptius q*uam* si faciem tantu*m* tuam vidissem millies. Etsi enim animi indiciu*m* aliquod relucet interdu*m* in fronte, non rarò tamen id fallit, nec immeritò Virgiliana Dido queritur, fronti nullam esse fidem[4]. quare semper probaui iudiciu*m* Socratis, qui quu*m* in co*n*spectu suo haberet Charmide*m*, Adoles-

[1] Aegidius or Gilles Becius was minister of the reformed church at Frankfurt (see Letters No. 56 and 63), and father of Johannes Becius, who was minister of the reformed church at Antwerp, and, after the surrender of this town to Parma, at Emden; see Van der Aa, *Biographisch Woordenboek.* [2] See Letters No. 4, note 4 and No. 18, note 22.

[3] See Erasmus, *Adagia*, Chil. I, Centur. VI, Prov. L. [4] Some such thought is expressed by Dido; the words, however, are not those of Virgil, but occur in Juv. II. 8.

cens, inquit, vt te videam loquere, illum videlicet non ex facie, sed ex oratione æstimaturus. Quum itaque ex scriptis tuis animi pietatem perspexissem, perspectam statim amare coepi. ex aspectu enim nascitur amor, quum contra ignoti sit nulla cupido[5]. Sed quum ea sit amoris natura vt redamari cupiat ab amato, nullum enim maiorem fructum spectat verus amor, quam vt amorem vicissim promereatur, statui literis animum erga te meum indicare, si forte amore meo tuum redimerem. Quod quo fieret magis munusculo quoque demerendum te mihi putaui, eoque tali quod cum amoris mei causis aliquid haberet affinitatis. Mitto enim ad te munus, chartaceum quidem illud, sed neutiquam triuiale, quippe quod religionis nostræ Christianę (quę vera demum est et vnica religio) copiosam et dilucidam explicationem[6] contineat, autore Joanne Caluino præstantissimo illo nostri temporis Scripturarum interprete. quod vt hilari fronte accipias, non rogo, certus te id sponte facturum tua. Illud rogo, vt quoties hunc librum in manus sumpseris, sublato in coelos animo Becium pridem tuum, sed nunc demum vtrumque cognitum, Christo Domino sancto suspirio commendes. hoc vno gratius mihi facere nihil potes. idque si (vt spero) feceris, non frustra amatum te à me iudicabo. Dominus te seruet, et spiritu suo indies copiosiore te dignetur, in laudem et gloriam nominis sui, et Ecclesię suę vtilitatem. amen. xix[a] Septembris. 1559.

Verè ex animo tuus Aegidius
Becius.

Addressed:

Pio doctoque viro Domino Martino
Micronio Ecclesiæ Nordanę
in Frisia orientali Ministro
Nordæ.

[5] Ovid ars am. 3, 397. [6] Probably the *Institutio totius Christianae religionis*, published at Basel in 1536, in 8°; at Strassburg in 1539, in fol.; at Geneva (ex off. Jo. Gerardi) in 1550, in 4to; ibid. secunda, apud Stephanum prima, 1553; tertia, 1554; quarta, apud Stephanum secunda, 1559. Perhaps of this last edition the writer presented a copy.

39.

SEBASTIANUS PECH[1],
to JOANNES UTENHOVIUS[2].

Frankfurt, Saturday, 9 December 1559.

§ 1. *I was sent to Strassburg to fetch the son of (Rem.) Chelmsky, who resided there with Johan Sturm.* 2. *I went further to Zurich to pay the creditors of the eldest son Nicolas;* 3. *and from thence went, at my own expense, to Geneva, with a letter from (Franc.) Lismaninus to the Churches of Switzerland and Savoy on the controversy regarding [Christ being] Mediator [only in His human nature], which Stankar has raised.* 4. *I there also inquired why the books which I gave last year to Crispin had not yet been published, and was told that the magistrate would not allow it.* 5. *Calvin, when I asked him about the affair, told me that he was under the impression that they had been published long ago. From these answers I concluded that the matter has not been conducted with great candour.* 6. *I received the books back and took them to Oporinus [at Basel], who promised to publish them.* 7. *I showed him the order in which you wished each part to appear, and replaced the old preface by the new one which you had forwarded to him.* 8. *I told him to send four hundred copies to John à Lasco in Poland.* 9. *My affairs have not been successful. Lismaninus and others wish me to settle as bookseller.* 10. *My master has been ill the whole summer, and I doubt whether he is alive.* 11. *Stankar has greatly disturbed the churches. Gregorius, the Schoolmaster of Pinczow and Alexander, the pastor of Ossolin, have embraced his opinion, and oppose our party. But Stankar is obliged to yield.* 12. *Our people set forth a confession against his opinion in his presence at a meeting of the nobility at Pinczow, and asked him to do the same; but he refused, preferring to defend his doctrine in a formal disputation, to which our party could not assent.* 13. *Stankar thereupon showed his writings against Philip Melanchthon and others, in which he had explained his opinion, and refused to write any other, pleading that he could not because of palsy. Our people offered him scribes, but in vain; so they abandoned him and forbade all further intercourse with him.* 14. *The nobility also deserted him except a few whom ambition induced to adhere to him.* 15. *I have never seen such a violent man; he calls John à Lasco and Lismaninus popes, and the nobles ignoramuses.* 16. *Lismaninus is pastor of the church at Pinczow; he and à Lasco will live together in the monastery.* 17. *Olesnicki grants a district and farm for their sustenance.* 18. *The school is transferred to the church.* 19. *While travelling I heard that John Bonar (?) had died.* 20. *I have also been seriously ill.* 21. *I have sent letters from my master from Nuremberg to Frankfurt for you, the Chancellor and other chief men in England. Some of them have no*

[1] In the *Thesaurus Epistol. Calvinianus* is a Letter (3245) of Sebast. Pech dated from Frankfurt, 13 Sept. 1560, in which he calls himself "nuper famulus Domini Johannis a Lasco". See also ibid. xvii. coll. 268, 379, and Gerdes, *Scrinium Antiquarium*, iii. 438, 439, 441. He is afterwards spoken of as a minister (See the Letter of Petrus Scagius of 9 November 1563), but it does not appear where, perhaps at Sandwich or Colchester.

[2] See Letter No. 2, note 2.

proper address, but slips of paper were added from which it may be gathered for whom they are intended. Petrus Antonius has brought them to Antwerp. 22. The papal legate and his secretary have died at Cracow of the plague. 23. We hear, moreover, that Crovicius is dead. 24. Zisovesky, the groom, has absconded, leaving behind the servant who baked for my master with two boys to whom she gave birth at Pinczow on the day I left.

Salute*m* in d*omi*no et seruatore nostro Jesu Chr*isto*. Has 1 l*itte*ras scripsi cu*m* ia*m* conscendendus equus erat, ignosces ig*itur* breuitati mearu*m* l*itte*rarum mi d*omi*ne Vtenhoui. De me vt scias missus Argentina*m* su*m* a d*omi*no Chelmskij[3] pro reducendo filio qui isthic agebat apud d*ominum* Sturmiu*m*[4]. iui 2 vlterius Tiguru*m*, vt creditoribus Nicolai filij natu maximi satisfacere*m*. inde meis sumptibus perrexi Geneua*m* cu*m* l*itte*ris 3 D*omini* Lismanini[5] quas scripsit ad Eccl*esi*as passim Helueticas et Sabaudicas de controuersia Stankari[6] quam[7] mouit non

[3] Stanisl. Lubieniecius (*Historia reformationis Polonicae*, p. 34) mentions Remigius Chelmski, as a man of some importance in religious matters in Poland, favouring the reformation.

[4] Johan Sturm was born at Sleida in 1507 and educated at Liège in the St Jerome Gymnasium of the Brothers of the Common Life. He finished his studies at Louvain, where he established a printing-press and published some Greek works. For the sale of his books he went to Paris, where he was persuaded to give public lectures on dialectics, and during his residence there embraced Protestantism. In 1537 he was appointed Professor at Strassburg, and in the year following Rector of the newly established Gymnasium. As he was eloquent and practised in diplomacy, the magistracy of Strassburg, the Evangelical States and even the king of France often employed him as ambassador. The various opinions on the Lord's Supper and other matters of doctrine involved him in great troubles and disputes and in 1581 he was deprived of his rectorate. He died in 1589. In 1572 he was appointed agent to Queen Elizabeth (see *Zurich letters*, second series, p. 210, 211). See Herzog's *Real-Encykl.*; C. Schmidt, *La vie et les travaux de Jean Sturm*, Strassburg, 1855; Henry Gough, *Index to the publications of the Parker Society; Thesaurus Epistolicus Calvinianus.*

[5] See Letter No. 28, note 8.

[6] Francis Stankarus, or Stancarus, was born at Mantua about 1501 and was one of those who laboured most successfully to establish the reformed religion in Poland. The bishop of Cracow called him to Cracow to teach the Hebrew tongue, but when it was observed that he insinuated the protestant doctrines in his Lectures he was imprisoned. But he was set at liberty and found a safe retreat in the house of Nicholas Olesnicki. In 1550 when the latter founded a reformed Church at Pinczow, Stancarus opened a school there, and drew up rules for reforming the churches of Poland. Some time after he was sent into Prussia and was Professor of Hebrew for a year at Königsberg. There arose a very fierce controversy between him and Osiander, which had fatal consequences with regard to orthodoxy. Stankarus wished to establish his opinion in Poland, but met with great opposition, and his opinion was condemned by some synods, a sentence which was confirmed by the synod of Xian in 1560. The churches of Poland, however, continued to be disturbed by it during his lifetime, though it was very little heard of after his death, which happened at Stobnitz 12 November 1574; see Bayle, *Dictionary*; Herzog, *Real-Encyklopädie*; *Thesaurus Epistolicus Calvinianus*; Henry Gough, *Index to the publications of the Parker Society*: Stan. Lubieniecius, *Hist. reformationis Polonicae*, p. 31 sqq.

sine magna multorum offensione[7] de mediatore[8]. Atque hæc quidem primaria causa fuit cur Geneuam proficiscerer. altera 4 erat vt vellem scire quid de libris ageretur[9] quos dedi Crispino[10] præterito anno. quærebam cur hactenus non essent ęditi, respondit sibi per Magistratum non licuisse. accessi Caluinum 5 idem quærens, qui respondit, se nescire nisi quod existimaret iam dudum esse editos. subolfeci igitur ex tali vtriusque responsione non fuisse in hac re candide actum. recepi libros 6 integros quidem (nisi quod dominus Beza[11], vt dominus meus agnouit ex collatione mutua illius et sui libelli, quædam exceperit quæ pro suis edidit contra Vestphalum[12] in postrema responsione) eosque obtuli Oporino[13], qui volens eos accepit, ac ad nundinas vt promisit, edet suis typis. Ostendi illi ordinem 7 quem ipse præscripsisti, quo singulæ partes essent ponendæ. accepi præfationem tuam veterem in historiam, eius loco posui nouam quam ille abs te acceptam, mihi ostendit. Jussi vt 8 400 exemplaria mittat domino in Poloniam. quid tibi ea de re videatur velis mihi significare Francoforti. huc enim spero me venturum ad Nundinas. Mea negocia non successerunt, 9 tametsi plerique mihi spem facerent. sed vana omnia. quid

[7] *quam—offensione* added in the margin.

[8] When the present Letter was written Stancarus had published *De dictione exclusiva Tantum in causa Mediatoris.* Dubecii in Rossia, 1559, in 8°. Two years later he published *De Trinitate et Mediatore dom. nostro Jesu Christo adversus Henricum Bulingerum, Petrum Martyrum et Joan. Calvinum et reliquos Tigurinae Ecclesiae ministros.* Dubecii 1561, 8°.

[9] Pech refers to the work described in note 9 to Letter No. 23.

[10] A printer at Geneva.

[11] Theodore Beza, or Besze, was born at Vezelai in Burgundy on 14 June (or 24 July) 1519 and in 1535 began to study law at Orleans. Four years afterwards he took up his abode at Paris where he yielded to the pleasures that presented themselves, till he was attacked by a severe illness. On his recovery in 1548 he retired to Geneva, married the woman publicly whom he had married formerly in secret and joined the Reformed Church. In the following year he was made Professor of Greek at Lausanne, where he remained for ten years, and completed Clement Marot's French translation of the Psalms, and his translation of, and commentary on, the New Testament. He venerated Calvin, defended the execution of Servetus, and removed in 1558 to Geneva, where he was appointed Professor of Greek in the academy and assisted Calvin in his lectures. He came to be looked upon as the most prominent man in the church of Geneva next to Calvin, and after the death of the latter, in 1564, he succeeded him as teacher of theology. He resigned all his official functions in 1600 and died 13 October 1605; see Herzog, *Real-Encyklopädie;* Haag, *La France Protestante.*

[12] id est Joachim Westphal, see Letter No. 25, note 12. Beza published against him: *De Coena Domini plena et perspicua tractatio;* Geneva (Rob. Estienne), 1559, 8°.

[13] A printer at Basel.

deinceps facia*m* incertus su*m* nisi quod d*ominus* Lismaninus[5] et alij me Bibliopolio præficere velint quod susciperem si meæ rationes id ferrent. Metuo eni*m* mi*hi* à comminatione illa Chr*isti*: Eijcite[14] seruu*m* inutile*m*, etc. tametsi, vt tu quoq*ue* mi d*omi*ne nosti neq*ue* exiguæ eruditionis mi*hi* sum conscius, tame*n* qualis qualis illa est, veli*m* ad vsu*m* Eccl*esi*æ conferre si fieri ita posset. Deo itaq*ue* me committo ac vbi domu*m* rediero cu*m* bonis viris quid faciendu*m* sit deliberabo. 10 D*omi*nus[15] ægrotauit continuo tota æstate grauissimè, nec puto esse viuu*m*. 11 Nebulo Stankarus[6] magnas turbas excitauit, adeo vt no*n* mediocriter Eccl*esi*æ turbarentur; in eius sententiam cessit Gregorius Ludirector Pintzouiæ et Alexander qui apud Ossolinu*m* pastore*m* agit nunc, qui manifestè oppugnant nostros. Res *tame*n eo est deducta vt cogatur Stankarus cedere. erat Pintzouiæ quide*m* cu*m* inde discederem, sed migrasse credo. 12 N*ost*ri confessione*m* contra *sen*t*en*tiam Stankari in præsentia ipsius publice proposueru*n*t in magna freque*n*tia Nobiliu*m* Pintzouiæ, ea lecta volueru*n*t vt ille quoq*ue* suam eode*m* modo proponeret[16], sed rennuit, ac volebat doctrinam sua*m* scolastice disputando tueri. quod facere n*ost*ri recusabant primu*m* quod id no*n* esset integru*m* facere inscio et inuito rege, deinde si omnino faciendu*m* esset, necesse esset proponere confessione*m*, ex qua plenius *sen*t*en*tiam eius cognoscerent. 13 Ad hæc ostendit Stankarus scripta quæ in Philippu*m*[17] et alios scripsit, in quib*us* sua*m* sen*t*e*n*tiam declarasset. noua*m* scribere nec vellet nec posset vtpote paraliticus. N*ost*ri cu*m* nihil efficere*n*t, etiamsi illi scribas offerrent, ho*mi*n*e*m tande*m* dimiseru*n*t, ac interdicu*n*t ne quispia*m* commertiu*m* cu*m* eo deinceps vt cu*m* hæretico, vllu*m* habeat. 14 Nobiles etiam illi qui ex parte erant manifestè deficiunt exceptis paucis, vt Ossolinio et quos supra nominaui, qui ambitione magis incita*n*tur q*uam* veris rationib*us*, vt adhærea*n*t Stankaro. 15 Homo hic ita est furiosus vt no*n* viderim simile*m* vnq*uam*. D*omi*num meu*m*[15] et d*ominum* Lismaninu*m* calumniose vocat summos sacerdotes. Nobiles o*mn*es vocauit publice indoctos et ignaros. et tu ipse nosti q*uam* iniquè illj

[14] Matth. xxv. 30. [15] Id est John à Lasco. [16] MS. *proponerent*. [17] Id est Philippus Melanchthon.

contemptum sui ferant. quo etiam effectum est vt plurimi[18] ab illo ex odio vt ego existimo, deficerent. Dominus Lismaninus 16 pastor est Ecclesiæ Pintzouianæ. Simul vna habitabunt Dominus[15] et ille in monasterio, et vt existimo si modo dominus viuat, simul eos iam habitare. Cuiuis deputata est pars certa domus, Dominus Lismaninus inferiorem partem inhabitat. Dominus maiorem quæ supra et infra est. Maius hypocaustum occupat Lismaninus cum habitatione ex adue[r]so. Cellarium habent commune distinctum tamen. Dominus Olesnicius[19] addidit pagum cum 17 prædio ad eos[20] sustentandos. Schola translata est in templum 18 ibi enim duo extruxit Lismaninus hypocausta in ea templi parte quæ sacristia vel sacrarium nominatur. Hæc tametsi nullius momentj ad te scribere volui, vt pleniorem facerem epistolam, qua declararem diligentiam meam, et miram in scribendo copiam. præsertim cum illuc mitterem eam vbi vellem inclarescere. sed liceat mihi tecum iocari veteri meo more mi domine Vtenhoui. Noui enim tuum candorem et propensum tuum in me animum, vt non dubitem quin in bonam partem accipias meas nugas. Hoc adhuc addam cum in itinere essem ferebatur dominum Bi- 19 censum[21] esse mortuum. facile credo. grauiter laborauit tota æstate. Pestilentia vigebat tum Cracouiæ nec adhuc scio an remiserit. Ego quoque grauissime laboraui, et morbo impeditus 20 non potui venire ad nundinas. Literas domini misi Norinberga 21 Francofortum partim ad te pertinentes, partim ad alios in Angliam, vt ad Cancellarium[22] et alios proceres Angliæ. pleręque litteræ non habebant superscriptionem, pro[23] dignitate illorum ad quos pertinebant[23], adiectæ tamen erant schedæ ex quibus intelligere erat ad quos spectabant, eas detulit dominus Petrus Antonius[24] Antuerpiam[20]: spero isthuc ad te iam esse missas. Legatus Papæ[25] Cracouiæ peste extinctus est [v]na cum Secre- 22

[18] MS. *est*, but crossed out and *plurimi* written in the margin.

[19] Nicolaus Olesnicius or Olesnicki, a Polish nobleman attached to the reformation; see above note 6 and Stan. Lubieniecius, *Historia reformationis Polonicae*, p. 30 sqq.

[20] Added above the line.

[21] Query John Bonar, who was Castellanus Biecensis?

[22] Sir Nicholas Bacon.

[23] *pro—pertinebant* added in the margin.

[24] See Letter No. 41, § 2.

[25] See Letter No. 33, note 8.

tario. audiuimus quoq*ue* d*ominum* Crouiciu*m* [ ]axiis[26] esse mortuu*m*, no*n* certo affirmo. dolendu*m* [verum] si tale*m* viru*m*, propter singulare*m* pietate*m*, amiserit Polonia. Iam desino, ne multis nugis mea*m* epistola*m* facia*m* ignobiliore*m*. Vnu*m* adda*m*. Nosti Zisouesky equisone*m*; ille fecit duos filios famulæ quæ erat pistrix in Piekarnie apud d*omi*num. aufugit nebulo, misera relicta. pueros enixa est Pintzouiæ eo die quo exire*m*. Vale foelicissimè mi obseruande d*omine* Vtenhoui. et me si vou ple ames. Datæ Francoforti die 9. Decembr*is* Anno 1559. 23 24 25

Tuæ obser*vantiæ* addictiss*imus*

Seb: Pech.

Addressed: 26

Clarissimo Domino Joannj Vtenhouio
[nunc] in Angliam, D*omi*no et Patrono obseruandissimo.

[26] After Crouieu there is a hole in the MS., whereby some letters are lost. It would not be difficult to fill up the gap, if it were known where Crovieus or Crovicius lived or rather died (for *axiis* which is still visible on the other side of the hole, is no doubt the remainder of the name of a place). A Martinus Crovicius is mentioned several times by Stan. Lubienieeius *Historia reformationis Polonicae*, p. 29 sqq., but without sufficient indication as to the place of his residence. The Encyklopedyja Powszechna (tom. 6) says of him that he was born at Thorn about 1500. He was a Roman Catholic priest, but afterwards became a Protestant and finally a Unitarian. He took an active part in tho spread of the Reformation in Poland and was persecuted in consequence. He publicly renounced the Roman Catholic faith in 1550 and was married in the same year. He was for some time pastor of the Reformed Church at Pinczow. In 1563 he became senior of the Socinian Congregation near Lublin. He also took an active part in a translation of the Polish Bible published in 1563. He died in 1573. The latter date would, of course, not agree with the rumour mentioned by Pech, unless tho rumour afterwards proved to be false, or unless the Crovicius referred to were another man.

40.

SUPPLICATION of the MINISTERS, ELDERS &c. of the COMMUNITY of STRANGERS in LONDON to HER MAJESTY QUEEN ELIZABETH[1].

London, Monday, 29 January 1560.

§ 1. *Some members of the community are often molested under pretence of a certain Statute, which is said to forbid anyone to let a house to a foreigner not yet enjoying the right of citizenship in your Majesty's dominion, whereby they are prevented from living here in peace, or exercising their trade for the support of their families and the payment of the royal taxes.* 2. *The supplicants understand that if this statute is carried out, not according to the equity of the law, but in all its severity, it may operate against their brethren, inasmuch as it seems to refer to all foreigners without exception.* 3. *But seeing the devotion of your Majesty, they cannot believe that you wish those, who, for the sake of the true religion and relying on your piety, have come hither, or may come afterwards, as to a free and safe place, to be precluded from the very first from your dominion.* 4. *This good opinion which they have of your Majesty is sufficiently confirmed by the Church, which king Edward formerly granted to the foreign refugees, being again permitted to them, for which they thank you and pray God to bless you.* 5. *The grant of this temple, however, would benefit the strangers little if they had no liberty to reside and to exercise their trade here.* 6. *Therefore, that no strangers should be forced to return to their native country and endanger their lives, the supplicants pray you to allow all those who, provided with a testimony of your supplicants and the Bishop of London, join their community and submit to ecclesiastical discipline, to live here freely without any loss of their property and without molestation of those who let houses to them, and to exercise their trades within*

[1] See No. 43 where the same Supplication is printed in Latin, with date 29 June 1560. It is to be observed that Sym. Ruytinck speaks of this Supplication in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 40, as having been presented to Queen Elizabeth on 29 June 1560 (the date of the Latin text), and he even mentions the names of the deputation who presented it, namely Joh. Utenhove and Anthony Asch on the part of the Dutch, and Petrus Alexander and Joh. Dumasius on the part of the Walloons. But there is no trace of such a document among the State Papers in the Master of the Rolls office, nor in the Marquis of Salisbury's MSS. at Hatfield, nor in the British Museum. The date of the Dutch text is quite distinctly 29 January, and the date of the Latin text equally distinctly 29 June. Both texts seem to be draughts. It is also to be remarked that some contemporary hand has written under the Latin text : *Vide responsum;* but there is no reply among the papers belonging to the Dutch Church.

doors till they have obtained municipal liberty from your Majesty. 7. So doing you will receive Christ, now an exile in His members, and you will finally hear His voice saying: Come, ye blessed of my Father, inherit the kingdom prepared for you......

Supplicatie aen de Coninccklycke Ma*iestei*t

Doorluchtichste Ald*er*genadichste Coninginne en*de* Princesse, de Dienaers, Oud*er*lingen en*de* Diakenen van de Gemeynte d*er* Vremdelingen tot Londen bidden uwe Ma*iestei*t ootmoedichlyck, te kennen geuende dat daer eenighe lidtmaten haerd*er* Gemeijnte tot v*er*scheyden stonden van sommighe gequelt worden, met voorwendinghe van eenich Statut, waer door sy segghen dat v*er*boden wort, dat niemant sich v*er*uoordere eenich huys te v*er*hueren aen eenighen vremdelinck, dien de priuilegien des geluckighen Ryex uwer Ma*iestei*t noch n*iet* en sijn vergunt. Also dat door dit lanck ophouden en*de* wtstel vande vryh*eit* d*er* vremdelinghen, sy noch in[2] stillh*eit* hier woonen, noch in gerusth*eit* haren handel connen dryven[3] tot onderhout van haere familien, en*de* betaelinghe*n* d*er* Coninckelycke schattinghen. Nu de voorseyde Supplicanten v*er*staen seer wel, dat dit Statuijt indien het n*iet* so seer nae de billickh*eit* des Rechts (door de welcke goede saecke*n* groot voordeel v*er*cryghen) als nae de strengich*eit* der seluer beduijdt wort[4], haeren broed*er*en can tegen syn, dewyle dat het tot alle vremdelingen int generael sond*er* eenighe exceptie schijnt gerefereert te sijn. Doch als sy de Godvruchtich*eit* uwer Ma*iestei*t wat naerd*er* insien en*de* bemercken, so connen sy n*iet* dencken dat het haere meyninghe soude sijn, dat de gene die om de waere Religie e*nde* op het v*er*trouwen van haere godvruchtich*eit*, alhier als tot een vry[5] en*de* seker[5] plaetse t'samen gecomen syn, ofte hier naer misschien noch comen sullen, souden van stonden aen wt haer Ryc gesloten worden, opdat also de Heere Chr*istus* selue niet in syne leden t'eenigen tijde soude schynen wtghesloten te syn. Welc goet geuoelen van uwer Ma*iestei*t hier door anders genoech in haerlieden beuesticht wort, dat sy den Tempel eertijts van den Godsaligen Eduardo (saliger Memorien)

[2] MS. *vryheit* after *in*, but crossed out.
[3] Added above the line.
[4] MS. *dat het* after *wort*, but crossed out.
[5] MS. *seker ende vry*, but the words *seker* and *vry* marked for transposition.

den vremdelingen, die hier om de Religie gevlucht waeren, v*er*gunt, door haere Koninclycke authoriteijt niet so seer lange geleden, genaedichlyck heeft toegelaeten, op datse also d*en* Godsdienst in haer eygen spraecke souden mogen bedienen. Waerom sy uwe Ma*jestei*t grootelycx bedancken, God biddende dat hem gelieue dese goetdaedich*eit* uwer Ma*jestei*t met ald*er*-hande segeninghe te v*er*gelden. Welc toelaten nochtans en*de* 5 v*er*gunnen des Tempels weynich voorderlyc den vremdelingen soude syn, in[6] dien haer daer en tusschen geen vryh*eit* om te woonen, en*de* om haere neringhe te doen soude toeghe-laeten worden. Op dat dan dese swaerich*eit* der geloovigen 6 die hier vremdelingen syn in tyts geweyrt worde, datse n*iet* gedwongen en worden wed*er*om naer haer eygen Lant te trecken, haeren hals te blooten voor de sweerden d*er* Tyran-nen, en*de* haer leuen in duysent p*er*ijckelen te[7] stellen[7] (Wt de welcke sy nu door de genaede Gods eenmael v*er*lost syn)[8]. So bidden de voorseyde Supplicanten ootmoedichlijc, dat uwe Ma*jestei*t de gene die haer met een seker getuygenisse vande selue Suppl*icanten* als ooc vanden Eerweerdichsten heer Bis-schop van Londen tot de Gemeynte d*er* seluer naer belydenisse haeres geloofs sullen toegevoecht hebben, en*de* haer de kercke-lycke Discipline naer het woort Gods onderworpen, toelaeten vrij en*de* gerust sond*er* eenich v*er*lies haerer goed*er*en en*de* sond*er* dat de gene daer sy haere huysen van hueren, souden gemolesteert worden, hier te woonen, en*de* haere neeringhe self met gesloten winckels te doen, tot dat de borgerlycke vryh*eit* van uwer Ma*jestei*t mochte v*er*cregen worden. Waer 7 door geschieden sal dat uwe Ma*jestei*t den Heere Chr*istu*m nu ballinc synde in syne leden ter herberghe ontfange, en*de* eyn-delycken in dien daege die blyde en*de* lieflycke stem*me* des Heeren Chr*isti* hoore, Compt[9] gij gesegende myns Vad*er*s, besitt dat Conincrycke dat V bereyt is vanden beginne d*er* weerelt; want ic ben een vremdelinck geweest en*de* gy hebt

[6] MS. repeats *in*.

[7] Written in the margin before *Wt*.

[8] MS. *te stellen* after *syn*, but crossed out and added in the margin instead before *Wt*; see note 7.

[9] Matth. xxv. 34, 35.

my geherbercht. Welcke stemme de voorseyde Supplicanten met seer vyerighe ghebeden van Godt *ver*soecken dat uwe Ma*jesteit* hier naemaels mach hooren: Den seluen ooc biddende Alld*er*doorluchtichste en*de* genaedichste Coninginne en*de* Princesse dat hy uwe Ma*jesteit* hoe lancx hoe meer wil beghauen met den Geest[10] des *ver*stants, des raets en*de* der sterckte tot eenen salighen welstant[11] haers geluckighen Rijcx. Ende dat sy een genadich en*de* goede*r*tieren antwoort van uwer Ma*jesteit* moghen *ver*crijghen bidden sy ten ald*er* ootmoedichsten en*de* ten aldernederichsten dat sy connen in den Heere Chr*isto*. Gedaen tot Londen. Den 29. Januarij. A*nno* 1560.

Endorsed:

Supplicatio ad Reg*iam* *Majestatem*.

[10] Isa. xi. 2. [11] MS *van* after *welstant*, but crossed out.

41.

PETRUS DATHÆNUS[1], to JOHANNES UTENHOVIUS[2].

Frankfurt, Thursday, 11 April [1560].

§ 1. *As you know how much I have to do at the time of the fair, you will excuse my brevity.* 2. *Oporinus has given me for you forty copies of your "Narratio", of which I keep one myself, one for Petrus Anthonius and one for Becius.* 3. *I also send you two copies of John à Lasco's reply to the calumnies of Wesphalus, one for yourself and one for Adr. Haamstedius.* 4. *I send you Beza's N. T., bought for thirty batzes.* 5. *Through the liberality of some friends I have also procured a Bible for you; no new Psalms have been published this fair.* 6. *Sebastian Pech has brought us the sad news of John à Lasco's death on 13 January last. His widow, left behind in straitened circumstances, is pining away with sorrow.* 7. *Your friend Sebastian has taken a hundred and fifty copies (of the "Narratio") with him.* 8. *Our Church is in the same condition as before. The French broils are gradually settling down; but François (Perussel) surpasses himself by daily impudence.* 9. *Calvin wrote to me this fair and depicted this wretch in his true colours. I gave the letter to Johan Glauberg, who is, however, so taken in by this Franciscan hypocrisy, that he does not see anything.* 10. *I congratulate Gisbet Wolff on his money, and hope that, by his continuous integrity, he will show that it has not been stolen.* 11. *There are fresh but uncertain rumours as to French troubles.* 12. *Salute the ministers and elders of your church.*

S. P. Non ignoras clarissime vir quantis iam hoc Nundinarum tempore negotijs obruar, quare vt laconismum meum apud te excusem, multis v*er*bis no*n* esse opus scio. D*omi*n*u*m Oporinum[3] tuis verbis salutaui, à quo pro tuo labore 40. Danicæ historiæ[4] exemplaria nactus sum, vnu*m* mihi, alterum D*omi*no

[1] See Letter No. 25, note 7.
[2] See Letter No. 2, note 2.
[3] A printer at Basel.
[4] See Letter No. 23, note 9.

Petro Anthonio[5], tertium Domino Becio[6] seruaui. Mitto tibj 3 præterea duo exemplaria Responsionis[7] Domini a Lasco ad Wesphalj calumnias, vt alterum tibj serues, alterum verò Domino Hamstedio[8] meo nomine tradas, apud quem meum qųeso silentium excuses. Scribam prima quaque oportunitate. Testamentum 4 Bezæ[9] tibj mitto emptum 30 batzeis[10], quos à Ioanne Doorns tuo

[5] See Letter No. 39. § 20.

[6] id est Aegidius Becius, see Letter No. 38, note 1.

[7] It was published in March 1560; see A. Kuyper *Joannis a Lasco Opera*, I. praef. cxv, and for the text of the Responsio itself ibid. p. 271 sqq.

[8] Hadrianus Hamstedius, or Adriaan Haemstede, seems to have been born about 1525 in Seeland. About 1556 he appears to have gone to East-Frisia to escape the persecutions. He was elected minister to the Protestants at Antwerp, established a reformed community at Aix-la-chapelle in 1558 (M. Goebel, *Gesch. des Christl. Lebens in der Rhein. Westphäl. Kirche*, pp. 424—429), and was, in March 1559, again at Norden in East-Frisia. The same year he was sent to Groningen to preach the Gospel, but he remained there only a short time, crossing the same year over to London, where the Dutch community had elected him as their minister in addition to Peter Deelen (see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 31). He was soon suspected of favouring the Anabaptists and other sects (see Letter No. 54, § 9), and on 16 November 1560 the bishop of London excommunicated him for entertaining erroneous doctrines (see Letter No. 46). In Letter No. 47, written from Emden, where he was evidently hiding himself, having been forbidden to remain there (see § 7), he relates his adventures after his excommunication. The documents printed under Nos. 49—49[b] show the proceedings taken against his adherents by the dominant party in the Dutch Church. The action taken against him was not approved of by everyone, and John Utenhove (see Letter No. 2, note 2), who had, no doubt, taken a prominent part in the action (see *Thesaurus Epistolicus Calvinianus*, XVIII. 175, 181, 391, 424), was severely rebuked by his elder stepbrother Carl Utenhove (see Letters No. 53 and 67). His principal defender was Jacobus Acontius, to whom he wrote from Oldersheim (see Letter No. 54, dated 14 June 1561), that he had no desire to return to England, that he lived peaceably, and felt assured that he had acted rightly in everything and had entertained no erroneous doctrines (see also Letter No. 73). In 1562 he seems to have returned to England and probably wished to be again appointed Minister to the Dutch in London. But on 31 July the Bishop required him to sign a revocation of his errors (see No. 66), and as he refused to do so, he was excommunicated again and on 19 August 1562 ordered to quit the country. He seems to have died the same year in Friesland. See Van der Aa, *Biographisch Woordenboek*; Sym. Ruytinck, *l.c.*; Strype, *Grindal*, Bk. I. Chapter v.

[9] The Latin translation of the New Testament by Theod. Beza (see Letter No. 39, note 11) "cum ejusdem annotationibus", was published at Geneva (by Rob. Estienne) in 1556, reprinted in 1557 by Rob. Estienne; in London in 1579 and 1587; at Amsterdam in 1624; see Haag, *La France Protestante*, II. 526.

[10] A "batze" is a small coin, of which there existed a heavy and a light sort. The first, current about Bamberg, Frankenland &c., was worth 16 Pfennig and 18 of them were equal to a Reichsthaler. Of the light ones, current in the Wetterau and along the Rhine, 45 were equal to two Reichsthaler. At Nuremberg and Frankfurt 22½ Batzes made a Reichsthaler and of the Swiss Batzes 27 were equal to a Reichsthaler. In Switzerland one Batze = 10 Rappen, such a Batze being called a good Batze at Zurich, Basel, Schaffhausen and St Gallen. See Zedler, *Universal-Lexicon*.

no*min*e accepj. Biblia etia*m* tibj ex amicorum quorundam libe- 5
ralitate p*ro*curauimus. Psalmj noui nulli hisce Nu*n*dinis prodie-
runt. Sebastianus Polonus[11] tristiu*m* nu*n*tioru*m* nobis fuit baiulus. 6
Significauit enim (vt ex vxore intelliges) venerandum in Chr*isto*
Patrem et fr*at*rem nostru*m* dilectiss*imum* D*ominum* Ioanne*m* à
Lasco[12] valedixisse huic seculo iam superiore Ianuario. Vereor, ne
impendentis furoris Dej nobis triste sit præsagiu*m*. Deus seruet
Eccl*esi*am suam. Misera iam vidua in su*m*mis angustijs consti-
tuta præ nimio dolore tabescit. Sola ibj est, notu*m* nemine*m*
habet, qui eam consoletur; oro filiu*m* Dej vt Sp*irit*u suo ipsam
confirmet. Sebastianus[11] tuus 150.[12a] exemplaria[4] secu*m* sumpsit. 7
Ecclesia nostra Dej beneficio eo adhuc est loco quo fuit semper. 8
Gallicæ contentio*n*es paulatim tędio affectis plurimis sopiu*n*tur,
sed Franciscus[13] quotidiana impudentia seipsum superat. quia
o*mn*ia quę vult sibj licere iam intelligit. Scripsit[14] ad me hisce 9
nu*n*dinis D*ominus* Caluinus qui hunc nebulone*m* suis coloribus
ad viuu*m* expressit, quas l*ite*ras D*omino* Glaubergo[15] co*m*muni-
caui, s*ed* ita bonus ille vir Franciscana illa hypocrisj est deme*n*-
tatus, vt in meridiana luce cæcutiat. Gratulor Gisbeto Wolffio 10
suam p*ecu*niam, qua*m* vt co*n*tinua moru*m* integritate no*n* furata*m*

[11] id est Seb. Pech, see Letter No. 39, note 1.

[12] See Letter No. 10, note 1.

[12a] MS. *quinquaginta* after 150, but crossed out.

[13] François Perrucellus, or Pérussel, dict de a (or de la) riviere, bachelor of theology in the Sorbonne, was gained for the reformation in 1542, but contrived to conceal his opinions till 1545, when on 4 February he was forbidden to lecture any longer. He very soon retired to Basel and some assert that in 1550 he was appointed pastor of the French Church in London, under the name of La Riviere (see Burn, *Hist. of the Protestant refugees in England*, p. 34). But this seems to be a confusion between Franç. Martoret du Rivier (a Rivo, Rivius, Rifius, Riparius), for whom see Letter No. 7, note 7, and Franç. de la Rivière of Perucello. However this may be, Perussel was minister of the "banished French Church" at Wesel in 1556, 1557; but was elected in the latter year in the same capacity at Frankfurt. Here he made himself very soon obnoxious to certain members of his surrounding and to Calvin and Beza. He became some time after chaplain to the prince of Condé. After 1565 no more is heard of him; see Haag, *La France Protestante*, first edition; *Thesaurus Epistolicus Calvinianus*.

[14] Calvin's letter, written 15 March 1560, to which Dathænus refers, is lost. But Dathænus' reply, dated 11 April, in which he gives some particulars regarding the religious disturbances at Frankfurt, is printed in *Thesaurus Epistolicus Calvinianus*, XVIII. col. 43.

[15] Joannes Glauberg; see Dathænus' Letter in *Thes. Epist. Calvinianus*, XVIII. col. 44. The Glaubergs or Glauburgs were a noble family of Frankfurt. Johann von Glauburg was one of the "Vorsteher der Adlichen Gesellschaft Alt Limpurg" there in 1560 (see Lersner's *Chronica der stadt Franckfurt*, I. 309).

fuisse p*ro*bet, Deum obtestor. Nouis rumoribus de Galliæ tumultibus hîc *om*n*i*a p*er*strepunt, sed cum i*n*certj sint, nolo vt me autore pro certis vel refera*n*tur vel credant*ur*. Raptiss*ime* Francofurtj, 11 Aprilis. 11

Tuus Petrus Dathænus.

Salutare multis v*er*bis qua*m* poteris officiosissimè no*n* grauaberis Eccl*esi*æ istic nostræ ministros et seniores *om*n*es*. 12

Addressed:

Magnifico et verè Nobilj Viro,
Domino Iohannj Vtenhouio,
Domino et amico suo perpetua
obseruantia colendo.
Londinj. 13

42.

The MINISTERS, ELDERS &c. of the GENEVAN CHURCH, to the MINISTER and ELDERS of the FLEMISH CHURCH, LONDON[1].

Geneva, Saturday, 4 May 1560.

§ 1. *Although the wish of our brethren, as to the selection of a minister to their Church, would always have great weight with us, yet your support in this matter has encouraged not only ourselves but also the brother whom we have elected.* 2. *We have not spared ourselves, inasmuch as we send one of our brethren, Nic. Gallasius, who has undertaken the duty of Pastor.* 3. *We trust that he will prove useful not only to our countrymen, but also to you.*

S. Etsi satis apud nos ponderis habiturę erant fratrum nostrorum preces quibus petebant in deligendo pastore Ecclesię suę consulj: non tamen parum valuit tam ad nos acrius incitandos, quàm ad fratrem, quj electus est, co*n*firma*n*du*m* vestra suffragatio: quia persuasi sumus non vulgarj adminiculo fore sanctam vestram conditionem ad tuendum et fulciendum Ecclesię illius statum, quem inter principia discordijs et simultatibus labefactare conatus est Satan. Quo maiore studio nos quoq*ue* pro virilj adnixi sumus ad ędificium hoc Templi Dei, quod tam fœliciter inchoauit, promouendum. Ac ne nobis quidem pepercimus, Fratrem nostrum N*icolaum* Gall*asium*[2] mittendo, qui Pastoris munus obeundum

[1] This Letter is in answer to a recommendation written by the Dutch Church of London under a Letter written by the French or Walloon Church of London to Calvin and his colleagues on 18 March 1560, asking the latter to supply them with a minister (see *Thesaurus Epistolicus Calvinianus*, vol. xviii, col. 29 sqq. The request of the French Church was also supported by the Bishop of London.

[2] Nicolas des Gallars, Sieur de Saules, appears as minister of the Reformed Church at Geneva in 1546 (see *Thesaurus Epistolicus Calvinianus*, xii. 318). In 1553 he was called in the same capacity to Jussy (ibidem, xv. 3). But in 1556 he was again at Geneva (ibid. xvi. 280); in 1557 at Paris (ibid. 696, 712); in 1560 (May 16) at Strassburg (ibid. xviii. 91), and in June of the same year in London, where the French community had elected him as their minister according to the present Letter (see his Letter to Calvin in *Thes.* l. c. xviii. 134, in which he relates what had happened in the French Church since his arrival). His condition in London does not appear to have been very satisfactory to him (see *Thes.*, xviii. 165). In 1561 he was sent to the colloquium at Poissy, but determined to return to London (ibid. xix. 19, 93), where he was again in the beginning of 1562 but thinking of

suscipiat: quod ęgerrimè, aut nullo modo eramus facturj, nisi id nobis tenerę adhuc et destitutę Ecclesię Dilectio extorsisset. Speramus verò non popularibus modo nostris vtilem fore eius operam, sed partem etiam aliquam fructus ad vos peruenturam: quia sicutj libenter morem geret faustis votis, et vestris consilijs placidè obtemperabit, pro sua modestia: ita vicissim, quoties ita res vestrę postulabunt, per eum non stabit, quominus fidelis sit vobis adiutor. Valete Integerrimj Viri, nobisq*ue* ex animo colendi, fratres. Dominus vos semper regat, confirmet sua virtute, sp*ir*itualibusq*ue* Donis in dies locupletet. Amen. Geneuę .4. nonas Maij. 1560.

3

Fr*atr*es vobis in Chr*ist*o co*n*iu*n*ctissimi

4

Joha*n*nes Caluinus
Petrus Viretus[3]
Franciscus Bourgoinus[4]
Remondus Caluetus
Michael Copus
Joannes Macarius
Lodoicus Enocus[5]
Franciscus Morellanus[6]
Nicolaus Colladonius[7]
Theodorus Beza[8]
Jo. Reymondus Merlinus[9]

Addressed:

Eximijs viris et fratribus in Christo colendis Ecclesiæ Flandricæ quæ Londinj est, pastorj et senioribus.

leaving it altogether (ibid. xix. 226). He remained for a little while longer, but left England in July 1563, and after having been for some time at Geneva, became minister of the reformed Church of Orleans in 1564; see *Thesaurus Epistolicus Calvinianus;* Henry Gough, *Index to the publications of the Parker Society.*

[3] On Pierre Viret, see Haag, *La France Protestante; Thesaurus Epistolicus Calvinianus.*

[4] François Bourgoin; see Haag, *La France Protestante.*

[5] Louis Enoch or Henoch; see Haag, l. c.

[6] François Morel; see Haag, l. c.

[7] Nicolas Colladon; see Haag, l. c.

[8] See Letter No. 39, note 11.

[9] Jean-Raimond Merlin; see Haag, l. c.

43.

SUPPLICATION of the MINISTERS, ELDERS &c. of the COMMUNITY of STRANGERS in LONDON to HER MAJESTY QUEEN ELIZABETH[1].

London, Saturday, 29 June 1560.

[For summary see the Dutch text, No. 40.]

M*ajestat*i Reginali.

Ser*eniss*ima Regina ac Domina, D*om*ina multo clementis*sima:* Supplicant Ministri, Seniores et Diaconi Eccl*esi*ę Peregrinorum, quę est Londinj : subindicantes membra quęda*m* Eccl*esi*ę suę hîc subinde à nonnullis inquietari, prætextu statuti cuiusdam, quo caueri fertur, ne quis peregrino, regni M*ajestat*is T*uae* multo florentissimi municipio nondu*m* donato, domum ullam elocare præsumat, adeo ut isthac municipandorum Peregrinorum suspensione, ipsi hîc nec quieté habitare, nec sua ad familiaru*m* suaru*m* sustentationem, subsidioru*mque* Reginalium persolutionem exercere quietè possint. Porro statutum hoc si non tam iuxta iuris æquitate*m* (qua causæ fauorabiles ueniunt amplificandę) quam̃ iuxta eius rigorem urgeatur, intelligunt supplices Prædicti, et suis f*rat*ribus, aduersari posse, posteaq*uam* ad o*mn*es in genere Peregrinos, sine ulla omnino exceptione, referri alioqui uideatur. Verum dum M*ajestat*is T*uae* pietatem propius intuentur, non existimant eius mentem esse, ut ij qui veræ Religionis nomine, fiducia pietatis ipsius freti, huc tanq*uam* ad tutum receptaculum, iam confluxerunt, aut in posterum forte confluxuri sunt, regno suo protinus excludantur, ne[2] Chr*ist*us ipsemet D*omi*nus[3] in

[1] See No. 40 where the same Supplication is printed in Dutch. Cf. also note 1 there.

[2] MS. *quo*, but crossed out and *ne* written above it.

[3] After *Dominus* the MS. has: (*non sine certissima diuinę irę prouocatione*), but crossed out.

membris suis[4] excludi[5] vnquam videri possit. Quam de Majestate Tua existimationem ipsis alioqui confirmat, quod templum per Diuum (pię memorię) Eduardum, Peregrinis nomine Religionis huc profugis, olim concessum, et Ipsa authoritate sua Reginali non ita pridem eis benignè permisit, ad Diuini cultus, patria ipsorum lingua, peractionem. Quo nomine immensas sane ei gratias agunt, orantes Deum ut hanc Majestatis Tuae beneficentiam omnimoda benedictione locupletare dignetur. Quę sanè templi permissio concessioque, parum Peregrinis ipsis esset profutura, si nulla interim habitandi, nulláque exercendorum opificiorum suorum libertas eis simul permitteretur. Itaque quo huic fidelium Peregrinorum malo maturè occurratur, ne ad sua demum redire cogantur, ceruicesque suas Tyrannorum gladijs, ac sese mille vitæ periculis (unde diuina gratia semel sunt liberati) rursum exponere, [sup]plicant prædicti supplices ut Majestas Tua eos qui se, sub certo ipsorum testimonio atque adeo Reuerendissimi Domini Episcopi Londinensis, ipsorum Supplicum Ecclesię cum fidei suę confessione adiecerint, Disciplinæque Ecclesiasticę ex Dei uerbo subiecerint, liberè, quietéque (sine ulla rerum[6] suarum[6] iactura, inquietationéue eorum[7] à quibus ædes[8] suas[8] conducunt) hìc habitare, opificiaque sua uel intra parietes suos exercere permittat, donec libertas municipalis à Majestate Tua impetrari possit. Quo fiet ut Majestas Tua Christum Dominum in membris extorrem hospitio excipiat: tandemque in die illo iucundam illam Christj Dominj vocem audiat: venite[9] benedicti patris mei, possidete regnum paratum vobis à primordio mundi: Peregrinus enim fui, et hospitio excepistis me. Quam ipsam vocem, ut Majestatem Tuam olim audire contingat, supplices prædicti precibus ardentissimis apud Deum contendunt: Eum orantes, Serenissima Regina ac Domina, Domina clementissima ut Majestatem Tuam spiritu[10] prudentię, consilij ac fortitudinis donare pergat magis magisque ad Regni sui florentissimj

[4] MS. *haud dubié* after *suis*, but crossed out.

[5] MS. *excluderetur* altered to *excludi* and *vnquam videri possit* added above the line.

[6] MS. *elocatorum domiciliorum ipsorum*, but crossed out and *rerum suarum* written above the line.

[7] MS. *eorundem* altered to *eorum*.

[8] MS. *ea*, but crossed out and *ædes suas* written above it.

[9] Matth. xxv. 34, 35.

[10] Isa. xi. 2.

salutarem prosperitatem. vtq*ue* clemens ac benignu*m* responsum hîc referant à M*ajestat*e Tua suppliciter, quam̃q*ue* omnino possunt humillimé, in Chr*isto* D*omi*no obtestantur. Actum Londini. 29 Junij die. A*nno* 1560.

Vide responsu*m*[11].

[11] There is no reply; see note 1 to No. 40.

44.

STANISLAUS LUTHOMIRSKJ[1], to JOANNES UTENHOVIUS[2].

Little Cazimirza, Sunday, 28 July 1560.

§ 1. *A short time ago I sent you a letter through Seb. Pech, and this one goes through Varner, who has brought us John, Jerome and Thomas, the sons of à Lasco.* 2. *As you are a joint-guardian of these relations of mine, I inform you that their father, while still at Frankfurt, made a will in German, in which he bequeathed half his property to his wife, the other half to be divided in equal shares among his nine children. You can now understand what fortunes these orphans have. The mother has accepted the greater portion of all goods, and we only divide among the children those things which she points out; we also leave to her all her toilet ornaments.* 3. *Stancar creates serious disturbances here, and his madness is favoured by Ossolinius and others.* 4. *We other ministers firmly maintain the mission of the only-begotten Son of God and His humiliation for our sake, which Stancar opposes and denies.* 5. *The papists already hold meetings with him, and he stirs up archbishops and others against us.* 6. *Since à Lasco's death there is no one to cope with the efforts of this worthless man. Meantime Ossolinius has begun to repent.*

S. P. Clarissime vir. Non ita longo temp*o*re dedi ad te ı l*ite*ras, per Sebastianu*m* Pechiu*m*[3]. Nu*n*c has per Varneru*m*

[1] A minister of the reformed Polish Church. He was the son-in-law of John à Lasco, and the guardian of his children; see Herm. Dalton, *Johannes a Lasco*, p. 553; Stan. Lubieniecius, *Hist. reformationis Polonicae*, p. 43 sqq.; Krasinski, *The Reformation in Poland*, I. 359, 360, and 364, where he is said to be superintendent of the Anti-Trinitarian Churches of Little Poland.

[2] See Letter No. 2, note 2. [3] See Letter No. 39, note 1.

Embdanum scribo: qui ad nos adduxit Joannem[4], Hieronijmum[4], et Tomam Lasci filios: sed quia te audiendi esse auidum scio, de fortunis eorum. Scio enim te esse vnum contutorem affiniorum[4a] horum meorum. Pater adhuc Francofurti condidit Testamentum Germanico Idiomate[5] conscriptum. Quo mediam sortem, omnium facultatum suarum, Coniugi tradidit: reliquam vero medietatem per nouem liberorum capita, æquis portionibus dispertiri iussit. Iam æstimare potes quantę sint horum orphanorum fortunæ. Accepit enim mater potiorem partem omnium bonorum: sine vlla exceptione. Et illa tantum partiuimus inter eos: quæ ipsa met mater protulit. Mundum etiam muliebrem suum: quem sane copiosissimum habuit: sub censum diuisionis non reuocauimus. Hunc illa sola integrum habet. Stancarus[6] turbas hic excitat graues. Cuius delirium: imo potius venenum Ossolinius[7] Hieronimus, Stanislaus Stadnichki[8]: et Stanislaus Droiowski, ex nobilitate præcipui viri, cum alijs multis, cupide sane, odio veritatis, amplexi sunt. Quęrunt enim et venantur isti centauri, sub nomine Christi, licentiam viuendi sine vlla lege. Tu potes æstimare frater, quanto mędrore hic simus, nunc in hac prima herba Ecclesiolæ affecti. Sed sit EMANVELI nostro summa gratia. Nos omnes reliqui ministri (excepto Martino illo Wlodislauiensi pseudopastore:) firmiter tuemur: missionem ad nos filij Dej Vnigeniti: et eius humiliationem nostri causa in Diuinitate susceptam. Quam Stancarus Judęus et Machometi discipulus impugnat et[9] omnino negat[9], summam consolationem nobis eripere studens. Deitatem enim filij Dej domini nostri Jesu Christi hic Sathanæ Apostolus nobis nititur abolere, astu mirabili. Ora pro nobis, patrem domini nostri Jesu Christi, cum Vniuerso sanctorum cœtu. Furit Sathan pro impotentia animi sui. Pon-

[4] John and Jerome à Lasco had accompanied their father on his flight from England to Denmark in 1553; see John Utenhove, *Narratio de instituta ac demum dissipata Belgarum...in Anglia Ecclesia*, p. 97; cf. also Dalton, l. c., p. 275. À Lasco had been twice married: at Louvain in 1539 to a native of that place, who died while living with her husband in London in August 1552. His second wife named Catherine, who was probably an Englishwoman, he married on 29 January, 1553; cf. *Epistolae Tigurinae*, p. 378, and *Original Letters relative to the English reformation*, II. p. 581; Krasinski, *the Reformation in Poland*, I. 283. [4a] So in MS. [5] MS. *Idomate*.

[6] See Letter No. 39, note 6. [7] See Letter No. 39, §§ 11 and 13.

[8] See Krasinski, *the Reformation in Poland*, I. 175; Herm. Dalton, *Johannes a Lasco*, p. 531. [9] *et—negat* added above the line.

tificij cu*m* Stancaro clancularios, imo ia*m* manifestos habent co*n*gressus. Instigat Archiep*iscop*os, Ep*iscop*os Papisticos, et legatu*m* Pontificiu*m* in nos: Arrij, Euticheti*s*, Nestorij, Macedonij, et omniu*m* alior*um* Hęreticor*um* erroribus impudenti et me*n*daci suo ore nos infama*n*do et onerando. Quu*m* ipse met horu*m* omniu*m* heresu*m* sit scaturigo. Impostor eni*m* sceleratus Sacrosanctæ Trinitatis gloriam obliquato impetu euertere conat*ur*. Percutiat eu*m* Dominus. Tu nosti copias nostras: Lascio erepto, [6] nemo e*st* qui conatus huius nebulonis eneruare possit. Ex[10] ore tame*n* infantiu*m* et lactentiu*m* suor*um* p*ro*ducit sua*m* laude*m* clementiss*imus* EMANUEL noster: ita: ut Osolinius[7] pœnitentia cœpti sui incipiat affici. Nos: cuius gloria impetitur, certi sumus nobis no*n* defuturu*m*. Vale et nos Patri D*omi*ni et Dei n*ost*ri Jesu CHR*ist*i co*m*menda. Dat*um* in parua Cazimirza 1560 Julij 28.

Tuæ p*ræ*sta*n*tiæ animo et corpo*re* totus Sta*nislaus* Luthomirskj minister ve*r*bi æterni incarnati sc*rips*it.

Addressed: [7]

Ornatissimo
Insigni pietate, et doctrina uiro:
Domino Joannj Vtenhouio: peregrinaru*m* Ecclesiaru*m* Londini fidelissimo ministro. Domino et fratri obser*uandiss*imo.

[10] Matth. xxi. 16.

45.

EDMUND GRINDAL[1], Bishop of London, to PETRUS DELÆNUS[2] and JOANNES UTENHOVIUS[3].

Fulham, Wednesday, 4 September 1560.

§ 1. *I send you a request forwarded to me by some anonymous persons, apparently Anabaptists. I have had it translated into Latin, and send you the original, which please*

[1] Edmund Grindal was born at Hensingham in the parish of St Bees, Cumberland, about 1519. He was educated at Cambridge, where he became fellow of Pembroke Hall in 1538, and president in 1549. After having discharged various clerical duties he became prebendary of Westminster in July 1552. On the accession of Mary in 1553 he took refuge on the Continent, staying chiefly at Strassburg. At the accession of Queen Elizabeth in 1558 he returned to England and assisted in the preparation of the new liturgy. In 1559 he was appointed to the mastership of Pembroke Hall, and in the same year succeeded Bonner as Bishop of London. In 1570 he was appointed to the See of York, from which he was translated to Canterbury in February 1576. In the same year he incurred the displeasure of the Queen, and in June 1577 was confined to his house, and sequestered for six months. His suspension was continued for several years, but it would appear that in 1582 he had resumed, at least partially, the exercise of his ecclesiastical functions. In April, 1583, he retired on a pension on account of his blindness, and he died 6 July of the same year. See John Strype, *Life of Grindal*; *Encyclopædia Brit.*; Cooper's *Athenæ Cantabrigienses*, I. 470, &c. &c.

As bishop of London Grindal was Superintendent of the Foreign Churches, an office to which John à Lasco had been appointed by king Edward VI in 1550, and which he held till the accession of Queen Mary, when he took refuge on the continent (see Letter No. 10, note 1). When in 1559 a great many protestant foreigners had again settled in London and other parts of England, among whom were several who had been here before, John Utenhove and others endeavoured to obtain from Queen Elizabeth a confirmation of the charter which King Edward VI had granted them. But, as Strype says (*Annals of the Reformation*, chapt. VIII.), "the matter being referred to her council and the bishops it was refused at first for certain reasons. As because the queen thought it not convenient in her kingdom to have another to be superintendent over a church, and that a stranger, besides the bishop of the diocese. But", continues Strype, "to take off this objection, this church soon after *chose* Grindal, bishop of London, their superintendent". Strype does not give his authority for any of his statements. Grindal certainly acted as superintendent of the Foreign Churches, and had even the power to excommunicate and depose the ministers, as is clear from several Letters and Documents which follow; but it does not appear anywhere that he was "chosen" as such by the Foreign Churches. That these Churches were, however, allowed a free choice in the matter, and were not bound to have "the bishop of the diocese" seems clear from Calvin's letter to Gallasius (minister of the Walloon Church in London) of 16 June, 1560, where he says: "Intelleximus quosdam e coetu vestro satagere, ut superintendentis munus, quod reverendo fratri episcopo Londi-

preserve carefully. Not knowing to whom to reply I have not yet answered it. 2. Some think that Adriaan [Gorinus] is the author of it, for I hear that he, on one occasion said, in the hearing of some persons, that he would write a supplication to me in the name of the Anabaptists. 3. I think, therefore, that it will save time if I send my reply to him that he may forward it to the anonymous persons. But before doing so I wished to communicate with you, as you are better acquainted with this sect than I. 4. The brethren whom you have sent to me will tell you the rest.

S. in Chr*isto*. Mitto exemplar Supplicationis cuiusdam ad me missæ per quosdam (vti apparet) Anabaptistas, sed anonymos. Curaui Latine vertendam, Archetypon[4] ad vos misi, quod diligenter vti asseruetis, oro. Nondum respondi, quia nescio quibus responderem. Su*n*t qui Adrianu*m*[5] authorem existima*n*t. 1 2

nensi a Regina eiusque consilio mandatum erat, in alterum transferatur. Id si verum est, danda erit opera ut importuna eorum studia cohibeas, quorum non alius fons reperietur quam privata cupiditas. Nam quod obtendunt, certum non esse qualis futurus sit huius episcopi successor, nullius apud nos est momenti, quando inspectio in vestras ecclesias non Londinensi episcopo qualiscunque sit, sed huic probo, fideli et sincero libertatis vestrae patrono data est. Si quis alius aeque idoneus ad manum esset, nostro tamen judicio praestat nihil mutare..." (*Thesaurus Epistolicus Calvinianus*, XVIII. col. 116). To which Gallasius replied: "De munere superintendentis, quod aliquem e nostris ambire intellexistis, nescio an inanis et falsus rumor fuit. Audivi quidem libellum supplicem reginae oblatum fuisse ante adventum meum ab Utenhovio, ut peregrinis ecclesiis pristinam libertatem restitueret. Simul postulatum ut qui olim iis praeerat superintendens huc revocaretur atque interea quispiam eius vices obiret... " (*ibid.* col. 165). It is, however, certain that Grindal's successor also exercised the functions of Superintendent and that the foreign churches were also placed under the authority of the Archbishop of Canterbury (see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571, p. 193). Afterwards the more direct superintendence seems to have fallen into abeyance, though it remained customary for some time for the ministers of the foreign churches to congratulate and salute any newly appointed Archbishop of Canterbury and Bishop of London. Strype has preserved some of the speeches used on such occasions, as (I) the address of the Dutch church in London to Bancroft, bishop of London, upon his remove to Canterbury anno 1604, when monsieur de la Fontain, preacher of the French church, made this speech to him: "Reverendissime Pater, observande Domine: Quod *iam pridem moris* fuit, et *instituti nostri*, quos divina Providentia, et regis voluntas ad archiepiscopatus functionem evexerit, eos ecclesiarum nostrarum nomine, quam officiosissime salutaremus, id nunc in dignitatis vestrae gratiam praestamus," etc. (*Annals of the Reformation*, IV. 549 [394]; (II) the speech of monsieur de la Fontain to Dr Vaughan, now the succeeding bishop of London, anno 1604, in which the superintendents are said to have been: (1) Johannes à Lasco; (2) Johannes Utenhovius; (3) Edmundus Grindal; while de la Fontain adds: "ab eo tempore reverendissimos patres, Londinenses episcopos, quamprimum ad hoc munus capessendum accesserunt, officiose salutavimus, nobis patronos benevolos, et nostri studiosos experti sumus"; and ends: "Haec pauca honoris causa, Flandricae et Gallicae ecclesiae nomine, dignitati vestrae dicenda habuimus" (*ibid.* 550 [395]). Then follow "the Bishop of London's answer" and "De la Fontain's present reply to the bishop's speech".

[2] See Letter No 15, note 1. [3] See Letter No. 2, note 2.

[4] There is no such document now among the Letters and other writings in the possession of the Dutch Church, Austin Friars, London.

[5] At first sight one would think that Adrianus Haemstede (see Letter No. 41, note 8) was meant here, who just about this time was suspected of almost anything wicked (see his

Is eni*m* (vti audio) quodam tempore, quibusdam audientibus, dix*it*, se velle Anabaptistaru*m* no*mine* supplicem Libellum ad me conscribere. Itaq*ue* puto compendio me facturum si ad 3 ipsum Adrianum Responsionem meam destinarem, vt is fratribus illis Anonijmis tradendam curaret. Sed tamen decreui, nullo illos responso dignari nisi prius co*m*municato cum vobis consilio, qui huius sectæ profunditates melius nouistis quàm ego, propter diuturnam experientiam. De cæteris, fratres quos ad me misistis, 4 certiores vos reddent.

Opto Vos in D*omi*no q*uam* opt*ime* valere

Fullhamiæ, 4. Septemb. 1560.

Vester in Christo

Edm. Grindallus

Lond*inensis* Ep*iscopus*

Addressed: 5

D*omi*no Petro Delæno, et D*omino*
Joanni Vtenhouio, f*rat*ribus
et Amicis in D*omi*no
Charissimis.
Londinj.

Endorsed:

R*eceptae* 4. Septe*m*bris
A*nn*o 1560.

Letter to Acontius, No. 54). But Ed. Meiners (*Oostrrieschlandts kerkelyke Geschiedenisse*, I. 405) says that it was "Adrianus Gorinus, who was born at Perone in France, and had served the French communities at Antwerp and London, but being suspected of favouring too much the Mennonites [who were sometimes confused with the Anabaptists] he was deposed. In the Bremer *Biblioth.* Cl. VI., Fasc. VI., p. 1171 is a letter of Bishop Grindal, in which this Adrianus Gorinus (and not Adrianus Haemstede) is thought to be the author of a supplication delivered by the Mennonites. After having been deposed he went to Emden where the French community elected him as their minister in 1561. He left again in 1568". To this Adrianus refers, it seems, the Epistola IV published (p. 31) in *Epistolarum Theologicarum* Theodori Bezæ Vezelii, liber unus. Secunda editio, Genevæ, 1575.

46.

EDMUND GRINDAL[1], Bishop of London, excommunicates ADRIANUS HAEMSTEDIUS[2].

London, Saturday, 16 November 1560.

§ 1. *To all ministers of churches in our diocese and especially to Petrus Deelen, minister of the Flemish Church, health.* 2. *Inasmuch as we have ordered Adrian Haemstede to revoke certain erroneous dogmas;* 3. *and the said Adrian has obstinately refused to obey an injunction of this kind, we pronounce him contumacious, and in punishment of his contumacy excommunicate him in writing.* 4. *We, therefore, command you, on our authority, to excommunicate the said Adrian and to denounce him, or cause him to be denounced as an excommunicate in a full congregation of the members of your church.* 5. *And let him, who shall execute our mandate, certify to us in person or by letters patent whatever shall have been done in the aforesaid matter.*

1 Edmundus miseratione diuina London*ensis* Ep*iscop*us vniuersis et singulis eccl*esiar*u*m* ministris quibuscunq*ue* p*er* dioc*esem* et iurisdictionem nostr*as* london*enses* vbili*b*et constitutis et eoru*m* cuili*bet* ac nominatim Petro Deleino[3] eccl*esi*e Frandrie[4] ministro Salutem. 2 Quu*m* nos in quadam causa erroneorum dogmatum rite et l*egi*time procedens[5] contra Adrianu*m* Haemstediu*m*, eidem Adriano Haembstedio male sentire de fide orthodoxa conuicto inter alia iniunxerimus vt modo penitentiali in eccl*es*ia Flandrica quedam erronea sua dogmata p*er* eundem assert*a* reuocaret et eccl*es*ie in hac p*ar*te lese satisfaceret eundemq*ue* h*uius*mod*i* 3 monitioni parere contumaciter recusan*tem* pronu*n*ciamus contu-

[1] See the preceding Letter, note 1.

[2] See Letter No. 41, note 8. Baup in his *Discours historique* says that the sentence of excommunication was first pronounced in Flemish, after which it was ratified in English by the Bishop of London, "montant en chaire, faisant une bonne et sainte exhortation à tout le peuple de vivre charitablement et selon la vérité et de considérer les bénéfices que Dieu leur fait en ce pays de les recevoir amiablement, à cette fin de ne donner scandale à ceux du pays". See J. S. Burn, *History of the Foreign Protestant refugees in England*, p. 29.

[3] See Letter No. 15, note 1. [4] So in MS. [5] So in MS. for *procedentes*.

macem et in penam contumacie sue huiusmodi excommunicamus in scriptis iustitia id poscente. Vobis igitur continuatim et 4 diuisim committimus ac mandamus quatenus eundem Adrianum Haemstedium sic vt præfertur auctoritate nostra excommunicatum et pro excommunicato fuisse et esse in ecclesijs vestris sacri conuentus tempore dum maior in eijsdem adfuerit populi multitudo palam et publice denuncietis et declaretis seu sic denunciari et declarari faciatis cum effectu sub pena iuris. Et quid in premissis 5 feceritis nos debite certificet ille vestrum qui presens nostrum mandatum fuerit exequutus personaliter vel per suas litteras patentes vnacum presentibus auctentice sigillatas. Datum in Palatio nostro Londoniensi sub Sigillo nostro xvj° die mensis Novembris Anno domini millesimo Quingentesimo sexagesimo Et nostre Consecrationis Anno Primo.

P. Johnson

Presens copia concordat cum originale,
examinata per me Willelmum Softlay
Notarium publicum Ciuitatis londonensis vicesimo
primo die Novembris 1570.

Willelmus Softlay[6]
Notarius publicus.[6]

Endorsed:

Edm. Lond.
Excommunicatio Hamstedij
16 Nov. 1560.

[6] The notarial mark is written between these four words.

47.

ADRIANUS HAMBSTEDE[1], to MAYKEN the wife of JACOB COOL[2].

Emden, Monday, 10 February 1561.

§ 1. *You will have heard what has happened to me, as I have written to several of the brethren. But I must tell you how the Lord has strengthened and comforted me.* 2. *When the Bishop of London banished me as a heretic, I felt sure that the world would revile me, but what has it done that I desired not myself? For I pray daily with all saints that we may be slandered, and that the name of God may be made holy and glorious. Again Christ says (Matth. 5 vv. 11 and 12): Blessed are ye when men shall revile you....* 3. *This promise is our consolation. Have not our forefathers done the like to the prophets?* 4. *On sea, when our ship ran full of water, I was permitted to behold the miraculous deeds of the Lord, and the sea brought us safely to land.* 5. *On land men sought my life, but God protected me and my family, though He allowed them to rob us of our clothes, books and furniture.* 6. *But He who had given us these things is rich enough, and has caused us not to be in want of anything.* 7. *When we arrived at Emden, we were forbidden to enter the town; but it is a poor bird that has but one nest. The earth is the Lord's, and all that is in it. If they deny me one town, the Lord has many thousands, and I shall live wherever He desires.* 8. *In my pilgrimage He has blessed me, as my wife gave birth to two boys and a girl at one time; one of the boys died, the other is called Emanuel, and the daughter Charitas.* 9. *The boy was born with a helmet, whereby the Lord signifies that I must arm myself for the struggle.* 10. *My wife salutes you and your husband and daughters &c.* 11. *Salute all our friends, especially the woman who gave us the butter.*

De vrede des Heeren zij mit v my*n* lieue Suster Maijken 1
Kools en*de* mit v huysghesin en*de* kinderen: Hoe dattet mit mij vergaen is, vermoede ick wel dat ghij wel ghehoort hebt. want ickt tot verscheijden broeders gheschreuen hebbe. Maer hoe ons de Heere in het cruce versterckt en*de* vertroost heeft zult ghij moghen weten. Als de Bisschop van Londen[3] mij als een 2
ketter verbannede, zoo dacht ick wel dat mij schande ghesproken zoude werden van de wareld. Maer wat heeft hij mij anders

[1] See Letter No. 41, note 8.

[2] This Jacob Cool is probably the father of Jacobus Colius Ortelianus whose correspondence with his uncle, Abraham Ortelius, and other learned men of his time is published in the first volume of the Archives of the Dutch Church, published last year, and where further particulars about Jacob Cool senior may be found.

[3] See the preceding document.

ghedaen, dan dat ick zelfs begheerde. Want ick bidde daghelicks mit alle heijlighen .Dan. 9. dat ons schande gheschie en*de* dat gods naem mach heijligh en*de* heerlick worden. Wederom zeght Christus .Matth .5.[4] zalich zijt ghij als de me*n*schen v vermaledien, en*de* v veruolghen, en*de* alle quaed van v spreken, lieghende om mynent wille, verblijt en*de* verhueght v, want v loon is ouervloedigh in de hemelen. Deze toezegghinghe en*de* belofte Christi 3 is onzen troost. Hebben hare voorvaders alzoo de propheten niet ghedaen ? ia is Christus zelf niet als een verleijder, en*de* de apostolen als ketters ter dood ghebracht ? Voorwaer een discipel is niet beter dan zy*n* meester. Hebben zij mij ghehaet (zeght hij) zoo zullen zij oock v haten. Het is voorwaer ghenueghlick dat wij Christo ghelyckformigh werden want wij zullen oock zynder heerlickheijd deelachtich zyn.

In de zee als ons schip vol waters wierd, zoo mocht ick de 4 wonderdaden des Heeren ae*n*schouwen. Want hoe zouden mij de wateren konnen verdrincken, die in de handen mijns vaders zij*n*, die om zyns Zoons Christi Jesu wille, een vaderlick herte en*de* ghemoet tot ons draeght, ia mit zulcken liefde ons omvangkt, dat hij ons Christu*m* gheschoncken heeft. Hoe en zoude hij ons mit Christo niet alles schencken dat ons van noode is ? Hemel en*de* aerde moet zij*n* wtuerkorenen te dienste staen. Wij betrouwent hem wel toe. Daerom heeft de zee ons schadeloos te lande ghebracht. Als wij aen land ghekomen waren, zoo zochten de 5 me*n*schen my*n* leuen, maer god hadde dat in zy*n* bewaernisse, niemand heeftet wt zijner hand konnen ontweldighen. Hij heeft mij en*de* my*n* huijsghezin bewaert, en*de* alle myner vianden raedslagh en*de* voornemen idel ghemaeckt. Hij heeft haer ghewelt ouer mij*n* kleederen, lijnwaet, boecken en*de* huijsraet ghegheuen, dat zij dat mochten roouen en*de* plonderen. Maer hij is rijck 6 ghenoegh die ons dat ghegheue*n* hadde. Want hij maeckt dat wij niets ghebreck en hebben, hoe wel dat wij gheen eijghe*n*dom en hebben. en*de* dat wij in als wel gherust en*de* wel ghemoet zij*n*, dwelck den meesten ryckdom is. Als wij tot Embden quamen 7 zoo ward mij de stad verboden. Maer het is een arm voghel die maer een nest en heeft. Het aerdryck behoort den Heere toe en*de* alles dat daer in is. Verbieden zij mij een stad : my*n* god

[4] Verses 11 and 12.

en*de* my*n* vader heefter zoo menigh duijzent en*de* waer hij wil, daer zal ick wonen. Ick weet dat hij mij wel een plaetze versorghen zal, oft my*n* vianden wel leet is.

Ende in deze mijne pelgri*m*mage heeft hij mij den zeghen 8 ghegheuen, dat my*n* huysvrouwe mij drye kinderkens te ghelycke ghebaert heeft twee knechtkens en*de* een meijsken. Het ionckste knechtken is ghestorue*n*. De andere is Emanuel gheheten. Want god is warachtigh mit ons. De dochter is Charitas gheheten, want god heeft zy*n* vaderlicke liefde ouer ons bewezen, dat hij ons in Engelland van de bloedgierighe en*de* oock in Holland van de handen der ghener die my*n* leuen zochte*n* beschermt heeft. Het knechtken quam mit een helmet ter 9 wareld, waer mede mij de Heere betuijght dat ick mij ten strijde wapenen moet. Want de duuel heeft zy*n* krijghsknechten teghen mij opgherust, welcke alle tzamen my*n* verderfnisse zoecken. ick moeter teghe*n* stryden mit een vast ghelooue ghewapent mit den helm des zalicheijds. De Heere wil ons verstercken en*de* in vasten ghelooue behoude*n*. Myn huysvrouwe doet v, en*de* v 10 man en*de* dochters, en*de* Jan, en*de* Lysken, en*de* alle andere vrienden hertelicken zeer groete*n*. Zij is redelicke wel te passe, en*de* wel ghetroost in den Heere. Groet ons de vrienden alle, 11 en*de* byzonder dat vrouke die ons de boter gaf. Gheschreuen int heijmelicke tot Embden, den thie*n*de*n* febr*uary* 1561.

V broeder inden Heere Adrianus Hambstede.

Addressed: 12

Aen Maijken Jacob Cools
huysvrouwe wonende
in Engelland
Tot Londen.

48.

ERICUS XIV[1], KING OF SWEDEN ALLOWS CERTAIN RELIGIOUSLY DISPOSED STRANGERS TO RESIDE IN HIS DOMINION.

Holm, Wednesday, 5 March 1561.

§ 1. *As we have often been told by trustworthy men and also by our servants and subjects who visit foreign countries, that many persons are compelled, for the sake of devotion and truth, to live in exile from their native land and wander in strange countries; and that, if they could find localities in which they would be permitted to live in peace according to the Gospel and the true religion of God, they would repair thither,* 2. *we, moved by compassion for them, grant to all persons, of whatever condition and quality they may be, who desire to live peaceably and religiously, free ingress into, and residence in, our kingdom.* 3. *And we undertake to defend and protect them, and to allow them to use and enjoy the same privileges and right as our own subjects and vassals, provided they are no exiles on account of crimes and misdeeds, submit to the laws of our dominion, conduct themselves like Christians, and swear and preserve fealty to us and our kingdom.* 4. *And, in order that they may not, after their arrival, find the burthens, taxes and laws of our dominion very heavy and onerous and think that we demand more from them than from our own subjects, we have forwarded certain conditions and articles to Dionysius Burræus our Ambassador in England, according to which it will be permitted to the persons alluded to above, to reside and travel in our kingdom, and to use and enjoy its laws and privileges like our own subjects.*

Ericus[2] huius nominis Quartusdecimus DEI gratia Suecorum, Gotthorum, Wandalorum*que* Rex et hęres, vniuersis has nostras pręsentes literas inspecturis Salute*m*. Cum multotiens nobis a

[1] Eric XIV was born 15 December 1533 and succeeded his father Gustaf Wasa in 1560. At first he ruled with energy, promoted arts and trades and commerce on land and sea, raised the maritime power of Sweden and ameliorated the administration of justice. But his violent passions, gradually degenerating into madness, led him on to injustice and violence and after various excesses and cruelties, which alienated all his subjects, he was deposed and imprisoned in 1569, and finally poisoned on 26 February 1577. He was one of the unsuccessful suitors of Lady, afterwards Queen Elizabeth; see "her answer given at Hatfield, to Sir Thomas Pope, as to the proposal of marriage made by the king Elect of Sweden," in *Calendar of State Papers, Domestic*, 1547—1580, under date 26 April 1558, p. 101. On 1 October 1559 he came over to England on a visit for some months; *ibid.* p. 140, 144, 157, 158.

[2] This Charter has been translated into Dutch in Sym. Ruytinck's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 41 sqq.

plerisq*ue* viris bonis et honestis veru*m*etiam a nostris seruis et subditis alienas terras et regiones peragrantibus significatum sit: multos esse qui ob pietatis et veritatis studium ex naturali sua regione exulare, et in alias terras diuagari coguntur. Ipsosq*ue* si certas sedes in quibus tranquille, pie, secundu*m*q*ue* DEI Euangelium et puram religionem eis viuere permitteretur possent inuenire, libenter se eò profecturos et recepturos, Nos ipsorum miseratione co*m*moti, et vt[3] piorum saluti, afflictioni et necessitati consulatur[4], atq*ue* ne illi posthac incertis ita sedibus cogantur diuagari, aliquod i*n*ueniatur refugium et solamen, Ex nostra singulari gratia, vniuersis et singulis personis cuiusuis conditionis, status et qualitatis fueri*nt*, qui pie, tranquille et religiose viuere cupiunt, seq*ue* vt christianos, piosq*ue* homines decet gerere, concessimus atq*ue* per has nostras presentes literas concedimus et permittimus liberum ingressum et mansionem in totius Regni ac ditionis nostrę terras vbina*m*q*ue* locorum fuerit eisq*ue* co*m*modius et vtilius videbitur, nosq*ue* libenter ipsos in nostram tutelam protectione*m* et defensionem veluti nostros proprios subditos et vassalos suscipiemus, ijsdemq*ue* priuilegijs iure et prȩeminentijs vti ac frui, sicut nostris subditis et vassalis, permittemus, du*m*modo propter aliqua scelera, et facinora minime toleranda non exulent, ac seipsos nostris, Regniq*ue* nostri legibus et iuri se submittant, et vt pios et christianos decet se gerentes, omne*m* nobis ac Regno nostro fidem et fidelitatem iurent, polliceantur et seruent. Verumetiam ne quum huc venerint, grauiora forsan vel duriora sibi nostræ Regionis onera et vectigalia consuetudinesq*ue* et leges videantur, nosq*ue* aliquid magis quam a nostris subditis velle expetere[5] putent: Nos certas conditiones et articulos dilecto nostro viro ac in Angliam legato Domino Dijonisio Burræo[6] misimus sub quibus vniuersis præfatis licebit tute, tranquillé et pacificé viuere, ac in Regno terrisq*ue* nostris versari, manere et habitare, ijsdemq*ue* vt dictum est legibus, iure, preuilegijs et præeminentijs vti et frui, qualibus nostris pȩnatibus subditis et vassalis fas est et licitum, In cuius rei maiorem fidem nos has

[3] Added above the line. [4] MS. *consu'etur.*

[5] MS. *expete*, and *re* added above the line.

[6] Probably a member of the Swedish family Bure, of whom Andreas and John Thomä were men of considerable literary merit; see Ersch und Gruber's *Encyclopädie.*

nostras patentes subscripsimus, atq*ue* nostro Sigillo mandauimus muniri. Dat*um* in Regia nostra Holmensi, v, Martij, Anno 1561.

Ericus.

Added in another hand: cu*m* adiu*n*cto sigillo Regio[7].

No address.

[7] There is no seal attached to the document, which is evidently a transcript.

49, 49[a], 49[b].

DOCUMENTS CONCERNING ADRIANUS HAMSTEDE[1].

49.

London, Saturday, 19 April 1561.

§ 1. *Two conditions to be proposed to certain members of the Dutch Church, who have hitherto adhered to Adrian Hamstede and have disturbed the church by scattering rumours as to the said Adrian not having been expelled in due form:* 1° *that they confess publicly before the congregation, that the doctrine of Adrian, asserting that the article on the incarnation of Christ from the virgin is secondary not fundamental, is erroneous and antichristian;* 2° *that those who have spread the rumours and disturbed the Church confess publicly that they too have sinned in this respect.* 2. *As they have given some indication of submission and a better disposition, and if any others who have been denounced, may wish to-night or to-morrow morning, before the service, to give similar indications of submission and repentance, their excommunication may be deferred for fifteen days. Those who persevere in their obstinacy may be excommunicated to-morrow.* 3. *Acted before the Bishop of London with the consent of the ministers of the Flemish and French Churches, and in the presence and with the consent of the Bishop of Durham.*

Conditiones duæ offerendæ quibusda*m* in Ecclesia Germanica, 1 qui hactenus uisi sunt adhærere Hadriano et ecclesiam p*er*turba-

[1] See Letter No. 41, note 8; cf. also Sym. Ruytinck, *Gheschiedenissen der Nederduytsche natie in Engelant*, p. 49 sqq.

runt rumores spargendo, quasi non recte atq*ue* ordine eiect*us* fuerit Hadrianus.

1° Vt publicè cora*m* eccl*es*ia confitea*n*tur doctrina*m* Hadriani, qua asserit articulum de Chr*isti* incarnatione ex uirgine no*n* esse fundame*n*tum sed circumstantiam, esse erronea*m* et Antichristiana*m*.

2° Vt qui rumores illos sparseru*n*t et Eccl*es*iam ita perturbaru*n*t, publicè fatea*n*tur se in eo quoq*ue* peccasse.

franc*iscu*s Vranch
Jo*hanne*s Blauverer
Cornelius van etten
franc*iscu*s gheuers.

Quia aliquam submissionis et melioris mentis significatione*m* dederunt, et si q*ui* alij denuntiati uoluerunt hac nocte aut cras mane ante concione*m* similia indicia submissionis et resipiscentiæ cora*m*[2] ministro et seniorib*us* Eccl*esi*e dare, poterit differri eor*um* exco*m*municatio ad xv. dies. Qui uero in sua pertinacia permanserint ij cras poterunt exco*m*municari.

Actum decimo nono Aprilis .1561[3]

Cora*m* Edmundo Ep*iscop*o Lond*ine*nsi cu*m* consensu ministroru*m* utriusq*ue* Eccl*es*iæ p*e*regrinor*um*, Flandricæ scil*icet* et Gallicæ, p*re*se*n*te etiam D*omi*no Episcopo dunelmensi[4] et consentiente.

[2] MS. *minist* after *coram*, but crossed out.
[3] MS. 1562, altered into 1561.
[4] James Pilkington, bishop of Durham.

49[a].

London, Friday, 2 May 1561.

§ 1. *The accused brethren here present confess and testify before God and His Church, that our Saviour is both God and man, and assumed His human nature, through the power of God, of the substance of Mary, without the cooperation of a man, and is found to be similar to us in everything except in sin, and that anything written or taught by Adrian Hamstede or anybody else, contrary to this doctrine, is erroneous and antichristian.* 2. *As regards the manner in which the ministers of the said church have*

expelled or excommunicated the said Adrian, the denounced brethren declare, that, after having been publicly admonished by the said ministers to testify their opinion about it, they discussed and considered that manner, not only among themselves but also with other brethren, and are unable to understand that the said ministers have acted, in all articles required for this measure, duly according to the Scriptures. 3. Wherefore they ask the brethren to bear with them in this respect, and if any be offended by their contradiction or otherwise, they ask to be forgiven.

Prima reconciliatio*n*is forma senioribus oblata. 2ª. Maij 1561.

Denuntiati fr*at*res hîc p*ræs*entes fatent*ur* ac testant*ur* cora*m* Deo et sua eccl*es*ia quod Chr*ist*us Jesus se*r*uator *noste*r, De*us* est atq*ue* homo, et suam natura*m* humanam *per* uirtutem Dei absq*ue* coo*per*atione uiri suscepit ex substantiali semine Mariæ, quæ fuit de progenie Davidis, et inuentus est in omnib*us* nobis[1] similis excepto peccato, iuxta testimonia scripturar*um*: et quod quecunq*ue* Hadrian*us* Hamstedius aliusue quicunq*ue* fuerit qua*n*tumuis doctus ac prudens habitus fuerit, aut habeatur, in co*n*trarium p*ræ*dictoru*m* scripsisse aut docuisse comp*er*tus fuerit, est erroneum et Antichristianu*m*. 1

Quantum ad modum attinet tractationis, quo ministri dictæ eccl*es*iæ usi su*n*t in eiectione uel exco*m*municatione dicti Hadriani, declarant ac testant*ur* dicti denuntiati fr*at*res, quod postquam a dictis ministris publicè admoniti fuerunt ad declarandam super eo sententia*m* sua*m*, ipsi eandem tractatione*m* tam penes semetipsos, qua*m* etia*m* cum aliquibus fratribus qui se admonuerant *per*penderunt ac *per*scrutati sunt in timore Dei et charitate proximi iuxta exiguum munus sibi a Deo datum; sed nondum assequi possunt dictos ministros in omnibus articulis ad eam tractatio*n*em requisitis iuxta scripturas debite uel iuste egisse. 2 Quare rogant o*mn*es fr*at*res dictæ eccl*es*iæ ut uelint se in ijs ferre, et si qui fuerunt ob contradictione*m* aliqua*m* aut quoquo modo dictæ[2] rei occasione offensi, maioremq*ue* asperitatem minusue[3] charitatis seu in uerbis seu in factis experti sunt ab ipsis fr*at*ribus quam a Christianis expect[a]ndum fuerit, rogant ut sibi condonare uelint p*ro*p*ter* Chr*ist*um. 3

[1] MS. *nobis omnibus*, but marked for transposition. [2] MS. *dicta*. [3] MS. *munusue*.

49[b].

London, Tuesday, 1 July 1561.

§ 1. *After ascertaining the faith of those brethren and sisters who were suspected, on account of the disturbances caused by Adrian Hamstede, of entertaining erroneous opinions regarding the doctrine of the incarnation of our Lord, and on that account were recently suspended from the communion of the faithful and from participation in the sacraments, we have found that, with respect to the word "circumstantia", they think aright and have confessed to us:* 2. *that they understand Christ to be the foundation of our salvation, namely Christ the true God and true man, from the seed of the woman promised to David, and that anyone denying this is manifestly in error.* 3. *As regards our dealings with Hamstede, they cannot as yet think that we have proceeded in every respect in accordance with the Scripture and the ordinances of our Church. But they are satisfied and will say no more about it, asking forgiveness if they should have offended in any way.* 4. *Wherefore we advise you to pardon them and to acknowledge them as brothers and sisters, all the more as we ourselves may have given offence by too great harshness.*

Scriptum senioribus Ecclesiæ germanicæ in urbe Londinensi oblatum prima Julij 1561.

[1] Isti fratres et hæ sorores qui propter motus quos intulit in Ecclesiam causa Hadriani suspecti fuerant quod male sentirent circa doctrinam incarnationis Domini et propterea superioribus diebus suspensi fuerunt à communione fidelium et participatione sacramentorum. Postquam sæpius cum illis actum esset ut pro certo cognosceremus quænam esset eorum fides super puncto de quo erat suspitio, nempe super uerbo circunstantiæ, tandem inuenimus magno nostro gaudio et consolatione eos bene sentire, nam confessionem nobis exhibuerunt quemadmodum præsentes testabuntur et affirmabunt in hæc uerba.

[2] Nos salutis nostræ fundamentum integrum Christum esse intelligimus iuxta scripturas nempe uerum Deum ac uerum hominem mulieris semen habere et Dauidi promissum cui incubuit Patriarcharum et Prophetarum Ecclesia. Qui hoc promissum semen negant, docentes tantum circunstantiam esse quasi uelint inferre rem leuem aliquam neque ad nostram salutem necessariam dicimus manifeste errare et fundamentum ipsum negare et talem

doctrina*m* tanqua*m* erronea*m* et Antichristiana*m* corde et ore detestamur.

Et quanqua*m* circa tractatione*m* habita*m* cum Hadriano adhuc 3 no*n* possunt comp*ræ*hendere quod nos omni ex parte debite uel iustè processerimus iuxta scripturas et Ecclesiæ n*ost*ræ instituta, tamen contenti sunt et promittunt rem omne*m* ex sua parte silentio consopire et consciencijs suis quantum poterunt quietem dare et si uerbis aut quocunq*ue* modo fratres offenderunt aut se sup*er* eiusmodi controuersijs aliter gesserunt quam chr*ist*ianos decuerit rogant Deum et totam Eccl*es*ia*m* ut sibi parcat*ur*. Quamobrem 4 hortor uos o*mn*es ut patrem n*ost*rum imitantes qui condonat nobis non tantum ea delicta que intelligimus et confitemur, sed plura etia*m* que no*n* intelligimus iuxta prophetæ[1] dictum (delicta quis intelligit) eis ignoscatis et ut f*rat*res et sorores agnoscatis, quod eo magis facere debemus quod fieri possit ut etia*m* ex parte nostra aliquid humanitus admissum fuerit, cum simus homines et no*n* angeli, forte *enim* aut nimio rigore aut a*nim*j alteratione uerbis[2] ac morib*us* usi sumus ex quibus offensionem dedimus, quod si contigit ipsi uicissim nobis[3] libenter[4] ignoscunt.

[1] Ps. xix. 12.
[2] MS. *aut* after *uerbis*, but crossed out.
[3] MS. *no* after *nobis*, but crossed out.
[4] MS. *ag* after *libenter*, but crossed out.

50.

PETRUS DATHÆNUS[1], to GODFRIDUS WINGIUS[2].

Frankfurt, Tuesday, 22 April 1561.

§ 1. *Pray excuse my long silence.* 2. *As regards the burdens and difficulties of your office I fully realize them, for even here, in a free region, our troubles are many and great. But the Lord will strengthen you.* 3. *You know the perils and dangers that threatened St Paul on sea and land, but our Heavenly Father was always with him, and He will not forsake you.* 4. *We too have our burdens to bear, although to you it may seem otherwise; in truth you are the overseer of a people sighing under the Egyptian load, I preside over a people in the wilderness, free from the yoke of tyrants, but querulous, inflexible, arrogant and murmuring.* 5. *As regards the books which you wished me to buy, I could not obtain a copy of the "loci communes" of Musculus, but he promises a second edition next fair; at the same time you might have his commentary on St Matthew.* 6. *I now send you his Commentary on St John and other works of Calvin, Beza &c.* 7. *Also some "Judicia" of Philippus* [*Melanchthon*]. 8. *I send you the books unbound, as binding is here twice as expensive as in your place.* 9. *You receive also what you required on the Apocalypse.*

Gratia et pax in Jesu Christo.

Tam diuturnum silentium meum vt excusare no*n* possum, ita etiam nolo etsi possem f*rate*r in Chr*isto* obseruandissime, quare si quam hac in parte culpam in me hærere putas, ea*m* vt remittas ignoscasq*ue* ex a*nimo* postulo, quod peccatum est hactenus mea cessatio*ne*, deinceps maiorj diligentia resarcietur. Porro qua*n*tum ad muneris tuj onera[3] et difficultates infinitas attinet, de ijs nunq*uam* dubitauj, cùm eni*m* hic tot tantæq*ue* in libera regione nobis sese offerant molestiæ[4], facilè mihi est

[1] See Letter No. 25, note 7. [2] See Letter No. 18, note 2.

[3] Godfr. Wingius, at the time that this letter was written, probably resided in London, but it cannot be stated with certainty.

[4] These "molestiae" had already become much greater a few days afterwards; see the next Letter and Letter No. 58. On the troubles experienced by the Foreign reformed Churches at Frankfurt (established there in 1554) on the part of the Lutherans, which had already begun in 1557 and culminated on 23 April 1561, when the Reformed were forbidden to exercise their religion any further, consult: *Franckfurtische Religions-Handlungen.* Franckfurth, bey Frantz Barrentrapp, 1735. Fol.

colligere ac etiam credere grauissimam durissimamq*ue* prouinciam tuis humeris esse impositam, cui sustinendæ etsi ex te impar sis, no*n* deerit t*ame*n deus Opt. Max. quo te confirmante o*mn*ia poteris qui alioqui nihil potes. Non ignoras pericula ac 3 præsentissima vitæ[5] discrimina in quibus perpetuò terra mariq*ue* versatus est Paulus, ita vt interdum vitæ tædium obrepserit, sed in his difficultatibus o*mn*ibus no*n* defuit illj Deus P*ate*r misericordiaru*m* et o*mn*is consolationis. In prima inq*ui*t defensione mea nemo mihi adfuit, sed o*mn*es me dereliqueru*nt* sed d*omi*n*us* mihj astitit et co*n*firmauit. Is ergo sine dubio tibj aderit, et addet animu*m* ac facultatibus ijs te instruet, quas ad tale ministeriu*m* necessarias esse cognoscit. Populus *enim* ipsi in ea regione multus est, quare te etiam in media luporum arce co*n*seruabit. No*n* est abreuiata manus d*omi*nj, viuit adhuc ille qui Mosen defendit à Pharaonis tijra*n*nide, sine cuius etiam paterna voluntate ne capillus[5a] quidem ex Capite tuo defluet. Interim mi f*rate*r, nec nos hic infinitis molestijs caremus, etiamsi 4 aliud tibj videatur, nam vt verum fatear, tu præfectus es populo sub Ægyptiaco onere geme*n*tj, ego libero et in deserto excusso tijra*n*noru*m* iugo, quærulo, præfracto, superbo, murmurantj, cuj nunq*uam* deest quod obstrepat. sed ita visum est Deo, te in illis angoribus, me aut*em* inaudita ingratitudine ac impudentj confidentia exercere, et oro Deu*m* Opt. Max. vt nos o*mn*es in statio*n*e n*ost*ra co*n*firmare dignetur. plura iam no*n* possum, nec volo. Quantum ad libros eos attinet quos per me tibj emj optaras, 5 sic accipe. Musculj locos co*m*munes[6] hoc tempore habere no*n* potuj, eo quod nullum iam adesset exemplar, pollicitus est aute*m* proximo mercatu secundam ęditio*n*em eamq*ue* prima auctiorem. Igitur proximis nu*n*dinis si voles locos habebis et Musculu*m* item in Mattheu*m*[7], qui nec ia*m* etiam adfuit. Habes aut*em* 6 cum in Joanne*m*[8] pro 18 batzeis[8a]. Cal*uinum* in Acta[9]. pro 9

[5] MS. *pericula* after *vitæ*, but crossed out. [5a] Luke xxi. 18.

[6] The first edition of this work was published at Basel in 1560 (a copy of which is in the British Museum), the second at the same place in 1564 (a copy in the Cambridge University Library). Other editions were published at the same place in 1573 and 1599.

[7] Published at Basel in 1551, 1556, 1562 &c.

[8] Published at Basel in 1545.

[8a] See Letter No. 41, note 10.

[9] Published at Geneva in 1552, 1554; a second edition in 1560; a third in 1573 etc.

batzeis. Bezam[10] de prædestinatio*ne*. 4. assibus seu stuferis. Beza*m*[11] de cohære*n*dis hæreticis pro 4 assibus. Cal*uinum* de p*ræ*dest*inatione*[12] 2. assibus. Ad nebulonis calu*m*nias Cal*uinum*[13] 1. asse. Antidotus—2. assibus. Tractatus Bullingerj—j asse. Su*m*ma totalis est 2. tallerj. Habes aliquot Philippj iudicia[14] quæ 7 tibj grata esse patieris. Compactura libroru*m* hic duplò quam 8 apud vos charior est, ideoq*ue* inco*m*pactos ad te mitto. Tu ig*itu*r hoc qualecunq*ue* hoc off*iciu*m et studiu*m* meu*m* bonj consulas. Habes ite*m* quod in Apocalypsi requirebas. Vale mi f*rate*r nosq*ue* 9 mutuis prȩcibus apud deum juuemus. Raptim Francofurtj 22 Aprilis 1561. Tuus P. Dathænus.

Addressed: 10

Ornatissimo Viro, D*omi*no
Godfrido Wingio
D*omi*no et amico suo.

[10] *Ad sycophantarum quorundam calumnias quibus unicum salutis nostrae fundamentum, id est æternam Dei prædestinationem evertere nituntur*, [Gen.], Conr. Badius, 1557, in 8°. The book is a reply to Ant. Catelan, see below, note 13.

[11] *De hæreticis à civili magistratu puniendis*, [Geneva] Rob. Estienne, 1554. A reply to Ant. Catelan (see below, note 13).

[12] Calvinus, *De praedestinatione*. The editors of Haag, *La France Protestante*, record, under Calvin, III. 597, two treatises on predestination: (*a*) *De prædestinatione et providentia Dei libellus*, an extract (the chapters 14 and 12) from his *Institutes*, which was published in 1550, at Geneva, in small 4°, and a second edition in 1552; (*b*) *De aeterna Dei praedestinatione*, Geneva, 1552, 8°, also published the same year in French.

[13] The "nebulo" is Antoine Catelan, who had been a Franciscan monk, but had gone to Geneva, to find there employment as a teacher of children. But his knowledge and behaviour did not commend themselves to Calvin, Beza and other ministers of Geneva, and he was forbidden to remain in the town. He returned to France, joined the secular clergy and endeavoured to avenge himself on the ministers of Geneva by the publication of a pamphlet, in which he attacked their doctrine, morals &c. No copy of this pamphlet is now known to exist. Calvin's answers, to one of which Dathænus alludes, are entitled: (1) *Brevis responsio Joan. Calvini, ad diluendas nebulonis cujusdam calumnias, quibus doctrinam de æterna Dei praedestinatione foedare conatus est*, Genevæ, Crispinus, 1557. (2) *Calumniae nebulonis cujusdam quibus odio et invidia gravare conatus est doctrinam Joh. Calvini de occulta Dei providentia; Johan. Calvini ad easdem responsio* (Fleuron), 1558. Ex officina Conradi Badii. See Haag, *La France Protestante*.

[14] On the Judicia of Philippus Melanchthon cf. *Corpus Reformatorum*, vol. x, coll. 433—442.

51.

PETRUS DATHÆNUS[1], to JOANNES UTENHOVIUS[2].

[Frankfurt], Monday, 28 April 1561.

§ 1. *I wish that I had more joyful news to write, but it pleases God to punish our ingratitude.* 2. *Franciscus Philippi, one of the two ministers of the French Church, has been banished after an imprisonment of fifteen days.* 3. *On the 22nd inst. the German ministers, seeing that the Senate were exasperated on account of the continuous dissensions in the French Church, accused us before the Senate, whereupon the Ministers of the refugee Churches were ordered to desist from further service until they agreed, as regards the Lord's Supper and the ceremonies, with the preachers of the city.* 4. *We are, therefore, obliged to cease all further work, and as on May first new councillors will come into office we will wait.* 5. *If no church will be open to us unless an agreement with the Germans in doctrine is come to, which I think out of the question, we shall have to seek another abode. But we have not yet abandoned all hope and trust that our adversaries will be caught by their own snares, for we mean to challenge them to a public disputation, which they detest.* 6. *Therefore, after eight days we shall present a request for a colloquy with the preachers and the granting of a church.* 7. *I pray Christ to favour our efforts.* 8. *I recommend the bearer of this letter, who comes over to you with his wife in quest of more profitable employment, as a good and honest man.* 9. *Salute your wife and your colleagues.* 10. *There is nothing certain as to a Diet to be held here.*

S. P. Optarem lætius[3] ad te scribendj argume*n*tum mihj iam offerrj Vtenhouj clarissime, sed ita visum est Deo, ingratitudine*m* *nos*tram summam in hoc sæculo punire, ne cum reprobo mu*n*do pereamus. Verum si bona[3a] hactenus de manu *Domi*nj suscepimus, mala cur non suscipiamus? Statum ig*itu*r *nos*trum paucis sic accipe. Franciscus[4] Philippi, alter Eccl*esi*æ Gallicæ minister, post 15. dieru*m* carceres in exiliu*m* missus est. 22.[4] Tandem Aprilis die Concionatores Germanj oportunitatem nactj, ob co*n*tinua Eccl*esi*æ Gallicæ dissidia Senatu*m* exulceratum videntes, accusatio*n*es co*n*tra nos apud Senatu*m* institu*un*t, ad quas nobis in defensio*ne* *nos*tra nunq*uam* auditis decernitur et statuitur, vt peregrinaru*m* Eccl*esi*ar*u*m Ministrj tantisper o*mn*i ministerio supersedeant, donec cum Concionatoribus vrbis in doctrina de Cœna

[1] See Letter No. 25, note 7. [2] See Letter No. 2, note 2.

[3] See the preceding Letter, note 1. [3a] Job ii. 10.

[4] On these events see *Franckfurtische Religions-Handlungen.* Franckfurth, bey Frantz Barrentrapp, 1735, fol., 22 sqq. and Beylagen p. 59 sqq.

et ritibus consensum et co*n*cordiæ ratio*n*em aliqua*m* inuenia*n*t. Ita*que* iam o*mn*j functio*n*e cessare cogimur, et quia Cal. Maij 4 nouos Consules haburj sumus, nihil adhuc mouemus, sed tempus paulò co*m*modius expectamus. Deus misereatur Eccl*esi*æ suæ. Si hoc o*mn*inò firmum manet, vt no*n* pateat hic nobis 5 te*m*plu*m* nisi co*n*stituto cum Germanis in doctrina co*n*sensu, quod nu*n*q*uam* futuru*m* puto, aliæ sedes nobis erunt quære*n*dæ, na*m* à vera c[onfessione nost]ra[5] ne latum vngue*m*[6] statuimus Dej gr*ati*a discedere. Sed no*n* destituimur spe. Confidimus fore vt aduersarij n*ost*rj suis laqueis capiantur, na*m* ad publica*m* disputatio*n*em prouocabimus, quam cane peius et angue[7] oderunt. Post dies itaq*ue* octo supplice*m* libellu*m*[8] exhibebimus, 6 q*uo* colloquiu*m* cum co*n*cionatoribus, et apertio*n*em interea templj propter grauissimas ratio*n*es petemus. Oro filiu*m* Dej vt cona- 7 tibus n*ost*ris adsit co*n*siliaq*ue* n*ost*ra o*mn*ia ad no*min*is suj gloria*m* et Eccl*esi*æ suæ ædificatio*n*em virtute Sp*irit*us sanctj dirigat. Amen. F*rate*r hic n*oste*r, qui cum legitima sua vxore 8 ad vos venit quæstum vberiore*m* quæsiturus, bonus est et honestus qua*n*tu*m* mihj q*ui*de*m* co*n*stat: sit ergo tibj et ministris co*m*mendatus. Vale mj D*omi*ne nosq*ue* Eccl*esi*æ v*est*ræ precibus publicis iuuate. Raptim 28. Aprilis 1561.

Saluta meis v*er*bis vxore*m* tua*m* et collegas tuos o*mn*es. 9 De Comitijs hic habendis nihil adhuc certj constat. 10

Tuus vt suus

P. Dathænus.

Addressed: 11

Clarissimo Viro D*omi*no
Joannj Vtenhouio Eccl*esi*æ
Belgicæ Seniorj detur
hoc epistoliu*m*
Londinj.

[5] A few letters are worn away. [6] Plaut. Aul. 1. 1. 17. [7] Hor. epist. 1. 17. 30.

[8] The text of this "libellus", dated 7 May 1561, may be read in *Franckfurtische Religions-Handl.*, p. 61 sq. It is said there on p. 63 that the document was read on 15 and 16 May following, and that the Senate decided to abide by their decision, and to send the document and the confession of the Foreign ministers to the (Lutheran) ministers of the town to learn their opinion in the matter. The Foreign ministers requested the Senate once more on 20 May and several times afterwards to be allowed to hold their religious services, but without avail (*l. c.* p. 23 etc.).

52.

PHILIPPUS MARNIXIUS[1], to PETRUS DELENUS[2].

Antwerp, Saturday, 3 May [1561].

§ 1. *Your solicitude, and that of your church, for the glorification of the Divine name and the preaching of the Gospel, is so great that I wish to tell you the condition of our Churches.* 2. *You have heard no doubt of the serious disturbance that took place at Valenciennes, when two believers were led to the stake. The spectators intended to sing Psalms in praise of God after the event had passed off.* 3. *Meantime, some of the people crowding accidentally against the wooden posts of the scaffold, destroyed the structure by their weight. The magistrates, not knowing how it had happened, felt alarmed, and while the clamour and tumult was increasing, ordered the guards to take the condemned men back to prison again.* 4. *Soon afterwards, when the voices, demanding the deliverance of the prisoners, became louder and more general, some members of the family of Doigny, or of their escort, cried out asking why the people, since they wished the prisoners to be restored to them, did not break the doors of the gaol open.* 5. *Encouraged by this cry the people destroyed the doors with the very posts of which the scaffold had been built, led the condemned, almost against their wish, out of prison, and carried them on their shoulders to a smith to have their chains taken off; after which they escaped unharmed on a vessel.* 6. *Afterwards the court sent Berghanus, the governor of Hainault, and several others to quell the disturbance.* 7. *I hope that you and your church will remember them and me in your prayers,* 8. *and my aunt Walwyck likewise.* 9. *I hope to go with her on the journey which I had intended, not only because I wish to act on behalf of the*

[1] Philip Van Marnix, seigneur of Mont St Aldegonde, was born at Brussels in 1538. His parents sent him soon to Geneva, to be educated by Calvin and Beza. In 1560 he returned to his native country and from that time till his death took an active part in resisting the tyranny of Spain, devoting his whole life to the service of the Netherlands and the reformed church. When the Duke of Alva arrived in the Netherlands Marnix and many other nobles left the country. He found an asylum with the Count Palatine who kept him in his service till Prince William of Orange recalled him. He was repeatedly sent over to England on political missions, as, in 1575, to offer Queen Elizabeth the sovereignty over the Netherlands, in 1581 to negociate the marriage of the Duke of Anjou with Elizabeth, in 1587 to negociate between the same queen and the king of Spain. He died 15 December 1598. See Van der Aa, *Biogr. Woordenboek;* Motley, *Rise of the Dutch Republic; Archives de la Maison d'Orange-Nassau* (index); Henry Gough, *Index to the publications of the Parker Society;* Herzog, *Real-Encyklopädie* (*Marnix*), second edition.

[2] See Letter No. 15, note 1.

Church, but also because several wicked people have endeavoured, in my absence, to create serious danger to me, and make it necessary for me to leave.

Philippus Marnixius D*omino* Petro Deleno fido Jesu Christj ministro, Gratiam et pacem a Domino.

Tanta est tua totiusq*ue* ecclesiæ in prouehenda Diuinj no*min*is gloria propagandaq*ue* Euangelij prędicatione solicitudo, vt non dubitarim his literis de nostrarum Ecclesiarum statu te commonefacere, quia certò mihi persuaseram vestris ad Deu*m* op*timum* ac benignu*m* P*at*rem precibus magnam illis opem afferrj posse : 1

Non dubito quin vel incertis rumoribus, vel certis nu*n*cijs perlatum sit ad vos, tumultum non leue*m* Valenchienis fuisse excitatu*m*. Is quos habuerit exitus si nescis accipe : Deducebantur a Magistratu fideles duo ad extremu*m* ignis subeundu*m* suppliciu*m* : Cæteri qui aderant spectatores, omnino, pacatè atq*ue* tranquillè re confecta, in Dei laudes Psalmos decantare constituerant. Interea quidam fortè ligneis postibus aut palis quibus erat tragica illa σκηνή confecta innixi, suo pondere illos confregerunt. Hinc primum tacitu*m* murmur. Tum a magistratu (sibi vt res ferebat non satis conscio), trepidatio exoritur. Mox clamor atq*ue* tumultus freque*n*tior ille quide*m* sed tame*n* incertus increbrescit : Satellites authoritate m*agis*t*ratus* damnatos in vincula reducu*n*t conniue*n*te plebe : Paulò post cum populares illæ voces vinctos iam audacius reposcentes vndiq*ue* ferre*n*tur, nonnulli ex D*omi*ni Doigny[3] uel familia uel comitatu cœperu*n*t occlamare fortasse sibi veriti, Quid esset quominus plebs carceris portas q*uando*quide*m* vinctos restituj sibi voleba*n*t no*n* confringerent : Hac voce o*mnium* a*nimi* confirmati : vno impetu o*mn*es palis illis quibus erat confecta σκηνή portas confringunt, suos penè reluctantes educu*n*t atq*ue* in humeros ad fabri cuiusdam (cuius opera compedes soluerentur) ædes deducu*n*t. Inde nauigio uecti incolumes euaseru*n*t : Hinc illæ turbæ, Post eni*m* missi sunt ex aula qui eos coërcerent. In his est D*ominus* Berghanus[4], cui cessit Hannoniæ admini- 2 3 4 5 6

[3] Perhaps Gilbert d'Oignies, who was bishop of Tournay from 21 October 1565 to 25 August 1574. There were, however, several other men of that name in the Netherlands.

[4] The Marquis Van Bergen, who was appointed governor of Hainault in 1559.

stratio, ac no*n*nulli alij, quorum authoritate permulti fideles in vi*n*cula coniecti sunt. Eos vt precationu*m* *vest*rarum fructu 7 priuari no*n* velitis etia*m* atq*ue* etia*m* veheme*n*ter et te et tuam ecclesiam, et Chr*ist*i et *omnium* pioru*m* no*min*e etiam atq*ue* etia*m* rogo, Vt quando incredibili sua cleme*n*tia atque admirabili ac penitus diuina potentia, superiores illos ex tyrannoru*m* crudelibus flammis ereptos Deus voluit in horum etiam vel[5] ab omni vi vindicanda innocentia, vel *omn*ibus impijs declaranda constantia et suæ gloriæ, et suoru*m* salutis velit habere rationе*m*. Me ipsu*m* etia*m* ijsdem precibus commendatu*m* habeas velim. Matertera mea qua*m* nosti Walwyck suo 8 idem no*min*e a te postulat. Spero cum ea me[6] suscepturu*m* eam 9 profectione*m* quam institueram, tum quod nihil queat esse iucundius quam in Ecclesiaru*m* consuetudine me agere, tum etiam quod permulti ho*min*es improbi qui non leue periculu*m* absenti mihi creare conati sunt, no*min*e illius quam ad vos i*n*stitueram profectionis[7], eam pene necessitate*m* mihi imposueru*n*t. Tu quæso fratru*m* tuoru*m* memineris. Vale. Deus Christi Jesu optimus Pater te suæ Ecclesiæ diu seruet incolumem, ad nominis sui laudem atq*ue* gloriam Amen. Antwerpia. V. NON. MAIAS.

No address.

[5] MS. *asserenda* after *vel* but crossed out. [6] Added above the line.
[7] MS. *profectione.*

53.

CAROLUS UTENHOVIUS[1], to [JOHANNES UTENHOVIUS[2]].

Antwerp, Friday, 16 May 1561.

§ 1. *As I have spent six weeks in Brabant, and a former servant of mine, the bearer of this letter, intends to go to England, I wish to write you a letter.* 2. *Especially as I have heard that Adrian Haemstede, for very slight not to say frivolous reasons, has been expelled from your Church. He seems to believe exactly what you do, or if he dissents in anything it is so slight that it seems nothing.* 3. *Nay, his judgment appears to be better and sounder than that of his adversaries. What will his hearers say when they learn that the man, who educated two thousand people at Antwerp and acted there with great satisfaction as a minister for some years, has been expelled? And your enemies? Surely they have reason to laugh and boast that you, wishing to remove, have certainly caused, a very grave offence.* 4. *Believe a friend and relative (who surpasses you in age if not in prudence and learning), that it was wrong to accuse him inconsiderately and expel him forthwith with such harshness. People ask: is no one free to say what he thinks, provided he does not entertain an erroneous dogma? Or must we condemn a man by our vote whom our conscience does not condemn?* 5. *Consider the matter carefully, and temper justice with mercy.* 6. *What I have said proceeds from an independent, candid and friendly mind, therefore, take it in good part.* 7. *I recommend to you the bearer of this letter, who has served me a long time.* 8. *Salute Jacobus Acontius and Petrus Delænus.* 9. *My sons Nicholas and Jacobus salute you, as also my daughter and son-in-law, who are now at Cleve, and* 10. *the family of Bruning.*

S. Cu*m* hepdomadas sex hęsisse*m* in Braba*n*tia, et is qui (1) has fert quo*n*da*m* famulus meus, se Anglia*m* cogitare diceret, esse no*n* potui, qui*n* ad te mi cognate literaru*m* aliquid dare*m*. Hoc (2) incitatus magis, quod intellexisse*m* Hadrianu*m* Hamstediu*m*[3], à uobis isthic proscriptu*m*, uel certe è uestro cetu, hoc est Ecclesia eiectu*m*, idq*ue* ob causas paru*m* idoneas, ne dica*m* friuolas, ut quida*m* hic iudica*n*t. Miru*m* id omnino nobis uisu*m* est cu*m* is uideatur uobiscu*m* prorsus se*n*tire, aut si quid disse*n*tit id adeo exiguu*m* est ut nihil esse uideri possit, si uos placidi magis et

[1] See Letter No. 3, note 5. [2] See Letter No. 2, note 2.
[3] See Letter No. 41, note 8.

indulgentes esse malletis quam rigiduli, Parum diliquit[3a] profecto. uos torquete rem ut uultis. Imo rectius ac sanius iudicare uidetur 3 (uenia id sit dictum uestra) quam tota aduersariorum illius phalanx. Sic enim hic iudicant qui sanioris iudicij sunt omnes. Vos parum perpendisse uidemini qualem personam hic sustinuerit iste. Quid putas dicturam promiscuam turbam auditorum illius, in qua infirmi plurimi, cum audient eiectum illum, qui Antwerpiæ duo milia hominum eduxit et tanto cum applausu ibi ad annos aliquot ecclesiastem egit? Rursum quid nunc hostes? certe habent quod rideant, et iactent, Vos certe uolentes auferre offendiculum summum omnino prębuistis. Crede amico ac consanguineo, qui 4 (tametsi néque prudentia nec eruditione fortassis) certe ætate te superat[4]. Factum omnino male est et quod tam temere accusatus sit, et tanta ilico seueritate eiectus, clamant omnes indignum esse facinus, quid? Licet ne homini inquiunt libere quę sentit proloqui dummodo[5] nullum erroneum sustineat dogma? An quis cogitur suo damnare calculo quem conscientia non condemnat, presertim cum errori non assentiatur? Et dominus dicat, nolite condemnare[6] et Paulus[7] Ne ante tempus quicquam iudicetis, donec uenerit dominus, qui illustraturus est occulta tenebrarum: Perpendite 5 ista diligenter queso et iudicate rectum iuditium, cum misericordia. Nam inquit Iacobus[8] iuditium absque misericordia erit illi. qui non prestiterit misericordiam et gloriatur Misericordia aduersus iudicium, inquit. vos scio (quibus nunquam desunt argumenta) habetis quę pro uobis afferatis non pauca. Ego cum uestris ingenijs conflictari nolo. Nos inquit Paulus[9] huiuscemodi consuetudinem non habemus, néque ecclesię Dei. Ea quę à me dicta 6 sunt ab animo libero[10], candido, syncero ac amico, proficiscuntur, quare vt ea in partem suscipias bonam pręcamur. Nisi ita de tuo candore fuissem persuasus, ut tantum mihi apud te licere putarem, tanta libertate, haud quaquam fuissem usus. Noui enim quam sit hodie pru*m*ptum[11], in altercationes, lites, iurgia, bella, odia, incidere. sed apud te[12] putaui nihil non mihi licere. Sperabam enim certoque confidebam te ut soles nostram in

[3a] So in MS. for *deliquit*.

[4] MS. *superät*, but the sign of contraction over the *a* crossed out.

[5] MS. *domodo*. [6] Nolite judicare, Matt. vii. 1, Luc. vi. 37, John vii. 24.

[7] 1 Cor. iv. 5. [8] Jac. ii. 13. [9] 1 Cor. xi. 16. [10] MS. libibero. [11] So in MS.

[12] Added above the line.

dice*n*do parresia*m* boni co*n*sulturu*m*, quę ne me spes fallat da opera*m* queso. Reliquu*m* est vt tibi come*n*de*m* eu*m* qui has fert 7 qui mihi ia*m*pride*m* i*n*seruiuit liberaliter. Alias scriba*m* ad te latius si deus dederit. Saluta dilige*n*ter meis uerbis D*ominum* 8 Aco*n*tiu*m*[13] et M*agistrum* Petru*m* Delenu*m*[14] et vale in eo qui dilexit nos Christo d*omi*no. Filij mei Nicolaus, et Iacobus, q*ui* 9 apud me hic era*n*t te officiose saluta*n*t et se tuę dignitati come*n*da*n*t; ide*m* opta*n*t filia mea et gener, qui hi*n*c modo profecti in Cliuia*m* su*n*t. Salutat te Bruni*n*gi familia. Rursus vale. Antwerp*iæ* tumultua*n*ter (ut uides). Na*m* sepius hic i*n*terpellor. postridie Id*us* Maias. 10

A*nn*o 1561.

Tuus agnatus, amore ac
religione frater *Carolus Vtenhouius.*

[13] Jacobus Acontius, whose real name was Giacomo Contio, was first pastor of a church in the diocese of Trent, his native country. Afterwards his inclination for philosophy and free thinking led him to take refuge in Switzerland and he became a follower of Calvin. From thence he went to Strassburg and finally to London. He received a pension from queen Elizabeth, but as an engineer, not as a theologian. His work: *De Stratagematibus Satanae in religionis negotio*, dedicated to the queen, was published at Basel in 1565. In London he was one of the principal defenders of Adrian Haemstede (see Letter No. 41, note 8 and Letter No. 54) and his explanation of this position may be read below under the year 1564 (No. 73). There is a manuscript treatise by him in Italian, on the use and study of history, dedicated to Sir Robert Duddeley, afterwards Earl of Leicester, in the Rolls' office; see *Calendar of State Papers, Domestic*, 1547 to 1580, p. 243 (August 1564). He seems to have died in England about 1565. See *Biographie Universelle.*

[14] See Letter No. 15, note 1.

54.

ADRIANUS HAMBSTEDIUS[1],
to JACOBUS ACONTIUS[2].

Oldersheim, Saturday, 14 June 1561.

§ 1. *I greatly rejoiced to see by your letter that you still remember me. I am, indeed, overwhelmed by great calamities, but they are not of such a nature as to compel me to return to England.* 2. *I enjoy peace here, and am content with my lot. It is true, my studies are neglected, and I cultivate gardens and sometimes pass the time in walking. But this leisure, although fruitless, I prefer to employment full of jealousy amongst you.* 3. *As regards past misfortunes, let them not trouble you, but rejoice with me that God has made us conform to the image of His Son.* 4. *I am excommunicated as a heretic, but Christ has received me under the victorious banner of His cross. I am banished, deprived of my goods and precluded from all intercourse with the brethren; but all this Christ suffered likewise.* 5. *Moreover, how little loss has been caused to me. I was driven from England; Holland would not receive me; Emden expelled the stranger. But I never wished to remain in England; among the Hollanders I had no desire to dwell long, and they relieved me of the baggage which impeded my journey, while the people of Emden cast me out when the dearness in their town compelled me to look for another abode for myself and my family.* 6. *I knew that I had no right either to dwell or to tarry in those places; therefore nothing was taken from me, and I have abundance of all things in Christ.* 7. *As regards those who say that they disapprove of my opinion and can only befriend me if I retract, I esteem their good will towards me, but would rather renounce all friendship, than utter one word against my conscience.* 8. *As to what you say that the return to England is open to me, I have no longing for that country; I would only return if our people were in the utmost distress and desired my return unanimously. I have experienced nothing in England that attracts me, and I will bide my time to see whither God will call me.* 9. *That they accuse me of Arianism is no novelty, for when I replied to the Elders, I wrote in the Seventh Article: "that among the Anabaptists, as well as among the papists and other sects, weak members of Christ are found". From this they drew, as is their wont, conclusions. But I know the errors of Arius only from the account of others, and if he denied the divinity of Christ, that is certainly very far from my own opinion.* 10. *Do not fear that I shall ever entertain an opinion differing from the truth.*

S. Plur*imam*. quantopere gauisus sim mi J. Aconti, quu*m* te mei adhùc meminisse viderem ex tuis literis, no*n*[3] crederes[3]. 1

[1] See Letter No. 41, note 8. [2] See Letter No. 53, note 13. [3] Added above the line.

Veru*m* quidem est, me magnis calamitatibus fuisse obrutu*m* sed profecto, nequaq*uam* tantæ fuerunt, vt me in Angliam redire co*m*-pellerent. Ego semel e carcere illo liberatus su*m*, nec eo reuocari spero, nec cupio. Hic su*m*ma fruor pace, sorte contentus mea. Hoc vnu*m* me male habet, quod me non exerceam. studia mea languent, quu*m* eoru*m* nullu*m* præ oculis fructu*m* videam. adde quod o*mn*is penè libroru*m* copia mihi sublata sit. Hinc est, quod agricolam ago, hortos colo, ac interdum deambulando tempus tero. hoc tamen otium, licet infructuosu*m*, laudo magis, quam illud inui-diæ plenu*m* negocium apud vos. no*n* est mihi animus redeu*n*di. quantu*m* ad iam passa infortunia attinet, no*n* est quod te illa 3 excrucient, sed potius quod mecu*m* læteris. Agimus enim gratias Deo et patri Domini nostri Jesu Christi qui nos idoneos reddidit vt conformes fiamus imaginis filij sui. Hoc illud plus nobis animi et consolationis addidit, quam o*mn*is aduersarioru*m* inuidia, quam tot hac hieme perpessæ calamitates frangere nos potueru*nt*. quid eni*m* nobis accidere mali potuit? quid obesse quu*m* Deus sese a parte nostra adiu*n*xerat? Illi me tanqu*am* hereticu*m* sua ex- 4 co*mmun*icatione e cælo excluserant: sed Christus me sub victo-rioso crucis suæ vexillo suscepit, vt per multas tribulationes ad regiam suam deduceret. Illi me in exiliu*m* eiecer*unt*, alij me o*mn*ibus meis bonis priuaru*nt*, alij fratru*m* co*mmun*ioni inter-dixeru*nt*. no*n*ne hæc eadem passus est antesignanus et dux noster Christus, qui non habebat, quo caput reclinaret, cuius vestime*n*ta militib*us* prædæ fuerunt, et qui ipsu*m* confitebantur e Sinagoga eiecti su*nt*? Non est igitur triste cu*m* Christo pati, sed potius su*m*mu*m* gaudiu*m*. Non enim sunt condignę istæ passiones, ad futuram gloriam, q*uæ* reuelabitur in nobis. prȩterea, quantulu*m* 5 queso detrime*n*ti est, quo me affeceru*nt*? ex anglia eiectus su*m*, Hollandia aduenam me passa no*n* est, Embda peregrinu*m* eiecit. Sed ego apud anglos sedem figere nu*n*q*uam* volui, nec Ecclesiæ o*mn*ibus votis exoptanti, me obligare. non erat etiam animus mihi apud Hollandos diu herere. illi me vltro abeu*n*tem et fugie*n*tem, pe*r*sequebantur. grauis sarcina susceptu*m* iter impediebat, illi me hac molestia leuaru*nt*. Embdani quu*m* o*mn*ia in ipsoru*m* ciuitate cara essent, ita vt cogerer præ penuria alias sedes mihi familiæq*ue* meæ q*uæ*rere expuleru*nt*. Scio etiam neq*ue* ad habi- 6 tandu*m* neq*ue* ad manendum in his locis me quicq*uam* iuris

habere: nec plures diuitiæ ad me pertinere quam moriens Christus in cruce suis testame*n*to dedit. Nihil igitur meu*m* mihi abstulerunt illi. In Christo autem o*mnium* reru*m* abundantiam habeo, quam mihi nemo inimicoru*m* eripere potuit, hac ego quoq*ue* co*n*tentus viuo, nec mouent animu*m* meu*m* Diuitiæ illę mundanæ, quaru*m* etia*m* copia mihi tanta est quanta ad liberaliter viuendu*m* sufficit.

Quod pleriq*ue* sint qui meam sententiam dicant se no*n* posse 7 no*n* explodere, neq*ue* etia*m* mihi fauere posse nisi retractauero, seq*ue* nullu*m* no*n* officiu*m* in me collaturos id si fecero &c. ego illoru*m* beneuolu*m* erga me animu*m* amplector. sed tantu*m* abest vt ob ipsoru*m* fauorem aut officiu*m* retractare*m*, vt potius omni amicitiæ valedicerem, quam contra testimoniu*m* Dei in co*n*scie*n*tia mea quicq*uam* loqui. Sunt illi forte mihi amici, sed amica magis Dei veritas[4]. no*n* constabit mihi tanti ipsoru*m* fauor. sequar potius Christi doctrina*m*, si oculus[5] tuus scandalizet te, erue eu*m* ac[6] abs te proijce. quod scribis vt reditus mihi in Angliam pateat, non 8 teneor mi Aconti angliæ desiderio. necessu*m* esset vt nostri su*m*ma quapiam necessitate laborarent, ac tu*m* omnibus votis reditu*m* meu*m* exoptare*n*t, anteq*uam* eo redire vellem. Nam nihil apud Anglos[5] reperio quod me tantopere delectet. nec sane ventris curam ago. desideo iam, et expecto quo tandem me Deus vocabit. ambiuerunt pleriq*ue* hic meu*m* ministeriu*m*, sed quu*m* viderem paru*m* vtilitatis ad regnu*m* Christi ex meis laborib*us* prouenturu*m* esse statui potius abstinere, donec maiore ædificatione et fructu facere potero.

Quod me Arrianismi insimulant nouu*m* no*n* est. nam quu*m* 9 Seniorib*us* aliq*uando* responderemus, scripsimus septimo articulo: Inter Anabaptistas atq*ue* etia*m* inter papistas et alias alioqui pestiferas sectas infirma Christi me*m*bra reperiri. ex his more suo collectiones et co*n*seque*n*tias faciebant, ac me tum cu*m* Arrio quippiam co*m*mune habere dicebant. Sed no*n* est illis insuetu*m* meam famam mendacijs denigrare. Ego certe errores Arrij necdum noui, nisi ex aliorum relatu. ac si is Christi domini diuinitate*m* negauerit, longe certe abest ab opinione mea. Sed mentiantur qua*n*tum libet, Deus aliquando i*n*noce*n*tię meę vindex futurus est.

[4] Alluding to the proverb: *amicus Plato, sed magis amica veritas.* [5] Matt. xviii. 9.
[6] Added above the line.

Quod videaris vereri, ne inimicoru*m* odio incitatus diuersam a veritate s*ent*e*nt*iam amplecterer. nihil est, mi Aconti, quod vereare. ego quu*m* mihi crux ferenda erit, malim eam veritatis ergo et ob conscie*n*tię meæ testimoniu*m* ferre. Non cupio aduersarios meos maledictis, iurgijs, aut iniquis disputacionibus vincere aut saltem in furorem redigere, aut irritare. Nam ego didici a magistro meo no*n* malu*m* malo rependere, sed patiendo vincere, et altera*m* maxilla*m* percutie*n*ti dare. et q*uæ* tandem mihi consolatio esset in omnibus meis calamitatib*us*, si tam iniqua et iniusta co*n*scie*n*tia causam meam propugnarem? hoc absit nephas. Oro Deu*m* meu*m* ne eo deme*n*tiæ me labi permittat. 10

His vale mi J. Aconti et me vt soles ama. Olderssemi 14. Junij anno 1561. 11

Tuus totus et ex animo Adr. Hambstedius.

Addressed: 12

Ornatiss*imo* doctissimoq*ue* Viro
D*omino* Jacobo Acontio
amico integerrimo
Londini.

55.

PETRUS DATHÆNUS[1], to JOANNES UTENHOVIUS[2].

Frankfurt, Monday, 7 July 1561.

§ 1. *We have been expecting the end of our tragedy, but nothing has as yet been decided, wherefore we are in great straits. The ministers of this town are furious against us, and the greater though not the best part of the Senate is on their side; hence we have little hope, unless the Lord aid His Church.* 2. *We have heard that the Elector Palatine and the Landgrave of Hessen will write to the Senate in our behalf; if, by their patronage, we do not obtain anything, I fear that we are done for.* 3. *We have written to the ministers, but, without producing the least particle of the word of God, they merely demand that we should (a) subscribe to the Augsburg Confession, the "Apologia", and the agreement of Wittenberg; (b) approve of the articles of Ratisbon, and the agreement of Bucer; (c) condemn the doctrine of Zwinglius and Calvin on the Lord's Supper, and (d) conform entirely to their ceremonies.* 4. *We replied most temperately, but they have censured and perversely interpreted our answer. In short, they will not part a finger's breadth from their demand; hence we are preparing our last reply and commit the whole cause to God.* 5. *Meanwhile I thank the Lord for having rendered His Church so constant, that it would rather go into exile than concede anything as regards the doctrine of the Lord's Supper.* 6. *There is no news here, for what is done in France you will know better than we do.* 7. *You will soon receive, through a certain Abel, a letter from Poland, and he will tell you more.* 8. *A certain nobleman in the county of Burgundy has suddenly taken from the Duke of Würtemberg, a castle in the county of Mümpelgard, and plundered it, but the Duke has recovered it by force of arms, which affair may cause another German war, as we hear that Philip II, the king of Spain, will protect the Burgundian.* 9. *I hear that the Council of Trent has been adjourned till next August.* 10. *On the third instant there was such a tempest here, about five o'clock in the afternoon, that many people imagined that the end of the world was coming. The storm passed over in half an hour.* 11. *We will let you know as soon as anything is decided in our cause; do you, on the other hand, inform us as regards the state of England and the London Churches.* 12. *Salute your wife, Petrus Deelen and all your colleagues.*

S. P. Expectauimus hactenus extremum huius tristissimę Tragœdiæ nostræ[3] actum Vtenhouj ornatissime, sed nihil adhuc certi constituj potuit, quare inter saxum et sacrum[4] adhuc dubij hæremus. Habemus huius vrbis concionatores nobis infensissimos, qui maiorem etsi non potiorem Senatus partem sibj addictam

[1] See Letter No. 25, note 7. [2] See Letter No. 2, note 2.
[3] See Letters No. 50, note 4, and No. 51, notes 4 and 8.
[4] Proverb, Plaut. Capt. 3, 4, 84; App. M. 11, p. 271 fin.

habent, in quo non ponderantur sed tantum numerantur suffragia, quare parum spej nobis hîc reliquum esse videtur, nisi Deus Opt. Max. aliundè suppetias Ecclesiæ attulerit. Displicet hæc tota agendi forma cordatis in Senatu et doctis, sed cum sint numero impares, nihil hîc possunt efficere. Audiuimus Electorem[5] Palatinum et Lantgrauium Hessiæ[6] pro nobis apud Senatum suis literis intercessuros, quorum patrocinio nisi quid obtinuerimus, de nobis actum esse metuo. Nos iam aliquot scriptis cum Concionatoribus nostris egimus, sed illj nullo producto verbj Dej apicè simpliciter vrgent Augustanæ Confessionis subscriptionem, Apologię quoque[7], ac Witenbergensis cuiusdam concordiæ[8], Item Articulorum quorundam Ratisponensium[9] et Buceranæ concordiæ[10] approbationem, vtque præterea Zwinglij et Caluinj doctrinam de Cœna Dominj publico scripto et pro Concione ad populum damnemus, ac in ceremonijs nos prorsus omnique ex parte ipsis conformemus, quibus modestissimè respondimus, sed illj pro Satanica illa virulentia qua plenj sunt, ita responsionem nostram exagitarunt, tamque sinistrè interpretatj sunt, vt mirarj satis nequeamus. Vt breuiter dicam, ab hac iam commemorata petitione sua ne latum vnguem[11] cedere volunt, itaque nos iam vltimam responsionem nostram paramus, et causam totam Deo commisimus, quem per Christum oramus, vt Ecclesiæ suæ misereatur. Ago interim gratias Deo, qui Ecclesiæ suæ hanc constantiam largitur, qua paratior est vt solum vertat[12], quam vt in vera de cœna doctrina minimum cedat. Novarum rerum nihil hîc habemus, nam quæ in Gallia geruntur, vobis istic, quam nobis notiora sunt. Quo loco res vestræ sint, nobis quæso significes. Habebis breuj ex Polonia per quendam

[5] Frederik III, called the Pious. [6] Philip, the Magnanimous.

[7] On the Augsburg Confession compiled by Melanchthon (1530) and its defence (Apologia Confessionis), by the same in reply to a professed confutation of the original document by certain Roman Catholic divines (1531), see Herzog's *Real-Encyklopädie* (article *Augsburgische Confession*); C. A. Salig, *Vollständige Historie der Augspurgischen Confession*, Halle, 1730, 4°.

[8] On the Concord of Wittenberg (1536) see Herzog, l. c. (article *Wittenberger Concordie*).

[9] On the Articles of Ratisbon (1541), also called "the Regensburg Interim", see Herzog, l. c. (article *Regensburger Interim*).

[10] On the "Bucerana Concordia" (1530), commonly known as the *Confessio Tetrapolitana*, see Herzog, l. c. (article *Bucer*), and H. A. Niemeyer's *Collectio Confessionum*, p. LXXXIII. and 740, where the text is printed.

[11] Plaut. Aul. 1, 1, 17 sq.

[12] Cic. Caecin. 34, 100; id. Quint. 28, 26; id. Phil. 5, 5, 14 &c.

Abelum[13], D*omi*nae famulum Phrijsiu*m* l*ite*ras, quas tibj his inclusas mittere voluj, sed ille ipse eas tibj reddere, et de no*n*nullis copiosius cora*m* agere co*n*stituit. Nobilis quidam in Comitatu 8 Burgundiæ Ducj Wirtenbergensi arcem quandam Comitatus Montis Belligardj ex improuiso abstulit ac spoliauit, quam Dux Wirtenbergicus armata manu recuperauit[14], quæ res noui alicuius bellj Germanicj seminarium videtur; audimus eni*m* Philippu*m* Hispanu*m* Burgundj illius patrocinium velle suscipere; hoc si verum est, maiora Germaniæ impendere metuo. Concilium[15] in 9 mensem Augustum reiectum audio, et iam Tridentj aliquot Carnales et Apiscopos (sic) hærere[16] intelligo, qui huius tragœdiæ initiu*m* acturj sint. Tertia huius mensis Julij hic grauissima 10 fuit ventorum, fulminum, tonitruu*m*, grandinumq*ue* intemperies, circa hora*m* quintam vespertina*m*; in mome*n*to oculj factæ sunt densissimæ tenebræ quas subsecutus est[17] ventus tanto impetu strepituq*ue*[18] obuia quæq*ue* secu*m* rapiens, ædificia o*mn*ia co*n*cutiens quædam euertens, vt hic non viuat, qui similem se audiuisse meminisse potest. Sed nostrj Dej beneficio nihil senserunt incommodj. Putabant plerique Chr*istu*m D*omi*n*u*m huius mu*n*dj fine*m* facturum venturumq*ue* ad iudicium. Sed semi-horæ spacio tempestas hæc præterijt. Vbj in causa n*ost*ra aliquid constitu- 11 tu*m* fuerit, o*mni*u*m* te certiorem reddere conabor; tu vicissim de rebus Anglicis et Eccl*esi*arum Londine*n*sium statu aliquid nobis significes. Salutem ex me multam dices optimæ vxorj tuæ, 12 D*omi*no Petro Deleno[19], o*mn*ibusq*ue* collegis tuis. Valeas felix in Christo. Raptim Francofurtj 7. Julij 1561.

Tuus

Petrus Dathænus.

No address.

[13] A John Abel occurs frequently in the letters of this period, and he is often entrusted with the delivery of letters, but he is described as an English merchant: see Henry Gough, *Index to the publications of the Parker Society*. And is the "Domina" of whom Dathænus speaks the Countess Anna of Oldenburg?

[14] MS. *recuparauit.*

[15] On the Council of Trent, see Letter No. 12, note 6.

[16] MS. *audio* after *hærere*, but crossed out.

[17] Added above the line.

[18] MS. *stepituque.*

[19] See Letter No. 15, note 1.

56.

AEGIDIUS BECIUS[1], to JOANNES UTENHOVIUS[2].

Frankfurt, Tuesday, 8 July 1561.

§ 1. *Last fair I received your welcome letter, and that I have hitherto not answered it is owing, not only to my having been for some months almost overwhelmed with ecclesiastical business, but also to the sad state of our Church, which I would rather have you learn from rumours or the writings of other people than from me, as I shudder at the remembrance of it.* 2. *In this way the Lord punishes the profanation of His Word and Sacraments.* 3. *Our dissensions, which have caused numerous scandals throughout Europe, will, I trust, have the effect of making other Churches more careful.* 4. *I have long been tired of this place and looking out for another abode, but my age and the helplessness of my family impede me.* 5. *I know that others inform you of what is done here. Those who are friendly towards us regret that the greater part of the Senate overpowers the better. And though nothing has as yet been decided, there is no hope left, on account of the ill-will with which the ministers of this town inspire the Senate against us; hence I expect nothing but the dispersion of our Churches.* 6. *In France the word of God is in a better position, though not entirely out of danger.* 7. *At Metz the Gospel may be preached outside the town, and more than five thousand people attend the services. There are two ministers there: Petrus Coloneus and John Taffin.* 8. *May the Lord continue to bless their holy work and preserve your Church.* 9. *Salute your wife and [Pierre Alexandre] the minister of the French Church; your own minister is unknown to me. My whole family salute you and your wife.*

Gratia et Pax per Christu*m* Dominum.

Superioribus Nu*n*dinis ex[3] Podagra[3] decumbenti[3] redditę mihi su*n*t humanissimę literę tuę, optime Vtenhoui, quę mihi, vt par erat, fueru*n*t longè gratissimę. Iis quo minus hactenus responderim, quu*m* negocia ecclesiastica quibus tantum non obruimur menses iam aliquot, tum ipsa Ecclesiæ n*ost*ræ conditio[4] in causa fuit, de cuius calamitate malui te ex rumore hominum, aut ex aliorum scriptis certiore*m* q*uam* ex meis fieri. abhorret enim à co*m*memoratione imò à recordatione ipsa tam tristis euentus anim*us*. Sic tandem vlciscitur verbi et sacramentor*um* suor*um* prophanatione*m* Deus. Sic hostiles contentiones, et plus-

[1] See Letter No. 38, note 1. [2] See Letter No. 2, note 2. [3] Added above the line.
[4] On the religious troubles at Frankfurt see Letters No. 50, 51, 55.

quam Vatiniana odia[5], sic æmulationes, obtrectationes, et indignam Christi seruis φιλονεικίαν vindicat. Quam vera est illa, quamuis prophani hominis, sententia. Lento[6] quidem gradu diuina procedit ira, sed tarditatem grauitate compensat. Quum autem ex dissidijs nostris innumera scandala extiterint, quibus Europam propè vniuersam repleuimus, hoc tamen boni spero inde exoriturum, quòd nostro exemplo aliȩ Ecclesiæ cautiores factȩ pacis studiosiores futuræ sunt. Scitum[7] est, inquit Terentianus ille, ex alijs periculum facere tibi quod ex vsu siet. Me quidem huius loci pridem pertæsum est, et quasi talem exitum præsagiret animus, ita iam diu circumspexi quò me hinc reciperem. Sed quantò facilius est videre[8] quos fugias quam quos sequaris? nam vt isthuc me conferam, hac ætate mea[9] et imbecillitate meorum difficilius est quam vt animo præsumere audeam. Scio te aliorum literis edoceri de omnibus quȩ hîc magno nostro dolore, magna solicitudine et acta sunt et adhuc aguntur. Qui nobis aequiores sunt, nihil aliud quam dolere se significant, maiorem Senatus partem vincere meliorem. Et quamuis de summa rei nondum pronunciatum sit, nemo tamen est qui tantillum spei ad extremum nobis relinquat. tanta nos grauarunt[10] apud Senatum inuidia huius ciuitatis Ministri. Itaque præter miserrimam Ecclesiarum dissipationem nihil iam expectandum videtur, nisi diuina clementia præter omnem hominum opinionem auxilij aliquid cœlitus attulerit. In Gallia satis feliciter quidem hactenus cucurrit verbum *Domini*, nondum tamen extra omnem (quod aiunt) aleam[11] positus est verȩ religionis status. Magna est hostium copia, magna autoritas, magnum

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[5] Catull. 14. 3.

[6] "Lento enim gradu ad vindictam sui divina procedit ira: tarditatemque supplicii gravitate compensat," Valer. Maximus, I. 1, Ext. 3. See also Horace III. *Od.* 2. 31: "Raro antecedentem scelestum Deseruit pede Poena claudo." Juven. *Sat.* XIII. 100: "Ut sit magna, tamen certe lenta ira Deorum est." Herbert, *Jacula Prudentum:* "God's mill grinds slow but sure." Fried. von Logau, *Retribution, from the Sinngedichte*, transl. by Longfellow: "Though the mills of God grind slowly, yet they grind exceeding small; Though with patience He stands waiting, with exactness grinds He all."

[7] Terent. Heaut. 210 (I. 2. 36).

[8] Cic. ad Atticum, VIII. 7: "Ego vero, quem fugiam, habeo, quem sequar, non habeo." Quintilian quotes it twice over: VI. 3, § 109 and VIII. 5, § 18; see also Becius' Letter of 5 April 1562, § 8 (below No. 63).

[9] Added above the line.

[10] MS. *granatrunt*, but the first *t* crossed out.

[11] Plin. Praef. § 7.

plærisque in locis obsistendi Euangelio studium. Sed hæc tibi quam mihi notiora sunt. Apud Metenses verò extra ciuitatem 7 facta prædicandi Euangelii potestate à loci Præfecto, tantus est concursus hominum vt ad publicas conciones conueniant tam ex ciuitate ipsa quam ex propinquis et longinquis locis vltra 5000 hominum. Duo sunt Ministri: alter Dominus Petrus Coloneus[12] Gandauensis, alter Dominus Tafinus[13] noster, juuenis verè ad vnguem factus[14], et promouendo Christi regno (vt videtur) natus. Dominus sanctis illorum laboribus benedicat, vt coepit. Idem 8 vestram isthic Ecclesiam conseruet in pia et durabili pace. Saluta meo nomine charissimam vxorem tuam, et Ecclesię Gal- 9 licę Ministrum[15], nam vestrę mihi ignotus est[16]. Salutat te tuamque vxorem tota mea familia. Bene et feliciter vale in Christo Domino. Francofordię ad Moenum. 8ª. Julij. 1561.

Aegidius Becius verè tuus.

Addressed: 10

Natalibus, literis, et Pietate
præstanti Viro, Domino Joanni Vtenhouio
in ecclesia Flandrorum, Domino
ac fratri suo obseruando
Londini.

[12] Petrus Colonius, or Coloneus, or Van Ceulen, or De Cologne, was born at Ghent, and became, as we see from this Letter, minister of the Reformed Church at Metz, in Lorraine, till 1561, when he was imprisoned and expelled. Soon, however, the exercise of free religion was allowed, and Colonius returned to Metz. But in 1569 the Church of the Protestants was destroyed, and he himself was in great danger of being murdered. He escaped, however, into the Palatinate, and was appointed minister at Heidelberg, where he died; see Van der Aa, *Biographisch Woordenboek;* Haag, *La France Protestante*, 2nd ed.

[13] Jean Taffin, born at Tournay (Doornik) about 1528, was first librarian of Cardinal Granvelle, studied theology at Geneva, under Beza, and devoted himself afterwards to the advancement of the Reformation, first (as we learn from the present Letter) at Metz, while from 1558 to 1566 (the year of the iconoclasm) he seems to have been minister at Antwerp (see Ed. Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 376; Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 338, 358, 388, 610). Afterwards he became minister to the French Protestants at Heidelberg, thereupon court-preacher to the Prince of Orange, afterwards minister to the French Protestants at Haarlem and in 1590 at Amsterdam. He died in 1602 at the age of 73. See Van der Aa, *Biographisch Woordenboek*.

[14] Horat. Sat. 1. 5. 32.

[15] Pierre Alexandre, see Letter No. 17, note 6.

[16] He was Petrus Delænus, see Letter No. 15, note 1.

57.

JACOBUS BUCERUS[1], to PETRUS DELÆNUS[2].

Sandwich, Wednesday, 1 October [1561].

§ 1. *The day after I left London I arrived at Sandwich, everything going well, except that Gerard Matterus, contrary to a promise made to you, had removed to our house before we arrived. As he left it at the request of the brethren, I was accused of having forced him to act in this way.* 2. *Gerard himself has said so to some, and yet the day that I arrived at Sandwich I urged several persons, especially Thomas Thomaszn, that I might not live in the building. After hearing all this I refused to occupy the house, in order not to give offence.* 3. *Thereupon the Consistory convoked the brethren, explained the matter to them and declared my innocence, and Gerard testified that he had left of his own free will; in this way the dispute was settled.* 4. *On Monday I spoke to Poel, to whom Utenhove has given a book in your name, for which he thanks you; he will shortly be in London and confer with you more at length.* 5. *I cannot write anything about our Church, but there is hope that all will succeed.* 6. *We expect Godfried Wing here every day, who with several ministers, some of whom have landed here, has been compelled to leave Flanders, some*

[1] Of Jacobus Bucerus not many particulars are found. Strype (*Memorials*, Bk. I., chap. xxix.) says "he cannot affirm whether he were a son of Martin Bucer". Jacobus himself speaks of his mother, in a letter dated 27 April 1562 (see No. 61 § 10), as having just then left popery, which seems to show that she could not have been the wife of Martin Bucer. When the foreign refugees multiplied in London, Queen Elizabeth and the magistrates of Sandwich allowed two hundred families to settle in the latter place in 1560, and the London Church sent Jacob Bucer, then a Bachelor of theology, to preach the Gospel to them (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 43, 162). The year 1560 given by Ruytinck seems a mistake, as the *Calendar of State Papers, Domestic*, 1517 to 1580, records, on p. 179, under date 6 July 1561, from Greenwich a "Warrant for a grant to the Mayor, &c. of Sandwich, authorizing them to allow a limited number of foreigners to inhabit the town and port of Sandwich, and to pursue the art of making says, bay and other cloths there". In the same Calendar (p. 310) there is a note from William Cryspe to Lord Cobham, saying there was "no truth in the report of foreigners passing over to the Low Countries. Muster of strangers, Flemings or Walloons, near Sandwich". See further p. 326, 414, 528. See also Letters No. 64, 68, 72.

[2] See Letter No. 15, note 1.

false brother having accused them. 7. Utenhove, my wife, and many of the brethren send you their greetings. 8. Salute your wife, John Inghelram &c.

Salue charissime Petre. Postero die qua*m* soluimus Londino saluj ac incolumes (laus Deo) venimus Sa*n*dwijcum, omnib*us* pro voto nobis flue*n*tibus: nisj quod Gerardus Matteuus p*ræ*ter promissj fidem tibj p*ræ*stitam, demigrauerat in nostras ędes antequa*m* huc veneramus: ex quib*us* dum fr*atru*m p*re*cibus vltro nobis cede*n*s rursus demigraret, orta est quęda*m* inter fr*atr*es quosda*m* de me sinistra suspitio, et ex suspitio*ne* (ita vt fit) calumnia: quasj ego eum imperiose ad illud agendu*m* impulissem: Nam et Gerardus idipsum sparserat apud quosdam: cum ego eo quo Sa*n*dwycum venj die apud plures instaba*m*, et i*m*primis apud Thoma*m* Thomę ne o*m*nino in illis ędib*us* agere*m*. Id postqua*m* resciueram, recusaui o*m*nino has ędes occupare, ne cui materia*m* offe*n*sionis p*ræ*berem. Hijs cognitis ministri co*n*uoca*n*t fr*atr*es o*mn*es, ijsq*ue* rem ordine pandunt, mea*m*q*ue* i*n*noce*n*tia*m* declara*n*t: simulq*ue* Gerard*us* qui tunc p*ræ*sens erat cora*m* o*m*nibus co*n*testatur, se no*n* coactum sed voluntariu*m* mihi cessisse, ac sic o*mn*is controuersia e medio sublata est. Die Lunę locuti sumus cum Poelio, cuj tuo nomine librum dedit D*omin*us[3] Vtenhoui*us*[3] agitq*ue* tibj pro illo i*m*me*n*sas gratias: Veru*m* dixit se breui ve*n*turum Londinum, atq*ue* tecum acturu*m* plurib*us*. Quod ad Ecclesiam attinet, de qua vixdum aliquid tibj possum*us* p*er*scribere: spes bona ta*men*[3] est omnia (auxilia*n*te Deo) fęliciter successura. Godefridum Wingiu*m*[4] hic indies expectamus, qui iam (vt fertur) cu*m* plerisq*ue* Neoclesianę Ecclesię ministris, quoru*m* huc quidam appulerunt, ob p*er*sequutionu*m* seuitia*m* cogitur Fla*n*dria excedere. Sunt eni*m* o*m*nes *per* falsum quenda*m* fr*atr*em delatj. Salutat te imprimis D*omin*us Vtenhouius, atque Vxor mea alijq*ue* fr*atr*es qua*m*plurimj. Saluta mihj tuam charissimam co*n*iugem: Joa*n*nem Inghelramu*m*[5] cum vxore: Adrianu*m* Dore-

[3] Added above the line. For John Utenhove see Letter No. 2, note 2.

[4] See Letter No. 18, note 2.

[5] Johannes Inghelram or Engelram, or de Enghelram, was at one time an Elder of the Dutch Church, London; see W. J. C. Moens, *The marriage...Registers of the Dutch Church*, p. 209. In 1566 he was sent on a mission to the Church of Geneva; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 67, and again in

num: Joannem Beaugrandium[6] cum vxore: ac reliquos omnes ministros. Vale: ex domo nostra raptim Sandwycj primo Octobris 9

Per me tuum fratrem ad omnia paratissimum

Jacobum Bucerum.

Addressed: 10

Docto imprimis ac pio
Domino Petro Deleno Ecclesiastę
Ecclesiæ Londinogermanicę
diligentissimo præsentes reddantur
In manus
proprias.
Londinj.

Endorsed:

Anno 1561. Octob. 4.

1568 to the Church of Geneva and other communities on the continent, see below, Letter No. 88. During the years 1569 to 1571 he caused or at least took part in causing considerable disturbances in the Dutch Church (see *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571, published by the Marnix Society, Utrecht, 1870, Ser. I. Dl. I.) and in April 1571 took up his residence at Canterbury (ibid. p. 315).

[6] Jean Beaugrand occurs as an Elder of the Dutch Church, London, under the year 1571, in the list of Elders published by W. J. C. Moens, *Marriage...registers of the Dutch Church*, p. 209. He appears to have resided at one time at Sandwich; see *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571 (quoted above), p. 108.

58.

[EDMUND GRINDAL][1] Bishop of London, to the SENATE of FRANKFURT[2].

London, Wednesday, 12 November 1561.

§ 1. *The Flemish brethren who, for the sake of religion, live here in exile, have asked me to recommend to you Godfried Wing, the bearer of this letter, and the small Flemish congregation, which has for some years past been hospitably entertained by you.* 2. *I willingly take this opportunity of writing to you, not only to gratify them, but also to thank you, in the name of all English exiles, for the kindness and devotion which you have shown to them in these unfortunate times, and which the English people will never forget.* 3. *England owes it to Strassburg, Zurich &c., but especially to your republic, that it has so many bishops and other ministers who preach at present the pure Gospel. You have entertained them, received them with kindness and protected them.* 4. *Godfried Wing is a learned, devout and quiet man, who has preached the Gospel in Flanders for a long time and amid great dangers, wherefore I believe that he will be most acceptable to you.* 5. *I also pray that you will continue to protect the Flemish Church, which has been at work among you for seven years, but is now threatened with expulsion.* 6. *Although about one article, which has been a matter of dispute for many years, they may not agree entirely with some people, yet as I trust that they have not disturbed and will not disturb the peace of your Church, we hope that you will not deal harshly with them. We all acknowledge the true and saving presence of Christ in His holy Supper; there is only discussion as to the manner.* 7. *Though we in our Church hold the same doctrine, we have never persecuted anyone, who thinks with Luther, as a heretic or nefarious person.* 8. *Would, that in the conditions agreed upon in the conference at Marburg, it had been stipulated that both sides should cultivate peace till the Lord had revealed something to both sides.* 9. *If you expel these brethren, they must necessarily fall into the hands of Antichrist's executioners; for whither will they flee? Expelled by you they will be nowhere received in Germany. In France affairs are not yet settled. If they came over to us, they would be received with open arms, but such a multitude would be seized on their journey, as happened lately to some brethren of our London-Dutch Church, who, travelling in Flanders, were arrested and condemned to the stake.* 10. *Pray consider how sad it would be to see so many members of Christ involved in one conflagration, as certainly would happen if you closed your gates against them.* 11. *But I feel sure that this will be far from you.*

[1] See Letter No. 45, note 1.

[2] On the religious disputes between the Lutherans of Frankfurt and the Foreign Churches established there see Letters No. 50, note 4 and 51, notes 4 and 8. This Letter was written to the Senate of Frankfurt, but the copy, from which the following text is printed, was sent to Petrus Deelen, the Minister of the Dutch Church, Austin Friars, London, as will be seen from the address below, § 14, and the latter forwarded a transcript of it to the Ministers of the Flemish Church at Frankfurt, see the next Letter. The document is duly mentioned in *Franckfurtische Religions-Handlungen*, I. p. 23, and printed in the same work in the Appendix to part I. p. 80, No. xlviii. It has been translated into Dutch by Sym. Ruytinck, in his *Gheschiedenissen der Nederd. Natie in Engelant*, p. 47.

I pray you, therefore, to continue to protect for Christ's sake those whom you have preserved such a long time. 12. *You will thereby not only be the cause of the Gospel being promoted in Flanders, but also experience the blessing of God in this world and the world to come.* 13. *Relying on your devotion I have ventured to write this in behalf of the Flemish race living among you as exiles, not doubting but that they will experience your good-will.*

[Exemplar literaru*m* Episc*opi* Lond*inensis* ad Senat*um* Franckford*iensem.*][3]

Gratiam et pacem in[4] Christo: Rogarunt me fratres Flan- 1 drenses qui Religionis nomine hîc apud nos exulant, vt et Gottfridum Wingium[5], qui istas defert, et Ecclesiolam Flandricam, quæ in vrbe vestra collecta est, quæq*ue* iam per aliquot annos benignissimè apud vos hospitium inuenit, Vestræ Amplitudini comme*n*darem. Ego verò Clarissimi atq*ue* Amplissimi 2 viri, hanc scribendi occasionem libenter arripui, non solum vt illis gratificarer, verum etiam vt meo, atq*ue* adeo omnium Angloru*m* exulum nomine, vestræ Amplitudini, pro vestra summa erga nos afflictissimis nostris temporibus benignitate ac pietate, gratias agerem. Nulla vnq*uam* dies, hoc vestrum beneficiu*m* Anglorum animis eximet. Argentinensi, Tigurinæ, Basiliensi, Wor- 3 maciensi, sed antè omnes vestræ Inclijtæ Reipublicæ debet Anglia, quod tot habeat Episcopos, cæterosq*ue* verbi Diuini ministros qui hodiè puram Euangelij doctrinam annunciant. Vos illos hospitio excepistis, exceptos summa humanitate complexi, atq*ue* authoritate tutati estis. Nisi igitur istam vestra*m* pietate*m*, gratis animis agnosceremus, et prædicaremus, essemus omnium mortalium ingratissimi. De Gottfrido Wingio[5] hoc habeo quod 4 scribam, hominem esse doctum, pium, ingenio moderato ac pacifico, quiq*ue* diu in Flandria sub cruce, et quasi perpetuò animam in manibus habens, Christi Euangelium prædicauit, quo nomine non dubito, quin vestræ pietati erit acceptissimus. Oro etiam, 5 idq*ue* in visceribus Christi, vt Flandrensis Ecclesiæ iam integrum septennium apud vos agentis, nunc vero de eiectione nonnihil solicitæ, tutelam et patrocinium perpetuetis. Valeat in illos Charitas vestra: Nihil enim vel[6] apud homines glorio-

[3] Exemplar—Franckford., added in a different hand.
[4] The *i* at the beginning of words is almost everywhere a capital in the MS.
[5] See Letter No. 18, note 2. [6] Added above the line.

sius, vel apud Deum acceptius facere potestis, quam si tot membra Christi, in pristino suo hospitio retineatis. Quanq*uam* fortassis 6 in vno articulo, iam per multos annos, inter doctissimos alioqui viros, controuerso, cum quibusdam, per omnia non consentiant, tamen si Ecclesiarum vestrarum pacem non perturbent: quod spero eos neq*ue* fecisse hactenus, neq*ue* postea facturos, orandi estis ne ad extrema remedia descendatis, sed potius vt Christiana lenitate, et mansuetudine, in suo sensu ipsos toleretis. Christi Domini præsentiam in sua sacra cœna, eamq*ue* veram et saluificam omnes fatemur, de modo tantum est disceptatio. Nos in nostris Ecclesijs, quanq*uam* eandem cum Flandrensibus 7 istis, doctrina*m* et[7] apud vos professi sumus, et etiamnum hîc profitemur, nunq*uam* tame*n* aliquem, qui cum Luthero sentiret, si pacificè se gereret, pro hæretico, aut nephario homine persequuti fuimus. Vtinam conditionibus in Marpurgensi[8] colloquio 8 conclusis statum fuisset, vt pacem vtraq*ue* pars coleret, donec vtrisq*ue* Dominus aliud reuelaret. Sed præterita facilius defleri possunt, quam corrigi. Si vos fratres istos eieceritis, necesse 9 est in Antichristi carnificum manus eos incidere: quo enim miseri fugient? In Germania, à vobis eiecti nusq*uam* recipientur: In Gallia nondum sunt res constitutæ: si ad nos penetrare vellent, vbi obuijs vlnis reciperentur, media in via tantam multitudine*m* intercipi necesse est: Nuper enim aliquot fratres Ecclesiæ nostræ Londinogermanicæ in Flandriam, quam poterant occultè, atq*ue* pacificè profecti, comprę̈hensi sunt, atque incendio absumpti.

Reputate animis vestris Clarissimi et pientissimi viri, quàm 10 triste esset spectaculum, tot Christi membra, omnium ætatum ac sexuum, simul vno incendio conflagrantia conspicere. Tale aute*m* aliquid futurum, sine dubio existimare poteritis, si illos portis Vestris excluseritis. Sed hoc quàm longissime à vestra 11 pietate abfuturum, certissimè mihi persuadeo. Iterum igitur ad preces conuersus oro vestram pietatem, quàm possum demississimè, vt quor*um* patrocinium, et tutelam tam diu benignissimè suscepistis, quosq*ue* et misera et crudeli Anti Christi tijrannide saluos et incolumes Dei Opt: Max: beneficio conseruastis, tantaq*ue* cum clementia et humanitate hactenus fouistis, pro vestro

[7] Added above the line.

[8] The Marburg Colloquium was held in October 1529; see Herzog, *Real-Encyklopädie*.

in Christum, eiusq*ue* Religionem sijncero studio retineatis, ac hospitio dignos, licet non propter se, propter eundem tamen Christum, ducatis. Quo fiet, vt non solum veritatis Euangelicæ, in gentem Flandricam propagandæ, tanq*uam* authores futuri sitis, gloriæ Christi singularem in ea parte operam nauaturi: verum etiam cùm in hoc seculo benedictionem Domini, quàm amplissimam, omni bonorum genere locupletati (pietas enim, teste D*iuo* Paulo etiam præsentis vitæ promissionem habet[9]) experiamini: tum in futuro à Christo Do*mino* hospites, vt qui eum collegistis[10], et hospitio accepistis, agnoscamini. 12

Hæc in Flandricæ gentis, quæ apud vos exulat, gratiam Euangelij propagandi studio, ad vos Clarissimi viri, pietate vestra fretus, scribere sustinui, non dubitans quin pro vestra in Christi afflicta membra humanitate et clementia, benignitatem vestra*m* in ipsos largiter effusam sentient. Si qua verò in re ego vobis aut Reipub*licæ* vestræ, opera vel studio gratificari, aut vsui esse potero, diligentiam, promptamq*ue* in ea parte voluntatem. vobis ipsi de me polliceri poteritis. Deus Amplitudinem vestram et Ciuitatis vestræ statum, quàm florentissimum diutissimè conseruet. Londini, duodecimo Nouembris. 1.5.61. 13

Addressed: 14

Do*mi*no Petro
Delæno.

Endorsed above the address: 15

Copie of the
letters to Frankfurde.

And in another hand below the address: 16

Copia literaru*m* Episco*p*i *Londinensis*
ad M*agis*tratu*m* Francofordie*n*sem.

[9] 1 Tim. iv. 8. [10] Matth. xxv. 35.

59.

PETRUS DELÆNUS[1],

to the

MINISTERS of the FLEMISH CHURCH at FRANKFURT.

London, Wednesday, 12 November 1561.

§ 1. *As our Bishop of London has written to your Senate, and sent me a copy of his letter, I enclose a transcript of it, which please preserve in secret, unless necessity demand otherwise.* [2. *Petrus Dathænus testifies that the letter of the Bishop was delivered to the Senate on* 17 *December* 1561.]

Petrus Delænus, Ministris Eccl*esi*ę Flandricę, age*n*tibus Fra*n*cofortj ad Menu*m*. S.D.P.

Quandoquide*m* Optimus ille *n*o*st*er Ep*iscop*us Londinensis, non modo ad vestru*m* isthic Senatu*m* literas misit, sed earu*n*dem etia*m* exe*m*plar scribi procurauit, mihiq*ue* exhibe*n*du*m*, no*n* inconsultu*m* putaui huius vobis copia*m* facere p*r*opria verbotim manu exaratam secretissimè[2] seruandam, nisi necessitas aliud suadeat[2]. Deus Opt. Max. suo vos Sp*irit*u regere et co*n*solarj dignetur. Ame*n*. 1

Here follows, in the handwriting of Delænus, a copy of the Letter of the Bishop of London, printed above as No. 58, *and which, therefore, need not be repeated here. Immediately after the Letter follows:*

Ego Petrus Dathænus Flandricæ 2
Eccl*esi*æ minister[3] hac subscriptione mea *om*nibus

[1] See Letter No. 15, note 1. See also the preceding Letter, note 2.
[2] *secretissimè—suadeat* added n the margin. [3] Added above the line.

testatu*m* facio, hanc Reuere*n*dissimj
Episcopj londine*n*sis Ep*isto*lam, Senatuj
Francofurtano esse traditam 17.
Decembris 1561, qua integritatj
optimj et doctissimj viri Godfridj
Wingij, ad eiusde*m* Eccl*esi*æ ministeriu*m*
vocatj, testimoniu*m* perhibet.
Petrus Dathænus manu propria
scr*i*ps*i*t.

Addressed:

Ad Ministros Eccl*esi*ę Belgicę
Francoforti, ad Menu*m*.

Endorsed in the handwriting of Dathænus:

L*ite*ræ Episcopj Londine*n*sis
Receptæ 17 Dece*m*bris 1561.

60.

NICOLAS CARINÆUS[1], to CORNELIS COOLTHUYN[2].

Jenlet[3], Thursday, 26 March 1562.

§ 1. *I have consulted Jonker (Christopher van Eeuwsum), and find that I cannot leave this place without rousing his displeasure against us and the whole Church.* 2. *And as the brethren of London do not wish me to come unless with his consent, I cannot accept their offer, unless they give reasons why his displeasure should be disregarded or considered of less importance than their request.* 3. *When the men of Enkhuizen arrive let your servant conduct this messenger to Meynard Peterszn, that he may forward to me the things which*

[1] Nicolas Carinæus, born at Edam in Holland, was minister of the Reformed Church at Emden in 1558, and when the Protestants, who resided at Amsterdam and secretly held their religious services there, asked the community of Emden to send them a preacher, Carinæus was sent thither; see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 397, the same author adding that Carinæus did go to Amsterdam and Holland, as appears from the Elder Gerard Ten Camp (see Letter No. 16, note 9) having been ordered by the Emden Consistory to write on 25 July 1558 to the communities of Amsterdam and Alkmaar about the support of Carinæus. If this is correct he must have returned from Holland to accept the ministry at Jenlet or Jennelt. After Adrian Haemstede had been deposed from the ministry of the Dutch Church in London, on 19 August 1562 (see Letter No. 41, note 8), Carinæus was appointed in his stead, though the negotiations about this appointment were somewhat protracted (see Letters No. 62, 65). He and his colleague Petrus Delænus (see Letter No. 15, note 1) died of the plague which raged in London in 1562, 1563 (see Sym. Ruytinck, *Ghesehiedenissen der Nederduytsche Natie in Engelant*, p. 59).

[2] Cornelis Cooltuyn, or Kooltuin, or Colthunius was born at Alkmaar in North Holland, and became a Catholic priest there and afterwards at Enkhuizen. After a while he began to favour the reformation, though he remained apparently in communion with the Roman Church till 1558, when he took refuge at Emden. His property was confiscated 7 February 1559. In January of the same year he was invited to the ministry at Jennelt in East-Frisia, but he accepted that at Emden, where he died in 1567. See Van der Aa, *Biographisch Woordenboek*; Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 355 sqq.

[3] The place is also called Jennelt, see Zedler's *Universal-Lexicon*, where reference is made to Abel, *Preuss. und Brandenb. Staats-Geographie*, I. 12, p. 468.

I am to receive from him. Tell them also that I greatly desire and expect their arrival among us.

S. P. Egi cum Ionchero[4] *frater* Cha*rissime* videoq*ue* me hinc [1] no*n* posse discedere, quin maximam eius indignationem in nos adeoq*ue* totam ecclesiam concitem; At cum fratres Londinenses [2] me no*n* cupiant, nisi quatenus cum bona Nobilis[4] n*ost*ri pace fieri queat, iudico me salua conscientia vocationem eorum sequi no*n* posse: aut si o*mni*no sequenda sit, ipsos prius *rati*o*n*ibus euincere debere Ioncheri[4] iram et offensionem grauissima*m* hic non attendendam vel saltem eorum petitioni postponendam esse. Hęc f*rat*ribus discutienda proponere poteris. Raptim ex Ienlet 26. mart. an*no* 1562.

Tuus Et o*mni*u*m* fratru*m*

Nic. Carinæ*us*.

Si Enchusani venerint, ducat quęso ancilla tua hunc [3] nunciu*m*, ad Meynardu*m* Petri, ut hic ad nos vehi curet quę ab eo sum recepturus. Dicas quoq*ue* illis me summopere aduentu*m* eoru*m* ad nos desyderare, atq*ue* etia*m* expectare. Saluta salutandos o*mn*es.

Addressed:

Mynen seer gheleuede*n*
broeder Cornelis
Coolthuy*n*, des *goddelyken* woorts
diener thoe Embden
Thoe Embden
int Gasthuys.

[4] The Joncher (= Junker) or nobleman was Jonker Christopher van Eeuwsum; see Meiners, *Oostvrieschlandts kerkelyke Gesch.*, I. 359; Van der Aa, *Biographisch Woordenboek*; cf. also Letters No. 62, § 3, and No. 65, which latter is addressed to him in connexion with the appointment of Carinæus to the ministry in the Dutch Church, London.

61.

PETRUS SCAGIUS[1], to GODOFREDUS WINGIUS[2].

London, Friday, 27 March 1562.

§ 1. *I venture to ask you to do me a service.* 2. *A young man, named Andrew Bertheloos, who lately arrived here, has asked my sister in marriage.* 3. *Before I ask the consent of my parents, I should wish to learn something from you about his parents, his character, his vocation, his former life in Flanders, and his present condition at Sandwich.* 4. *As regards his religion I am satisfied. I thought that you could tell me something certain, as you have been for some time in the locality where he has lived a long period, or you might ask others who are acquainted with him.* 5. *You might also speak to Jacob Bucer about the matter.* 6. *Farewell; salute your wife, and* 7. *Jocob Bucer, and ask him to tell me something about the said Andrew.*

Petrus Scagius D*omino* Godofredo Wingio Ecclesiæ Sanduicanæ Ministro Salutem in Christo.

1 Quandoquidem mirificum tuum erga me amorem semper perspexi, frater in Domino obseruande, eumq*ue* indies propter fidei communionem accrescere non dubito, statui pauca ad te scribere, et quasi meo iure charitatis abs te officia postulare. Quæ cùm honesta, necessaria, et vtilia planè sint, spero te hîc mihi, sicuti aliàs præter omne meum meritum fecisti, non defuturum. Nam si in omnibus proximo benefacere debemus, certè vel in eo maximè elaborandum est quod et ad Dei gloriam, et ad ædificationem Eccl*esi*æ pertinet. Quod cùm te in primis studere certò sciam, rogo, vt nunc quoq*ue* beneuolentiam tuam apertè mihi declarare non dedigneris. 2 Venit nuper ad nos Andreas Bertheloos, iuuenis (vt mihi quidem videbatur) spectatæ pietatis et probitatis, ignotus mihi tamen.

[1] There seems to exist no notice of him anywhere. [2] See Letter No. 18, note 2.

Is, sicuti a fratre quodam qui cum illo venerat intellexi, non obscurè visus est olim amorem suum sorori meæ declarare, cuius etiam beneuolentiam ardentius hîc ambire coepit, adeo vt eam sibi dari coniugem postularit. Ea quoq*ue* de causa me accedit, amorem suum erga sororem in Domino narrat: quem equidem nullo modo impedire volui, quatenus a Deo (cui nemo resistere potest) conglutinatum esset istud amoris vinculu*m*. Sed priusquam vlterius procederetur, aut Parentum 3 meorum consensum in tam sancto, honorando, et graui negotio requirerem, vestrum de illo testimonium libenter audire volui, ne illud temerè susciperetur, quod maximè in deliberatio*n*em cadere debet. Nam quicquid aut præcipitanter, aut inconsultò fit, rarò foelicem exitum habere solet. Velim igitur (ni molestum fuerit) te isthîc diligenter explorare quibus parentibus Andreas ille ortus, quibus moribus præditus sit, quibus artibus se exercuerit, quomodo hactenus ætatem suam in Flandria transegerit: quomodo deniq*ue* omnes vitæ suæ actiones Sanduici instituerit. Quod religionem attinet, equidem nihil 4 in eo desidero. Existimo autem te aliquid certi de eo habere, quod et ipse aliquando eas partes frequentaueris, in quib*us* ille dudum versatus est: sin minus, rogo te vt ab alijs, qui familiariter eius consuetudine olim vsi sunt, et adhuc vtuntur, exactius omnia quæ scitu necessaria sunt cognoscas. Non enim ignoras, quàm magna et sancta res sit coniugium, quantaq*ue* vigilantia et cura in eo sit opus. Vnde optarim etiam te 5 idem communicare D*omino* Iacobo Bucero[3], collega[4] tuo mihi longè charissi*mo*, vt et ipse aliquam huius negotij partem sustinere non grauetur. Equidem in animo habebam ad illum scribere, sed superuacaneum fore putaui idem argumentum repetere quod vtriq*ue* vestrum commune esse posset. Quare per Christum te etiam atq*ue* etiam oro, mi frater, vt hoc negotium libenter suscipias, meq*ue* de omnibus quàm potes celerrimè certiorem facias. Nam res ipsa longam moram non patitur. Id si feceris, (quod te facturum fideliter non dubito) magna beneficia tua magno cumulo auxeris, meq*ue* tibi perpetuò in omnibus deuinctissimum reddideris. Vale. Dominus 6

[3] See Letter No. 57, note 1. [4] So in MS.

Deus regat te suo Spiritu ad conseruationem Ecclesiæ suæ. Amen. Salutabis ex me plurimùm dulcissimam tuam coniugem. Salutabis et D*ominum* Iacobum Bucerum[3] cum tota familia, eumq*ue* vehementer rogatum velim, vt et ipse (si graue non fuerit, aut si me amet) de eodem Andrea certum aliquod testimonium ad me scribat. Quod erit mihi tam gratum, quàm quod gratissimum. Iterum vale in Christo. Londini 27 Martij a*nno* 1562. 7

Tuus, vt suus, Petrus Scagius.

Addressed: 8

Ornatissimo viro D*omino*
Godofredo Wingio,
ministro Ecclesiæ
Sanduicanæ vigilantissimo
Sanduici.
In manus proprias.

62.

NICOLAUS CARINÆUS[1], to the MINISTERS, ELDERS and DEACONS of the NETHERLANDISH COMMUNITY in LONDON.

Emden, Wednesday, 1 April 1562.

§ 1. *Although I ought to reply to your letter in a worthy manner, certain reasons induce me to answer it in a simple way.* 2. *Since I abandoned papacy, I have always been ready to serve the Lord Jesus and His holy community, howsoever and wheresoever it was possible, but, knowing that I do not possess the talents required to serve you, I dare not accept the ministry which you offer me.* 3. *But, even if you would be content with my slender gifts, I could not gratify your wish, inasmuch as you do not desire to have me against the wish of Jonker (Christopher van Eewsum), and I could not leave him without rousing his anger and that of his house against us and the whole community as well in London as at Emden.* 4. *Although as far as his household is concerned I remain here reluctantly, because I find that my work among them has little effect, as they remain obstinate and impenitent, and I do not see how I can do anything but preach and baptise, without the use of the Holy Communion and Christian discipline.* 5. *These are the reasons why I cannot accept your offer, although I feel uneasy in my present ministry. Excuse my bad and simple writing, it is well meant. May the Lord provide you and all His congregations with faithful and sincere ministers.*

Den Dienaeren, Ouderlinghen en*de* Diaconen der Christelicke 1 gemeente binnen Londen mijnen eerweerdighen en*de* lieuen broederen inden heere: Ghenaede en*de* vrede van God onsen hemelschen vader door Jesum Christum onsen eenijghen middelaer, in cracht des H*eilighen* Gheests Amen.

Eerweerdighe en*de* my*nen* hart gheliefde broeders inden Heeren hoewel ik wel weet dat ick op uwen brief an mij gesonden weerdelick behoorde wederom te schryuen, nochtans achte ick om seeckere oorsaecken, nutter te zijn op dit passe sulckes naetelaeten en*de* alleen slechtelick en*de* eenvoudichlick op uwe eijsschinghe an mij, te antwoorden, Bidde en*de* vertrouwe ghy wilt en*de* sult dit mijnen slecht eenvoudich en*de* kort schrijuen mij ten besten afneme*n*. Hoewel dan my*nen* 2

[1] See Letter No. 60, note 1.

l*ieuen* broed*eren* ick in mijnen swacheijt van aenvanck ick het pausdom verlaten hebbe, alle tyt bereijt en*de* gheneijght geweest ben, als ooc noch, om met mijnen cleijne gauen den Heeren Jesu en*de* zijnen h*eilighen* ghemeente te dienen, so waer ick sulckes hebbe vermoghen, nochtans dewyle ick mij seluen doorsiende, sodane ghauen in mij niet en beuinde, als ick achte dat in den gheenen die u my*nen* l*ieuen* broed*eren* daer stichtichlick soude dienen, nootsaeckelick moeten beuonden worden, en*de* als ghij oock by mij verhoopt, so isset my*nen* l*ieuen* broederen, dat ick, oft ick schoon an niemant hier verbonden en waer, swaerlicken sodanen hooghen ampte soude doren aennemen, vruchtende ick soude meer op mij[2] nemen, dan ick wel soude moghen draghen. Daerom ick u mijnen broederen der beroepinghe haluen hebbe te bedancken, en*de* insonderheijt God den Heren, door wiens ghenaede ick so goede aensient by u l*ieden* vercreghen hebbe. Den ick oock bidde wt gront mijnder harten, dat sulcks warachtichlich bij mij mach stedes blyuen en*de* beuonden worden.

Daer nae oock my*nen* L*ieuen* broederen, ofte ghij nu rede met mijnen cleijne ghauen medelijdent wouden hebben, en*de* met de selfde u woude beuoeghen laeten, so kan ick nochtans uwe begheerten niet volghen. Want dewyle ghy mij niet en begheert met indignatie en*de* ongunst des Ionckers[3] by u te hebben, ende ick hier an den Ionckere[3] also verbonden ben, dat ick niet[2] sonder zijnen ongunst en*de* toorne, ia oock niet sonder erghernisse zijnes huijses ouer ons en*de* de gansche gemeente so wel daer by u als hier te Embden, lichtelick scheijden en kan: So achte ick dat ick bouen uwen begheren en*de* derhaluen onbehoorlick doen soude, by aldien ick ijetwat daer in aengrepe ofte volghde; maer ben door uwen eijghen brief ghenoechsaem ghevrijet: Al hoe wel ick so veel den huijslieden belanght, eenichsins beswaert ben daer te blyuen, dewyle ick seer weijnich vruchtes an sij schaffe en*de* sij benaest tegens alle vermaeninghe euen halsterrich en*de* onboetueerdich beuonden werden: en*de* ick tot noch toe niet ghesien en hebbe en*de* oock noch niet en sie, hoe ick den dienst godes volcomelick met alle christelicke ordeninghen, christelick en*de* met goeder

3

4

[2] Added above the line. [3] See Letter No. 60, note 4.

geweten by en*de* aen haer sal moghen bedienen, maer moete by haer alleen preeckende en*de* doopende sonder het ghebruijck des h*eiligen* auontmaels en*de* Christelicker straffe, een ghestuckte dienst hebben.

Siet my*nen* l*ieuen* broederen, dit zy*n* de oorsaecken, waerom ick uwe roepinghe niet volghen en kan, en*de* nochtans in mijne*n* dienst alhier niet rustich en ben. Bidde u l*ieden* hartgrondelick ghij wilt dit mijnen slecht en*de* eenuoudich scrijuen mij te goeden afnemen. De Heere weetet, het is mijns herten meeninghe en*de* tuychnisse voor hem, so ick scrijue. God en*de* de vader onses heren Jesu Christi besorghe uwe en*de* alle zyne*n* ghemeenten met getrouwe en*de* oprechte leeraers en*de* dienaren, bewacre se in gesonde en*de* reijne leere, beschutte en*de* bescherme se voor alle quaet, en*de* laet se wassen, toenemen en*de* bloeijen in alle godsalicheijt, Amen. Ick groete u l*ieden* en*de* alle broederen en*de* susteren inden Heeren wt gront my*n*der herten. Metter haest wt Embden desen 1. aprilis A*nn*o 1562. bij mij u l*ieder* 5

broeder en*de* so waer ick vermach, in alles
bereijde dienaer Nicolaus Carinæus Eda*mensis*
pastor thoe Jenlet.

Addressed:

Den Dienaeren Ouderlinghen en*de* diacone*n* 6
der nederlantsche ghemeente godes
binnen Londen, mijnen eerweerdighen
en*de* geliefde broederen inden Heere &c[a].
thoe handen
Londen.

Endorsed:

Entfangh*en* 16. April
A*nn*o 1562.
Carinę*us* brief.

63.

AEGIDIUS BECIUS[1], to JOHANNES UTENHOVIUS[2].

Frankfurt, Sunday, 5 April 1562.

§ 1. *As the bearer of this letter is fully acquainted with the sad condition of our church, which I fear is on the point of being dispersed, there is no need of my writing about it.* 2. *Posterity will never believe that those who wish to be regarded as teachers of the Evangelical doctrine were so full of hatred and envy.* 3. *As my old age makes me unfit for such troubles, I have looked out for a place where I might find a little rest.* 4. *The church at Metz seems the most blessed of all recently established communities. It is served by two excellent young men: Petrus Colonius, a former pupil of à Lasco, and John Taffin, with so much success that the congregation consists of between fifteen and eighteen thousand members.* 5. *The magistracy of Metz have engaged ( ) Eustathius, apparently as physician with a decent salary, but really as an assistance to the two ministers. He and the wife of Colonius have gone thither; his family has remained here.* 6. *Colonius has married Sarah, the niece of Theodoric Alard, your former host.* 7. *I should wish to go to Metz, if rumours of war did not deter me, which are all the more to be feared in a town, which is always occupied by a strong garrison on account of the vicinity of the enemy.* 8. *I have had enough of Germany, and a great calamity seems to threaten it; hence I should wish to lead away my children before I die. But although there are many churches to which I should wish to go, they are too far away.* 9. *Hence I pray for aid to Him who alone can and will vouchsafe it. Assist me by your prayers. My greatest anxiety is about my family.* 10. *May the Lord preserve you and your wife.*

Gratia et pax per Christu*m* Dominu*m*.

De miserabili Eccl*e*si*ę* n*ost*rae conditione[3], D*omine* Vtenhoui, 1 et valdè metue*n*da dispersione, quid necesse est scribere me? tali præsertim ad te veniente literar*um* nostrar*um* gerulo: qui omnibus rebus non modo interfuit veru*m* etia*m* plærisq*ue* præfuit. Nu*nquam* credet posteritas tantum odii et i*n*uidię fuisse 2 in animis eor*um* qui euangelicę doctrinę professores videri volu*nt*, et se esse gloriosè prædicant. Sed satius, opinor, fuerit, paterna*m* hanc Dei castigatione*m* non tam alienę malicię quàm peccatis

[1] See Letter No. 38, note 1. [2] See Letter No. 2, note 2.

[3] On the religious troubles at Frankfurt see Letters No. 50, 51, 55, 56, 58, 59.

nostris imputare. Video plus esse negocii in Ecclesiarum instauratione, quàm putaram. Nolo hîc domestica vulnera importuna commemoratione refricare. Illud tamen non possum non in sinum tuum deponere, expertum me esse ingenia eiusmodi in ecclesia etiam nostra, quę non tam imprudentia quàm impudentia, et stulta scientię persuasione ad ecclesiæ euersionem affectabant viam, si ab externis hostibus otium fuisset. Faxit Christus ne quid tale vobis isthic vsu veniat. Mea senectus talibus ferendis molestijs impar, circumspicit locum vbi ad breue tempus respiret, et tam odiosis contentionibus fatigatam se nonnihil recreet. Sed nondum video vbi hoc continget. Inter recentiores ecclesias, nulla est, cui vberius *Dominus* benedicat, quàm Metensi. Ei præest egregium atque adeo incomparabile iuuenum par, *Dominus* Petrus Colonius[4], vetus *Domini* à Lasco discipulus, et *Dominus* Tafinus[5]: qui pari iugo ecclesię plaustrum tanta animorum alacritate, tanto consensu, atque etiam successu trahunt, vt breui tempore ecclesia illa ad 15. aut, vt plærique affirmant, 18. millia creuerit. Eò vocatus est, et quidem ab vrbis magistratu *Dominus* Eustathius, titulo quidem medici, proposito etiam honesto stipendio, reuera autem, vt duobus illis Iuuenibus fathiscentibus, et tanto oneri propè succumbentibus, velut Atlanti illi Hercules succurrat. Is vnà cum *Domini* Colonij sponsa eò profectus est, specimen sui ecclesię præbiturus, relicta interim hîc familia. Vxorem ducit *Dominus* Colonius egregiam sanè virginem, et omnibus probę matrisfamilias futurę dotibus pulchrè instructam, tibi quoque et vxori tuę non ignotam. nimirum Theodorici Alardi veteris hospitis tui neptem nomine Saram. Nihil est quod malim quàm ad illam Ecclesiam Metensem conferre me, nisi scrupulum inijcerent animo bellicorum tumultuum rumores, et in ea vrbe magis metuendi, quòd propter vicinitatem hostium valido semper teneatur præsidio. Et nosti quàm insolens et proteruum sit militare genus hominum. Germanię vt ingenuè dicam, satur sum. Et præsagit animus imminere illi non leuem calamitatem, et quidem breui, ni frustrà augurem. quò magis studeo liberos meos ante mortem hinc, si queam, subducere. Sed hoc cogitanti et conanti vsu venit id

[4] See Letter No. 56, note 12. [5] See Letter No. 56, note 13.

quod Romano[6] illi, quos fugiam enim video, quò me in tutum recipiam non i*n*uenio. Etsi eni*m* ecclesię multę su*n*t, ad quas me adiu*n*gi cupiam, longius tamen dissitę su*n*t quàm vt ad eas per meam meor*umque* imbecillitatem, profectione*m* suscipere audea*m*. Itaq*ue* sic auribus tenenti lupu*m*[7], vt aiu*n*t, optimum mihi videtur pij illius Regis Josaphat[8] exemplu*m* sequi, ab eo auxiliu*m* petendo, qui solus præstare et potest et vult. Quòd si tu quoq*ue* laborantem et luctantem i*n* hac difficultate amicu*m* precibus tuis iuuare non neglexeris, rem et tua pietate dignam et mihi gratissima*m* feceris. Valdè enim solicitu*m* me h*æ*c cura habet, quò potissimum familiam transferam. et manêre hîc, an diu licebit nescio, certè animo meo non libet. Dominus Deus n*oste*r dirigat pedes n*ost*ros in viam pacis propter nomen suu*m*, amen. Is te quoq*ue* charissi*me* frater et D*omine* obseruа*n*de, cu*m* honestissima vxore conseruet, et spiritu suo magis magisq*ue* corroboret. Vxor et familia omnis precantur tibi et vxori salute*m* i*n* Chr*isto*. Francofordię ad Moenum .1562. quinto Aprilis.

9

10

Verè tuus

Aegidius Becius.

Addressed: 11

Præstanti et natalibus et
eruditione ac pietate Viro D*omino*
Johanni Vtenhouio D*omino* et amico
suo singulari
Londini.

[6] See Letter No. 56, note 8. [7] Ter. Phorm. 3. 2. 21. [8] 1 Kings xxii. 7.

64.

[JACOBUS] BUCERUS[1], to PETRUS DÆLENUS[2].

[Sandwich], Monday, 27 April 1562.

§ 1. *I should like to hear from you about the state of your church and the health of yourself, your wife and the other ministers.* 2. *Our affairs and those of the whole Church are prospering. Since the persecutions in Flanders have increased, very many pious and industrious people have sought refuge here.* 3. *We also expect every day several of the chief people of Frankfurt, and with them Godfried Wingius.* 4. *You have no doubt heard of the capture of Aegidius Ente, an elder of our church. His brother Francis landed here lately and brought us a letter written by him in prison to our Consistory, indicating what confession of faith he had made at Ypres before Ronsius and how he had been taken to Ghent and kept in chains there.* 5. *He also desires the Council or the Bishop of London and other leading men to write in his behalf to the chief Council of Flanders at Ghent. We could easily persuade our Council to do so, but it would be labour in vain, for our town is hardly known and rather hated on account of our church, and, moreover, a wretch sent by the Procurator General to watch our church has been kept imprisoned a while.* 6. *Those three women imprisoned at Hondschoten have been set free.* 7. *Only two of the prisoners at Hondschoten have adhered to their confession of faith, the other four have relapsed.* 8. *William Damman is kept in chains at Ypres.* 9. *Peter Hazard is said to have gone to France and to have left the other churches.* 10. *My dear mother has renounced papacy and sacrificing all that she possessed has joined me here at the age of seventy-two.* 11. *Farewell and take care of yourself. I should have written to John Utenhove if I had had time. Salute him and his wife and your own wife and all the ministers.* 12. *My wife, the ministers and the other brethren send their greetings.*

Salue etia*m* atq*ue* etia*m* charissime D*omine* Petre Delęne. 1 De statu Ecclesię vestrę, de tua vxorisq*ue* valetudine, ac reliquoru*m* ministroru*m* ex Literis tuis certior reddj p*er*cupio. Nostrę 2 res, adeòq*ue* totius ecclesię optimo loco sunt. Ex quo Sathan in Flandria truculε*n*tior in pios sęuire cępit, huc confugeru*n*t q*uam*plurimj, quoru*m* alij pietate, alij industria no*n* mediocriter excellunt. Expectamus et Francofurto[3] indies no*n* paucos ex 3 p*ræ*cipuis, vnaq*ue* cum illis charissi*mum* nostru*m* fr*atr*em God-

[1] See Letter No. 57, note 1. [2] See Letter No. 15, note 1.

[3] Why Bucer expected these arrivals from Frankfurt is plain from the preceding Letters Nos. 50, 51, 55, 56, 58, 59, 63.

fridum[4] post diuturnam moram. Nam posteaquam breui tantopere aucta est ecclesia nostra, simul quoque et cum ea creuit Labor noster, vt vix par sim ferendo. Quare me precibus tuis commendo, vt in hoc graui ministerio Dominus per spiritum suum mihi adsit assidue.

De captiuitate charissimj nostrj fratris Ægidij Ente, huius ecclesię nostrę senioris, non dubito quin audiueris. Nuper ad nos appulit huius germanus Franciscus, quj ad nos ab eo tulit literas scriptas ab eo in carcere ad Consistorium nostrum: in quibus indicat quam fidej confessionem coram Ronsio[5] ediderit, breuem quidem ac modestam, sed piam, idque Ijpris. Deinde quomodo hinc vectus sit Gandauum, assidue compedibus constrictus. Postremo rogat, si qua id ratione impetrarj possit, vt Senatus Londinensis missis literis ad summum συνέδριον Flandrię quod est Gandauj, intercedat pro eo: nam ita se posse iuuarj putat. Sj in Senatu vobis parum spej repositum videtur, poteritis (si ita visum fuerit) adire Episcopum Londinensem vt ipse cum alijs proceribus aut episcopis intercedant pro fratre nostro. Nos hic quiduis facile a Senatu impetrare possimus, verum quoniam hęc ciuitas obscurior est, atque ob ecclesiam nostram odio acerbiorj grauata, postremo quod a Procuratore generalj nuper emissus nebulo quidam procul dubio ad speculandam ecclesiam in carcere aliquandiu captiuus detentus est, haud dubie oleum ac operam perderemus. Si quę erunt ad hoc faciendę impensę, refundentur vobis. Tres illę mulieres captiuę in Hondischota, liberatę sunt: Vxor scilicet Wilielmj Dammannij[6], Ægidij de Quekere senioris (opinor) illius Ecclesię, atque ancilla Georgij Hacke, qui apud vos est. Duo tantum captiuorum Hondiscotę persistunt in verę fidej confessione: reliquj quatuor ad fędam abnegationem lapsi dicuntur: dominus misereatur illorum. Wilielmus Dammannius Ijpris asseruatur strictissime in vinculis: dominus illum in constantj fidej verę confessione conseruet. Petrus Hazardus[7] dicitur in Gallias profectus

[4] id est Godfridus Wingius, see Letter No. 18, note 2.

[5] The reading may be *Ronsio* or *Rousio*. The name probably indicates the Dean of Ronse in East Flanders; see Letter No. 20, note 7.

[6] Guillaume Dammen is mentioned as a minister of Sandwich in 1570 in *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571 (published by the Marnix-Society at Utrecht), p. 188.

[7] Pierre Hazard or Hasaert, who had been minister at Comines, took refuge in England

relictis ecclesijs, quod factum virj miram*ur* o*m*nes. Veru*m* ne te hoc gaudiu*m*, quo supra modu*m* in hijs grauissimis molestijs nostris recreatj sum*us*, lateat, q*uod* et tibj haud exigua*m* voluptate*m* allaturu*m* scio: Charissima mea Mater relicto papatu, atq*ue* alijs o*mn*ibus a*n*nos nata 72. ad me demigrauit, optime erga veritatis doctrina*m* affecta: quo, nescio si quid iucundius aut lętius accidere queat mihi in hac vita: Pro hoc ineffabilj diuino beneficio vestra*m* ex a*nimo* gratiar*um* actione*m* flagito. Hijs valetis feliciter in D*omi*no charissime f*rate*r, et cura valetudine*m* tua*m* diligenter. Ad D*ominum* Vte*n*houiu*m*[8] ia*m*dudu*m* scripsissem, si p*er* otiu*m* licuisset que*m* meo no*min*e etia*m* atq*ue* etia*m* salutabis: p*ræ*terea et tua*m* illiusq*ue* vxore*m*: Postremo ministros omnes. Saluta*n*t vos vxor mea, ministrj ac reliquj f*ratr*es. Raptim Ex nostro musęo 27. Aprilis a*nno* 1562. 10 11 12

Tuus vt suus [Jacobus] Bucerus.

Addressed: 13

Tam docto q*uam* pio D*omino*
Petro Dęleno verbj
Dej ministro in Ecclesia
Londinogermanica
Londinj.

Endorsed:

Respo*n*si .2 Maij.
Maij 1
Rec*eptae*.

during the religious persecutions in the Netherlands. Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*) speaks of him (p. 135) as one of the ministers of the Dutch Church at Norwich. He returned to his native country, but was arrested and condemned to be burned in October 1568; see Haag, *La France Protestante*.

[8] John Utenhove, see Letter No. 2, note 2.

65.

PETRUS DE LÆNUS[1], to CHRISTOPHORUS EUSAMANUS[2].

London, Monday, 25 May 1562.

§ 1. *Knowing your piety and zeal for the Church of God, I venture through the bearer of this letter, Arnold Walwic, to write to you.* 2. *Our church and we desire to have Nicolaus Carinæus as a minister of the word of God and we trust that you will not oppose our wishes, all the more as you regret yourself that he is now minister among so few and such vehement despisers of the word of God.* 3. *We know that this will be a serious matter to you on account of your attachment to Carinæus, but our necessity and your devotion to the Gospel will mitigate your sorrow.*

Quandoquide*m* tua in Deu*m* pietas, Eccl*es*iam ite*m* Dej charitas, singularis quoq*ue* erga nos beneuole*n*tia et ingens promoue*n*dę Eua*n*gelicę veritatis studiu*m*, nobis satis sunt perspecta atq*ue* probata, præsta*n*tissimé D*omi*ne Chr*ist*ophore[3] pioru*m* exulu*m* adiutor atq*ue* patrone, minus[4] veritj sumus ad humanitate*m* tua*m* scribere, ta*m* fidele*m* præsertim tabellariu*m* nacti co*mmun*em amicu*m* n*ost*rum, viru*m* verè insigne*m* Arnoldu*m* Walwicu*m* que*m* vt tibi satis alioqui notu*m* in[3] D*omi*no[3] co*m*mendamus, ita hisce n*ost*ris scriptis et p*er* illu*m* n*ost*ræ Eccl*esi*ę statu*m*, et necessaria*m*[5] illius petitione*m* significamus, qua*m* ne illj neges (quod tua*m* quide*m* beneuole*n*tia*m* attinet) etia*m* atq*ue* etia*m* oramus et p*er* D*omi*num Jesu*m* vnicu*m* Ecclesiæ suæ sponsu*m* obtestamur. Petitio est admodu*m* nobis[3] necessaria, vtilis Eccl*esi*ę Chr*ist*j maximopere Dei gloriæ promouendoq*ue* Eua*n*gelio[6] coniu*n*cta. Petit eni*m* n*ost*ra nobiscu*m* Eccl*es*ia Ministru*m* verbj Dej vestru*m* sibi

[1] See Letter No 15, note 1. [2] See Letter No 60, note 4.
[3] Added above the line. [4] MS. *non*, but crossed out and *minus* added above the line.
[5] MS. *tibj* after *necessariam*, but crossed out.
[6] MS. *et* after *Euangelio*, but crossed out.

Nicolau*m* Carinęu*m*[7] obtingere, et no*n* dubitat quin sit impetratura quu*m* tot apud Deu*m* p*re*cibus hactenus institerit, et etia*m* nu*nc* instet, deinde quia tua illj pietas co*n*stat vt tu no*n* sis Deo et ta*m* sanctę, utilj et necessariæ aequę et bonę petitionj oppositurus. Præterea cum[8] tibj etia*m* no*n* sine dolore notu*m* sit[9], indignu*m* esse ut Carinęus[7] tam paucis et quid*em*[10] ta*n*tis verbi Dej[3] co*n*temptoribus inutilj præsit ministerio no*n* sine grauj suę co*nscie*n*ti*æ carnificina. Deniq*ue* uiribu*s* o*mn*ibus adnite*n*du*m* est, vt maiore*m* sp*iritualem* eccl*es*ię utilitate*m* no*n* negligat. No*n* ignoramus præsta*n*tissime Do*mi*ne Chr*ist*ophore, quin hoc tibi præ tuo in Carinęu*m*[7] amore graue et acerbu*m* primu*m* videatur, sed ea*m* acerbitate*m* no*n* solu*m* te*m*p*or*is diuturnitas, sed etia*m* magis pręsens n*ost*ra necessitas, veraq*ue* tua erga p*ro*mouc*n*du*m* Eua*n*geliu*m* pietas mitigare debent, cu*m* in his Deo et Eccl*esi*æ maximè inseruias cuj te ipsu*m* etia*m* totu*m* debes. Vale D*omi*ne[3] Chr*ist*ophore[3], Deo co*m*mendatus[11], qui te vnà cum præsta*n*tissima co*n*iuge[3] charissimis liberis[3] tota deniq*ue* familia tua o*mn*ibusq*ue* amicis diu seruet incolume*m*, in sui no*min*is adora*n*dj gloria*m*, Eccl*es*ię Chr*ist*j suj ædificatione*m*, æterna*m*q*ue* animę tuę salute*m*. Ame*n*. Londinj. A*nn*o 1562. May 25. 3

Petrus De Lænus verbi Dej
minister in Eccl*es*ia Londinogermanica, no*min*e
reliquoru*m* hîc Eccl*es*ię n*ost*ræ
Ministroru*m* videlicet Senioru*m* et Diaconoru*m*. 4

Endorsed: 5

Literæ Ad D*ominum* Chr*ist*ophoru*m* Eusamanu*m* petitoriæ, p*ro* Nicolao Carinęo.

[7] See Letter No 60, note 1.
[8] MS. *non*, but crossed out and *cum* written above it.
[9] MS. *Carine* after *sit*, but crossed out.
[10] *Carinęus—quidem* written above the line.
[11] MS. *erga Ecclesiam nostram beneuolus* after *commendatus*, but crossed out.

The above document is evidently a draft made by Delœnus for his Letter to Eusamanus. He first commenced thus: 6

D*omino* Chr*ist*ophoro .S.
Quandoquide*m* sua*m* isthuc profectione*m* instituit Arnoldus Walwicus.

This was crossed out and another letter drafted as follows: 7

Quandoquide*m* sua*m* isthuc p*ro*fectione*m* instituit singularis amicus noster Walwicus cu*m* nobis tu*m* vobis notissimus, hisce illu*m* onerauimus scriptis nostris, quibus cu*m* illu*m* tibi co*m*mendamus, tu*m* n*ost*ram quoq*ue* necessitatem, Ecclesiæ n*ost*ræ vtilitate*m* Deiq*ue* opt*imi* Max*imi* gloriam circa Eua*n*gelicę veritatis p*ro*pagatione*m* significamus. Egemus eni*m* altero verbj Dei precone qui Petro D*elœno* adiu*n*gatur collega. Eccl*esi*ę híc n*ost*ræ status is ut illj vnus no*n* sufficiat. Vtilitas quę ex huius proueniat ministerio in o*mn*es usq*ue* i*n*ferioris Germaniæ partes maior est q*uam* ut paucis declararj nequeat.

This was again crossed out and replaced by the draft printed above.

66.

FORM of REVOCATION proposed by the BISHOP of LONDON to HADRIANUS HAMSTEDIUS.

[London], Friday, 31 July 1562.

§ 1. *On account of certain assertions and tenets repugnant to the word of God, which I entertained while I was minister in the London Dutch Church, I was deposed and excommunicated by a decree of the bishop of London, but after a consideration af about eighteen months I think differently, acknowledge my guilt and am sorry to have given so much offence.* 2. *These are my errors: I. In one of my works I assert that even boys can understand that the assertion that Christ is born of the seed of woman and made partaker of our flesh, is not a fundament, but a circumstance of a fundament; that therefore, he who denies that Christ is born of the seed of woman, does not deny an essential, but one of the circumstantials of religion. II. I have acknowledged the Anabaptists, who deny that Christ is the true seed of woman, if they do not censure and condemn us, as my brethren and weaker members of the body of Christ, and consequently ascribe to them eternal life. III. I have asserted that those who deny such an incarnation of Christ from the virgin, ground themselves on Christ the only foundation, and have called their error the wood, the stubble and the hay built upon this foundation, notwithstanding which they come themselves to be preserved as were it by fire: of whom I have said that I hope well, just as of all my brothers in Christ. Whereas the Holy Spirit plainly affirms through John the Apostle that those who deny that Christ has come in the flesh, are seducers and Antichrists and have not God. IV. Especially have I sinned in asserting that those who deny that Christ is the true seed of woman, do not necessarily deny that He is our Emanuel, Mediator, Priest and Brother; nor thereby deny that He is true man and the resurrection of the flesh. For I acknowledge that those who deny that Christ is the true seed of woman, must deny also that Christ is our Emanuel, Mediator &c. V. I have often in my sermons made use of arguments, persuasions &c. to bring the people to believe these assertions, as, for instance: it was of no importance of what colour the royal robe is, &c., which all tend to weaken this fundamental article of our faith. VI. I also confess my guilt in having affirmed in my sermons that everybody in the reformed church is free to leave his child unbaptized for some years. And VII. that I have despised the ministers of both churches, who warned me of the above mentioned errors, and also the Bishop of London, the Superintendent of the two foreign churches; nay, even defied them to execute the law; that I have refused to acknowledge my guilt; have accused the aforesaid ministers,*

as if I had not been justly and duly expelled and excommunicated; for I acknowledge that I have fully deserved all this and that the Bishop has dealt with me in due form.

BREVIS QVÆDAM FORMVLA[1]
Reuocationis Hadriano Hamstedio
per Reuere*ndum* Episcopu*m*[2] Londinen-
sem oblata vltima Julij,
Anno .M.D.LXII.

Ego Hadrianus Hamstedius propter assertiones quasdam meas, et dogmata verbo Dei repugna*n*tia, du*m* hîc in Eccl*es*ia Londinogermanica ministru*m* agere*m*, decreto D*omi*nj Episcopi Londinensis ministerio depositus, atq*ue* exco*m*municatus, nu*n*c post sesquia*n*nu*m* vel circiter rebus melius perpensis et ad verbi Dei regula*m* examinatis aliter sentio, et culpam mea*m* ex animo agnosco, doleoq*ue* me tantas offensiones et scandala peperisse. 1

Hi sunt autem articuli, seu assertiones, in quibus me errasse fateor. 2

1° Primo, quod scripto quoda*m* meo contra verbu*m* Dei asseruerim, atq*ue* his verbis usus fuerim, scilicet, Quod Jesus Chr*ist*us ex mulieris semine natus sit ac[3] n*ost*ræ carnis[3] particeps factus, Id no*n* fundame*n*tu*m* esse, sed ipsius fundame*n*ti circu*m*sta*n*tia*m* quanda*m*, etia*m* pueri primis literis imbuti agnoscent: Itaq*ue* qui Chr*ist*um ex mulieris semine natu*m* esse negat, Is no*n* fundame*n*tu*m* negat, sed vna*m* ex fu*n*dame*n*ti circu*m*sta*n*tijs negat.

2° Secu*n*do, Quod Anabaptistas Chr*ist*um veru*m* mulieris seme*n* esse nega*n*tes, si modo nos no*n* p*ro*scindant, et condem*n*ne*n*t, pro fratribus meis, membrisq*ue* corporis Chr*ist*j debilioribus, in scriptis quibusda*m* meis, atq*ue* alijs disceptationibus[4] agnouerim, et per co*n*sequens salutem vitę æternę illjs asscripserim.

[1] A copy of this document is in the Master of the Rolls' Office, see *Calendar of State Papers (Domestic*, 1547—1580, on 31 July 1562). As Haemstede refused to recant he was deposed from his ministry and excommunicated; see Letter No. 41, note 8.

[2] id est Edmund Grindal; see Letter No. 45, note 1.

[3] *ac—carnis* added above the line. [4] MS. *disceptionibus*, with *ta* added above the line.

3° Tertio, Quod negantes huiusmodi Christi ex virgine incarnationem, asseruerim in Christo Domino, vnico[4a] fundamento fundatos esse, eorum huiusmodi errorem lignum, stipulam et fœnum, fundamento superædificata appellans, quo non obstante ipsi seruandi veniant, tanquam per ignem: De quibus testatus sum me benè sperare, Quemadmodum de omnibus alijs meis charis fratribus in Christo fundatis. Cum tamen Spiritus[5] sanctus per Johannem Apostolum manifeste affirmet[5] negantes Christum in carne venisse (De ipsa carne loquens quę assumpta erat ex semine Abrahæ, et ex semine Dauidis) esse seductores, et Antichristos, et Deum non habere[6].

4° Quarto etiam in hoc grauiter me peccasse fateor, quod constanter asseruerim, negantes Christum esse verum mulieris semen, non proinde necessario, et consequenter, negare eum esse nostrum Emanuëlem, Mediatorem, Pontificem, fratrem: neque propterea negare Ipsum verum hominem esse, carnisúe resurrectionem: Nam ipsam consequentiam negantes Christum esse verum mulieris semen, eadem opera negare Christum esse nostrum Emanuelem, Mediatorem &c. plane necessariam esse agnosco, et non minus quam illam, qua usus est Diuus Paulus, prioris ad Corinthios decimo quinto: Si[7] resurrectio mortuorum non est, nec Christus quidem resurrexit, Quod si Christus non resurrexit, inanis est videlicet prædicatio nostra: inanis autem est et fides vestra.

5° Quinto, Quod aliquoties in meis concionibus præter officium pij ministri vsus fuerim argumentis, persuasionibus, similitudinibus et dicterijs, ad istas assertiones populo persuadendas, videlicet similitudine, non referre cuius sit coloris vestis Regia, et litigantes de carne Christj, militibus de tunica Christi alea ludentibus comparando, cęterisque huiusmodi, Quę omnia eo tendunt vt hunc fundamentalem fidei nostræ articulum extenuarent, et negantibus salutis spem non præcluderent. Agnosco enim plurimum interesse, vtrum Christus nostram carnem, an aliquam aliam cœlestem, seu æthereeam

[4a] 1 Cor. iii. 11, 12.

[5] *Spiritus—affirmet* added in the margin and above the line.

[6] Added in the margin: 1 *Johannis* 4. [3.] *Johannis Epistola* 2ª. [7.]

[7] Added in the margin: 1 Corinth. 15. [13, 14.]

assumpserit: cu*m* no*n* nisi in nostra carne Iudicio Dei satisfieri, et p*ro* peccatis hostia Deo accepta offerri potuisset[8].

6° Sexto agnosco etia*m* in hoc culpa*m* mea*m*, quod in co*n*cionibus meis affirmauerim vnicuiq*ue* in Eccl*es*ia reformata liberu*m* esse, infantem suu*m* sine baptismo, ad aliquot a*n*nos reseruare, neq*ue* ullius fr*atr*is conscientia*m* hac in re, ad aliquod certu*m* tempus astringi posse.

7° Postremo, Quod horu*m* præscriptoru*m* erroru*m* monitores vtriusq*ue* Eccl*esi*ę ministros co*n*tempserim: atq*ue* Ipsu*m* adeo Reuer*endum* Ep*iscop*um Londinensem, vtriusq*ue* Peregrinoru*m* Eccl*esi*ę[9] Superintendente*m*, Imò potius contemptis omnibus admonitionibus ad ius prouocarim: Quo tamen co*n*uictus legitimis et fide dignis testimonijs culpa*m* agnoscere renuerim: quodq*ue* prædictos o*mn*es Eccl*es*iarum ministros, et alios monitores accusarim tam dictis quàm scriptis, et literis Londini, et in partibus vltramarinis, quasi no*n* ordine, iuste et debite eiectus et exco*m*municatus fuerim: agnosco eni*m* me optimo iure hoc promeruisse, atq*ue* ordine à dicto Episcopo mecu*m* fuisse actum.

Cæsar Calandrinus has written on the back of this document: 3

p. 1[10]. Duæ conditiones offerendæ asseclis Hamstedij 19 April*is* 1561.
Prima reconciliationis forma seniorib*us* oblata. 2 Maij ,,
2[10] Secunda ,, ,, ,, ,, 1 Jul*ij* ,,
3[11] Exco*m*municatio Adr. Hamstedij per Edm*undum* Episc*opum* Lond*oniensem* 16 Nov. 1560.
7[12] Formula palinodiæ Hamstedio injuncta ab Episcopo. ult. Jul. 1562.

[8] MS. *possit* altered to *potuisset*.
[9] Added above the line.
[10] See above documents Nos. 49, 49[a], 49[b].
[11] See document No. 46.
[12] Indicates the present document.

67.

CAROLUS UTENHOVIUS[1], to JOANNES UTENHOVIUS[2].

Vrimurs, Friday, 4 September 1562.

§ 1. On the second instant I received your welcome letter dated 28 June and regret that I have no time now to answer it properly. 2. I have written at greater length to my son Carl, who will conceal nothing from you. I commend him to you; he is a youth who occasionally wants good advice. 3. By the help of the ambassador Foxe, his master, I believe I might obtain an annual pension for you from the court. I have recommended you to him; write to me whether there is any hope of a pension. 4. I do not understand what you write about Haemstede. If he belonged to the Family of Love, I should have nothing to say, but I can hardly believe it. You, however, appear always to rely upon hearsay, without examining matters closely. I do not think that he has done anything deserving such an outcry. 5. I am very sorry to hear of the death of your daughter. 6. My wife salutes you and your wife; she gives me great consolation in my loneliness and I can miss in her nothing, except perhaps more wealth and a more brilliant pedigree. 7. Salute all who know me. 8. There is, in your place, an inhabitant of Vrimurs, named Andreas. He could easily forward your letter, if you feel inclined to write.

Salue plurimu*m*, salve milies, agnatoru*m* optime. Literas tuas quarto Cale*n*das Iulias datas accepi postridie Cale*n*das Septe*m*bres. Quę mihi ualde gratę fueru*nt*, hoc gratiores quod à multo ia*m* tempore, nullas à te acceperam. Doleo quod is nu*n*c nequea*m* prout mere*n*tur respo*n*dere: erat *enim* mihi magna epistolaru*m* farrago in patria*m* scribe*n*da, et nu*n*tius festinabat et p*rae*terea nescio quibus priuatis negotijs distringebar. Quare maiore*m* in modum à te peto in parte*m* ut accipias bonam; μάλα λακωνικῶς; modo quod ad te scriba*m*,

[1] See Letter No. 3, note 5. [2] See Letter No. 2, note 2.

scripsi paulo fusius Carolo[1] filio, qui nihil te celabit[3]. Ego illu*m* tibi comendo. Iuuenis est, bonis monitoribus interdu*m* eget. Ego hoc mihi persuasi opera illius heri, oratoris, posse 3 impetrari, vt aliqua tibi hinc in aula gratia accedat, vt cotan*n*is honesta tibi pe*n*tio cedat. Come*n*daui te meis literis obiter Foxio oratori. Tu uide quid spei sit, et de ijs proximis tuis ad me scribas q*uæ*so, An ulla*m* accipias pe*n*tione*m*, an nulla*m*. De Hamstedio[4] quę scribis, qualia sint nescio. Si 4 è domo[5] (qua*m* Amoris uoca*n*t) erat, nihil est quod respo*n*dea*m*, sed id ut creda*m* ægre animu*m* queam inducere. Tibi facile persuadetur huiuscemodi, qui ex hominu*m* authoritate[6] mihi pe*n*dere se*m*per uisus es, no*n* re*m* ipsa*m* propius examinare, quod iudiciu*m* uocamus. Sed quisq*ue* suos patimur manes (vt i*n*quit ille[7]). Hamstedi causa*m* haud cępi diffe*n*denda*m*, sed ex actis causę, quæ ego q*ui*de*m* uidi, nihil dignu*m* ta*n*to (vt sic loquar) hyatu[7a] comisit. Sed de hoc baste, vt loquu*ntur* Itali. Morte*m* filie, de qua scribis, quia mecu*m* 5 reliquerat patria*m*[8] et ueluti co*n*sors afflixionu*m* mearu*m* fuerat, acerbe tuli, fateor. Sed quod ta*n*ta cu*m* fidutia in Deu*m* migrauerit, vt o*mn*ibus admirationi esset, me co*n*solatur. Deus det et nobis in die illo, (qui sane adio[9] procul abesse no*n* potest) animi robur Fide*m* infracta*m*, longanimitate*m* et su*m*ma*m* fiducia*m* per Christu*m* IESVM, unicu*m* saluatore*m* ac dominu*m*. Bene vale. Vxor[1] mea (quę te etia*m* 6 nu*n*qua*m* uisu*m* amat) tibi tuéq*ue* coiugi, agnate nostrę, salute*m* optat plurima*m*. Ego sane ex ea in disertione[10] hac mea multu*m* co*n*solationis accepi: est *enim* aptiss*im*a meis moribus, sic ut aptiore*m* magisq*ue* comoda*m* na*n*cisci uix potuisse*m*. Nihil sane in ea possim desiderare, pręter fortassis maiores opes et clarius ste*m*ma, sed satis clarus satiśq*ue* diues est qui dominu*m* metuit. Mulier (inquit sapiens) timens dominu*m* ipsa laudabitur[11]. Hu*n*c timore*m* domini, largiatur nobis,

[3] MS. *celebit*. Other peculiarities of spelling will be noticed.

[4] See Letters No. 41, note 8, No. 45, note 5, No. 46, 47, 49, 54, 66, 73; cp. also Letter No. 53, §§ 2—6.

[5] id est The House or Family of Love, founded by Henry Nicholas. [6] MS. *authorite*.

[7] Virg. Aen. VI. 743. [7a] Hor. Ars Poet. 138.

[8] MS. potiss*imam* after *patriam*, but crossed out.

[9] So in MS. for *adeo*. [10] So in MS. for *desertione*. [11] Prov. xxxi. 30.

qui · solus largitur o*mn*ia, cui omnis honor et gloria. Saluta 7
q*uæ*so omnes qui istic me noru*n*t propius, et rursus vale.
Vrimurso, pridie Nonaru*m* Septe*m*b. a*nno* .1562.

Tuus agnatus amore frater

Carol. Utenhovius, ipse scripsi.

Agit isthic quida*m* Andreas apud Bibliopolas (i*n* 8
pi*n*gui gallina ni fallor), que*m* aliqua*n*do tibi come*n*daui,
qui mihi inseruiuit aliqua*m*diu : Vrimursan*us* est. Is puto
facile uestras literas curabit ad nos defere*n*das, si qua*n*do
libebit scribere.

Addressed : 9

+

Genere, eruditione,
ac virtute, presta*n*ti
Viro D*omino* Joa*nni* Vte*n*ho-
uio, agnato suo. &c.
Lo*n*dunu*m*.

68.

JACOBUS BUCERUS[1],
to PETRUS DELENUS[2].

Sandwich, Friday, 23 October 1562.

§ 1. *A letter has arrived from Petrus Dathenus of Frankenthal in which he refutes our writing and asserts that he is not guilty and does not wish to acknowledge himself as such.* 2. *He also sends the opinion of Calvin, of the minister of the Strassburg French Church and the Heidelberg Theologians, who do not go against us to such an extent as he thinks. We shall send you forthwith a copy of everything.* 3. *Please write soon about the Colchester affair, because through the persecution in Flanders such multitudes flock daily to us that the town can hardly hold them. We know not what to do. Help us, otherwise we shall be obliged to send you a great number of our brethren.* 4. *Farewell; salute John Utenhove and his and your own wife.* 5. *Salute all the ministers; my family and the ministers send their greetings.*

S. P. Charissime Dom*ine* Petre, Volui paucis *Claritudini* T*uæ* indicare, Literas ex Frankendale á Dom*ino* Datheno[3] venisse, quibus scriptum nostrum confutat, asseritq*ue* se nullam neq*ue* culpam habere, nec velle agnoscere. Simul quoq*ue* mittit Dom*ini* Caluinj, Ministri Ecclesiæ Gallicæ Argentinensis, ac Theologorum Heijdelbergensium sententias: quæ non ita, vt ipse opinatur, contra nos faciunt: Nam Dom*inus* Caluinus exigit vt qui ad Lutheranicum babtismum <se> offert ingenue profiteretur quid de Cœna sentiat. verum istorum omnium copiam sum*us* ad vos propediem missurj.

De negotio Colcestriensi[4] quid de eo erit agendum, velim q*uam* ocyssime perscriberetis, nam ob atrocem illam persecutionem grassantem in Flandria tanta indies copia ad nos confluit, vt

[1] See Letter No. 57, note 1. [2] See Letter No. 15, note 1.

[3] See Letter No. 25, note 7.

[4] The Dutch Church at Colchester was at first an offshoot of that of Sandwich; see J. S. Burn, *History of the Foreign Protestant refugees settled in England*, pp. 205 sqq., 208 sqq.

Ciuitas illos vix capiat. Igitur quid hic erit agendum, nescim*us*. Succurrite igitur presentj necessitatj: alioqui cogemur ingentem fr*atru*m turmam ad vos transmittere. Vale, plura scribere non 4 sinit festinans iste nu*n*cius. Saluta D*ominum* Vtenhouiu*m*, eiusq*ue* tuamq*ue* vxorem.

Raptim datum Sandwicj anno D*omi*nj 1562. Octob*ris* 23. 5 Saluta ministros omnes, saluta*n*t vos familia mea, ac ministri.

Tuus vt suus [Jacobus] Bucerus.

Addressed: 6

Docto ac pio
D*omino* Petro Deleno
Verbi Dei in Ecclesia
Londinogermanica
fidelissi*mo*
Londinj.

Endorsed: 7

De causa Petrj Dathenj
sub p*ræ*textu Caluinj
et alioru*m* doctoru*m* et cele-
briu*m* Ecclesiaru*m*

De Colchestrie*n*si causa.
Rece*ptae* A*nno*
1562. Octob*ris* 25.

69.

EDMUND GRINDAL, Bishop of London[1], to JOANNES UTENHOVIUS[2].

[London], Wednesday, 10 February 1563.

§ 1. *To-day the Governor of our Merchants, Mr Heton and others dined with me. Some weeks ago they despatched a messenger to the Countess [Anna of Oldenburg], and to-mor-*

[1] See Letter No. 45, note 1.

[2] See Letter No. 2, note 2. From this and the next Letter it appears that John Utenhove was a mediator in an affair which concerned the trade between England and the Netherlands, which is said to have often amounted to more than twelve millions of money in one year. In 1495 Henry VII, king of England and Philip, Archduke of Austria and Duke of Burgundy, had concluded a treaty of commerce, whereby it was stipulated that on both sides all towns and ports should be open to free trade; that on both sides merchants should only land their merchandise in those ports where the sovereigns had stationed their toll-gatherers, whether they had shipped their own goods or those belonging to another country; that the ordinary duties, fixed fifty years before, should remain, but that the sovereigns might forbid (whenever they deemed it necessary) to export such things as they considered it necessary to retain, as victuals in time of famine &c. &c. (See Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 5 sqq.). In 1562 merchants of the Netherlands complained bitterly about the burdens imposed upon them by the English officials against the treaty of 1495. They wrote to the king of Spain, that the duties on linen and woollen cloth and other things had been raised; that the city of London burdened them with a tax called "scavage"; that they had to bind themselves on bail to purchase English wares for the money which they made by their goods; that much damage was done to them on the coasts by pirates &c., and requested his Majesty to inform Queen Elizabeth of their complaints, that these things might be remedied. But nothing came of it. They then drew up a supplication in Latin which Alvares a Quadra, Bishop of Aquila, the ambassador of King Philip, presented to the Queen. He received many promises, but nothing was done. The merchants residing in London now wrote to

row they will send another. 2. *Hence they have asked me to summon you that you may help them in the commercial affair, and as I told them that you were too ill to go out, they have decided to call at your house.* 3. *Should they do so, I hope that you will assist them, as you know how much the Church is indebted to the Company of Merchants.*

those of Antwerp who traded with England, that it was time to urge the Duchess of Parma, the Regent of the Netherlands, to send over Commissioners to repair the injustice. Christopher of Assonville, a counsellor, was sent, but without success (see *Calendar of State Papers, Domestic*, 1547—1580, pp. 328, 329—331; Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*).

But while the Netherlanders complained of the bad treatment which they experienced at the hands of the English, the latter were dissatisfied with their treatment at Antwerp, the mart of their commerce with Germany. Strype (*Life of Grindal*, Bk. I, ch. ix. p. 89) says that Cardinal Granvelle hated the English for their religion and had practised to blow the coals between the Low Countries and them. At last the English seriously contemplated choosing another entrepot for their goods. Anna, the Countess of East-Frisia, and her sons had, through the intervention of John Utenhove, offered to Queen Elizabeth the port of Emden for this purpose. Her brother, Christopher, Count of Oldenburg, had, through the same Utenhove, informed the Queen, on 6 August 1562, that he would be willing to serve her in the contest for religion (*Calendar of State Papers, Domestic*, 1547—1580, p. 204). It is not known whether his offer was accepted. In December of the same year, the Countess Anna, at the request of a deputation of English merchants, made a proposal through Utenhove to Bishop Grindal, who, in his turn, sent it to Cecill, the Secretary of the Queen. The English were to have the free use of the ports of the Countess; the two parties should conclude a treaty of friendship and Count John, the son of the Countess, should receive an annuity of a thousand pounds, out of which he was to pay for the arms and ships which he would require for the Queen's service. Grindal was in favour of this proposal. Meanwhile the merchants had begun to move in the matter of changing their entrepot. We see from the above letter that the chiefs of their society had dined with bishop Grindal and had informed him of their wishes. Through him they desired to become acquainted with John Utenhove in order to obtain his advice and help, and when they learned that he was ill, they resolved to call on him with the above letter which the Bishop wrote to Utenhove. They were in a hurry, as they had already some weeks before sent a messenger to the Countess and would send another the following day. The various phases of the negotiation are not all recorded, but on 17 March 1563 Utenhove wrote to the Queen's Secretary (see the next Letter) that three ambassadors had arrived from the family of the Countess of East-Frisia to negotiate with the English merchants concerning the ports. Two of them were at the same time authorised by Count John to discuss his personal connexion with the Queen's service. He asked for a speedy decision and proposed that the Count himself should come over to present himself to the Queen and settle the conditions. The Queen granted a pension of 2000 crowns per annum to Count John (see *Calendar of State Papers, Domestic*, 1547—1580, p. 237, note of Sir W. Cecill to Bishop Grindall, dated 30 March, 1564, and Note of Utenhove to Cecill of 17 July 1564, *ibid.* p. 242). The English government, however, hesitated to accept the East-Frisia ports as they hoped to be able to remove the difficulties with Antwerp. But the tension between the merchants increased. According to Ruytinck (*l.c.* p. 59) the Duchess of Parma forbade in 1563 the importation of English cloth under pretence of fear for the plague which had raged in England, but in reality because grievances reported by the ambassador of Spain to the English government had not been redressed. In 1564 the entrepot was removed to Emden, whereupon the king of Spain prohibited the export of goods to England or Emden &c. Very soon, however, both parties felt the great drawbacks of this kind of warfare, and the treaty of 1495 was renewed at Bruges. See Strype, *Life of Grindal*, Bk. I, ch. ix., p. 86 sqq.; Ruytinck, *l.c.*, p. 54 sqq.

4. *As regards the affairs of your church I will precipitate nothing and will call you when they are to be dealt with.*

S. D. Pransi su*n*t apud me hodie Gubernator[3] nostror*um* 1 Mercator*um*, vna cu*m* M*agis*tro Hetono[4] et alijs. Miseru*n*t ante aliq*u*ot septimanas Nuncium quendam ad Comitissam[5] Phrisiæ. Cras alium per Postam missuri su*n*t. Veneru*n*t igitur ad 2 me vt te accerserem, quo tuo Consilio atq*ue* opera vterentur in illo Negotio Mercatorio. Postq*uam* illis renu*n*ciassem te propter valetudinem in publicum prodire non posse, statueru*n*t ad ædes tuas venire ac tecum coram colloqui.

Quod si fecerint, oro vt illos tuo consilio, opera et gratia 3 iuues quantum potes. Nosti enim quam bene[6] de Ecclesia merita est illa Mercatorum Societas, vt interim taceam quantu*m* multi boni viri illis priuatim debeant.

[3] It would seem that Sir William Garrard was Governor (or the senior of two Governors) of the Merchant Adventurers' Company in 1563. By a charter of Philip and Mary of 1555 re-establishing the Company (*Hakluyt* ed. 1809 vol. 1 pp. 298—304), Sebastian Cabot is appointed "Governor" for life, the four following persons as "Consuls" viz. George Barnes Knight and Alderman, William Garret, Alderman, Anthonie Husie and John Suthcot, together with 24 "Assistants". Cabot died in 1557. In May 1561 (*Cal. of State Papers, Colonial Series, E. Indies*, 1513—1616, p. 4, par. 6) Garrard's signature is found at the foot of instructions to an agent of the Company (printed at length in *Hakluyt*, as above pp. 382—4) as the first of four Governors. In Jan. 1567 (*Cal. of State Papers* ib., p. 7—8 par. 15) Garrard and another alderman write officially to Secretary Cecil on behalf of the Company, and in the two following paragraphs, dated respectively Sept. 1570 and March 1571, he heads two lists of English merchants who are evidently members of the Company.

Sir William Garrard was elected Alderman of Aldgate Ward 26 April 1547 and afterwards removed to the Ward of Broad Street. He became Sheriff, 1 August 1552, and Mayor 29th September 1555. He was a member of the Company of Haberdashers. His mayoralty pageant is described by Machyn, who also gives many other particulars about him in his Diary (*Camden Society* vol. 42 p. 96, 347, biogr. note, &c. &c. see index). He was born in the parish of St Magnus Church where he was also buried, a monument being placed there to his memory. He lived however in St Christopher le Stocks parish, the registers, vestry account and minute book of which have been privately printed by Dr Freshfield. When Sheriff he proclaimed Mary Queen in the City (Wriothesley's *Chronicle*, Camden Soc. N. S. xx. 89). Stow describes him as "son to John *Garret* citizen and Grocer of London, who was son to William Garret of Seddingbourne iu Kent." Towards the City loan to Queen Elizabeth in 1569 Garrard advanced the large sum of £1000. His commercial career is fully detailed in the Colonial Series of the State Papers. He died in 1571.

[4] Thom. Heton was Governor of the Company of Merchants Adventurers in 1576 (see *Calendar of State Papers, Domestic*, 1547—1580, p. 550).

[5] Anna, Countess of Oldenburg, widow of Enno, Count of Oldenburg. She is known for the protection which she accorded to à Lasco, Utenhove and other protestants; see Ed. Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, passim; see also above note 2.

[6] Added above the line.

De rebus ecclesiæ vestræ nolo quicq*uam* præcipitare: et vos vocabo, si vestra res agatur. Opto tibi firmiorem valetudinem. Vale in Christo. 4

X^mo Febr. 1563.

Edm. Lond. tuus.

Added under the signature by another hand:

Manu propria.

Addressed: 5

Do*mi*no Joanni Vtenhouio
Amico suo.

70.

JOANNES UTENHOVIUS[1], to GULIELMUS CECYLL[2].

London, Wednesday, 17 March 1563.

§ 1. *Yesterday I received your letter of the 5th inst. about the Frisian business.* 2. *Four days afterwards the Bishop verbally told me the tenor of your letter to him, namely that the services of Count John [of Oldenburg] would be acceptable to Her Majesty and that she had resolved to take him into her service, if a certain contract, formerly proposed,*

[1] See Letter No. 2, note 2. On the negotiations mentioned in this Letter see the preceding Letter of Bishop Grindal. This document is evidently a draft from which Utenhove must have written his Letter to the Secretary of State.

[2] William Cecil, afterwards (1571) Baron Burleigh, was forthwith appointed Secretary of State on the accession of Queen Elizabeth and from this time until the close of his life, on 4 August 1598, directed the affairs of England; see Ch. Knight's *English Cyclopædia; Encyclopædia Britannica* &c. &c.

were signed by him and submitted to her. 3. *The annual stipend of a thousand pounds I think reasonable.* 4. *I thank you and especially Her Majesty for this answer, and I now only wait for a formal and distinct reply, which you promised the Bishop to send, and for which he asked you in his last letter to you more than eight days ago.* 5. *Further, since the Bishop wrote, Unico à Manninga, Arnoldus Van Walwyck and William Gnaphæus have arrived here on behalf of the Counts of Frisia, to settle that mercantile business (of which you reminded me lately in your letter to the Bishop).* 6. *The two former are also commissioned to settle the war business, which has hitherto been in my hands. I have explained to them the present condition of affairs and they are glad that all has succeeded. They hope that they will soon receive a final reply in order that their return may not be delayed.* 7. *For, as regards the treaty between Her Majesty and Count John, nothing more seems required but the signing of the Articles, which were proposed long ago, and their presentation to Her Majesty, which might easily be done if it were certain that the affair would not give rise to further controversy.* 8. *In case a promise could be obtained from Her Majesty, Manninga and Walwyck are prepared to be detained till the document arrives from Count John, or, still better, till the arrival of the Count himself.* 9. *I myself would rather see the Count come here than write letters, for I think his presence would heighten his reputation and certain negotiations might be conducted which it would not be safe to commit to letters.* 10. *Please endeavour to procure an answer for these ambassadors as soon as possible, because I understand from a letter of the Chancellor of Frisia that delay would be detrimental to the Count.* 11. [*The Chancellor*] *begged me to take the case of Count John in hand so as to obtain an answer whatever it might be, which would enable them to reply to others concerned in the affair.*

Mag*nifi*ce D*omi*ne, D*omi*ne ac Patrone obseruande. L*ite*ras 1 tuas 5° mensis huius datas, quibus me à diligentia quadam in co*m*muni illo negotio Frisico nonnihil pro tua humanitate co*m*-mendare videris, postridie accepi. De quo negotio tu me cum ita certiorem esses facturus in tuis ad R*euerendissimum* Ep*isco-pum* Londinensem l*ite*ris, vt in eo plenè mihi satisfacturus esses. Quarto verò post die vocor à R*euerendissimo* Ep*iscop*o n*ost*ro, 2 qui tenorem tuarum ad ip*sum* l*ite*rarum mihi paucis exponit, nempe seruitia Ill*ustrissimi* Com*itis* Ioannis[3] R*egiæ* M*aiestat*i imprimis grata acceptaq*ue* esse, ac proinde apud eam o*mnino* con-stitutum esse, ip*sum* in clientelam suam suscipere, si modò certa illa pactoru*m* capita in hac causa antea oblata sua ipsius manu consigne*n*tur suæq*ue* Ma*iestat*i deferantur. Cæterum quod ad 3 annuum stipendium attinet: illud 4000[4] Coron*atorum* Anglicorum fore: quod sanè honorificum fore protinus respondi, et nescio quæ alia ad eam rem pertinentia. Pro quo clementiore respo*n*so, quod 4 mihi (vti futurum scribis) meritò satisfacit, gratiam tibi, mi

[3] See the preceding Letter, note 2.

[4] In the *Calendar of State Papers* the amount is stated to have been two thousand crowns; see the preceding Letter, note 2.

D*omi*ne, habeo ac imprimis Ser*enissimæ* Reginæ n*ost*ræ quam possum maximam. Superest itaq*ue* vt plenum nunc responsum ad nos transmittas, vti R*euerendissimo* Ep*iscopo* facturum te promisisti. Quod etiam vt faceres, R*euerendissimus* Ep*iscopus* postremis suis ad te l*ite*ris ante octiduum studiosè contendit.

Porrò post missas R*euerendissimi* Ep*iscop*i n*ost*ri l*ite*ras illas, 5 quidam huc commodûm ab Ill*ustrissimis* Frisiæ Comitib*us* è Frisia huc missi in negotio illo Mercuriali (de quo tu nuper in l*ite*ris ad R*euerendissimum* Ep*iscopu*m n*ostru*m me[5] co*m*monebas), qui cum mercatoribus hic n*ost*ris contrahant. Hi verò sunt D*omini* Vnico à Manninga[6] ex antiqua Frisiorum nobilitate oriundus, mihi à multis annis pulchrè notus, Arnoldus a Walwyck[7] ac Willhelmus Gnaphæus[8], qui sperant se propediem negotium illud mercatorium expedituros esse. Duo verò priores pariter huc ablegati sunt à 6 Juniore[9] D*omino* Comite in altero illo negotio Martiali per me hactenus sollicitato, vt illud eadem opera maturarent. Exposui porrò eis quo loco res sint positæ et quàm fœliciter tandem, diuino beneficio, successerint. Quo nomine sanè admodum sunt exhilarati. Deoq*ue* et Patri D*omi*ni n*ost*ri Jesu Christi immortales agunt gr*ati*as, orantes obnixissime vt primo quoq*ue* die absolutum responsum obtinere liceat, ne reditus ipsorum qui diu citra periculum differri haudquaquam[10] posse videtur, huius occasione protrahatur. Nihil autem nunc reliquum esse vi*detu*r aut desi- 7 derari R*egiæ*[5] M*aiestati*[5] ex capite Ill*ustrissimi* Com*itis* I*oannis*[5], quo foedus coeat: quam ut capita in eadem hac causa iampridem oblata, sua ipsius manu consignentur Serenissimæq*ue* Reginæ exhibeantur. Quod facilè futurum est si modo certò constet rem sine vlla controuersia postmodum coituram esse. Quin et D*omi*- 8 *nus* Vnico à Manninga[6], diues alioqui opum, atq*ue* adeo Walwicus[7] ipse, casu quo certa Ser*enissi*mæ Reginae hac in parte obtineatur promissio (ne ip*sum* Com*item*[5] temere quicquam aut[5] frustra[5]

[5] Added above the line.

[6] See Letter No. 20, note 13.

[7] See Letter No. 7, note 8.

[8] See Letter No. 15, note 7.

[9] id est Count John, see above § 2. The Countess Anna of Oldenburg (see the preceding Letter, note 1) had three sons: Edzard, the eldest; Christopher, the second, who was paralysed and took very little part in public affairs; and John, the youngest.

[10] MS. haudquam.

occipere contingat, quôq*ue* o*mn*es o*mn*ino moræ vlteriores abrumpantur) se hic, si opus fuerit, a R*egia* M*aiestate* libenter[5] sinent detineri donec scriptum ipsius Com*itis* Jo*annis* hîc impetretur, aut, quod magis est, donec ipsemet Comes huc veniat et se R*egiæ* M*aiestati* conspiciendum sistat, quod fortasse (quantum ex horum legatorum verbis facilè conieci) lubentius est facturus ob periculum quod eiuscemodi scriptiones hisce præsertim temporibus secu*m* subinde trahunt. Et sanè ego, si modo fieri[11] queat[11], malim 9 ip*su*mmet huc venire, vt à Ser*enissima* Regina atq*ue* adeo ab Aula ip*s*a conspiciatur, quàm l*ite*ras scribere. Nihil eni*m* metuo, Ill*us*tris Com*i*tis præsentiam quicquàm eius famam minuituram esse. Sperare*m*q*ue* me plane verum veri depræhensum iri: meq*ue* nihil de eo prædicasse, cuius me unq*uam* pudere debeat, sicq*ue* quædam inter R*egiam* M*aiestatem* ac ip*su*m Com*item* co*m*municari clam possent consilia quæ alioquin l*ite*ris co*m*mitti tuto [non] possent[12]. Hæc ego aliqua saltem ex parte ip*s*orum iussu scripsi. Tu vide quæso ac da operam vt primo quoq*ue* die responsum 10 accipiamus, quod ip*si* secum deferant. Quod sine longa morarum tractione vt facias te obnixe rogamus, quæ Ill*ustri* Com*i*ti admodum noxiæ essent futuræ, vti cum ex prædicto D*omino* Vnicone à Manninga[6] et Walwico[7] intellexi atq*ue* adeo ex literis D*omini* Cancellarij Frisiæ ad me nunc scriptis, vbi scribit hisce verbis. Hoc nu*nc* breuiter te rogare volui vt negotium tibi cognitum 11 pro n*ost*ro iuniore Com*ite* Janne[3] apud Serenissimam Reg*inam* porrò agere non dedigneris quo certum responsum quale quale fuerit tandem habere possimus. Nostis eni*m* nunc præsertim temporis nobis necessarium esse vt quid Regina facere decreuerit certò sciamus vt alijs qui operam n*ost*ram su*m*mis expetunt votis, respondere possimus. quod hactenus in honorem Ser*enissi*mæ Reginæ non est factum: quo n*ost*ra in Reginam Angliæ propensa et constans voluntas eo certior esset. Hactenus ille. Plura nunc non addam ne quid nimis.

Vale mi D*omi*ne, D*omi*ne ac Patrone obseruande in Chr*isto* 12 D*omi*no cui ego te, cum R*egia* M*aiestate* imprimis co*m*mendo in

[11] MS. has distinctly *fieri queat*, but it is crossed out and *R. M.* written above it. This seems, however, to be a wrong alteration.

[12] MS. *quæ alioquin literis committi forte non facile neque parum tuto possent;* but *forte non facile* crossed out and again *forte committi* written above *possent*.

vitam æternam Amen. Londini ex ædibus meis 17 Martij die a*nno* 1563.

Mag*nificenti*æ T*uæ*
addictiss*imus*

Jo*annes* Vtenhouius.

71.

PETRUS SCAGIUS[1], to [JOANNES UTENHOVIUS[2]].

[ ][3], Tuesday, 9 November 1563.

§ 1. *The want of a lettercarrier has prevented me from replying sooner to your welcome letter, in which you evince your great love and care for me.* 2. *I rejoiced that you urged me to build up the church of God, and I will do what I can to win members for Christ.* 3. *But in this respect I wish to be assisted by the prayers of all.* 4. *In this place I begin to experience more and more the goodwill of the brethren and I have resolved to exercise myself here in the word of God till He decides otherwise.* 5. *Affairs are tolerably quiet here; the wolves are asleep intoxicated with the blood of the pious. The Gospel prospers and would prosper more, but for the multitude of Anabaptists, who cause much trouble and disturb the minds of simple people.* 6. *Sebastian (Pech) is faithfully discharging his duty as minister here.* 7. *That you promise me your help if I wish to return after the plague has subsided fills me with admiration for you, and in return for such a favour I can only place myself entirely at your service.* 8. *I was pleased to hear that nobody in your house had been struck by the plague.* 9. *I know that the brethren felt greatly aggrieved by the loss of their two ministers and were, on that account, deprived of the word of God.* 10. *But the Lord has vouchsafed to give His people another devout minister, whom, I hope, He will long preserve.* 11. *I have heard lately that the plague is somewhat diminishing.* 12. *I hope soon to receive glad*

[1] See Letter No. 61. [2] See Letter No. 2, note 2.

[3] The place where the writer resided cannot be stated. He directed a former letter, dated 27 March 1562 (see No. 61), from London. But from paragraph 7 it is clear that he did not reside there when he wrote the present Letter.

tidings. 13. *Salute Godfried Wingius, and* 14. *your wife, family and other friends.* 15. *Sebastian (Pech) sends his greetings.* 16. *Salute Carl Utenhove your nephew.*

Miraris scio, Domine colendiss*ime* quod tam diuturno silentio vsus sim. Verùm id non aliqua obliuione tuj, quem semper in animo meo gero, sed tabellarij penuria accidit. Nam quid ego libentius facere possim, quàm ijs respondere *litte*ris, quibus nihil aut iucundius, aut optabilius in vita fuit? Vt non dicam interim qua loetitia[3a] animum meum afficiant, cum eas accipio. In ijs enim facilè perspicio singularem tuum amorem, quo me ex mero pietatis affectu prosequeris: præsertim cùm videam quàm solicitè mei curam geras, quàmq*ue* studiosus sis meæ salutis. Non aliter sanè mecum agere possis, si ex te genitus essem. Ex quo me tibi multis nominibus deuinctum, imo totum obæratum censeo. Quod me tam sedulò hortaris ad ædificationem Eccl*esi*æ Dei, pergratu*m* fuit: et talentum licet exiguum, quod mihi D*omi*n*us* pro sua infinita bonitate credidit, fideliter (Dei beneficio) foenori exponam, quo plures Chr*ist*o lucrifacia*m*. Tum enim amplissimus fructus nobis prouenit, cum D*omi*no foeneramus. Præterea cùm in hoc omnes nascimur vt proximj salutem quæramus, impius non immeritò videar, si tuo tam salubri consilio non acquiescam, quo me ad gl*ori*am Dei et vtilitatem Ecclesiæ suæ instimulas. Sed hìc me v*est*ris omnium precibus semper adiutu*m* velim, ne in medio cursu deficiam, sed tantisper in stadio curram, dum ad præmium immortalitatis vocer. Ego me hìc fr*atr*ibus, vti suades, paulatim insinuare coepi, quorum beneuolentiam indies erga me magis magisq*ue* experior. Exercere me hìc in verbo Dei ad tempus decreuj, donec aliter Deo visum fuerit. Omnia (laus Deo) sunt hìc mediocriter tranquilla. Dormiunt adhuc lupi, piorum sanguine ebrij: rabies illa, qua hactenus in Christianos vsi sunt, sese nonnihil remisit in magnam consolationem fidelium. Euangelium foeliciter procedit: et bona spes esset fore vt foelicius procederet, nisi tanta obesset Anabaptistarum copia. Illi non parum negotij fr*atr*ibus n*ost*ris passim facessunt et simplicium conscientias sæpius inquietas reddunt. Sed spero Deum fanaticos illos sp*irit*us semel extirpaturum: aut si illos ad gloriæ suæ demonstrationem adhuc reseruare uolet, suos

[3a] So in MS.

interim non deserturum vnquam. Nam oportet hæreses esse, quò quj probati sunt manifesti fiant. Sebastianus[4] n*oster*, quem 6 satis nosti, fideliter hîc suo ministerio fungitur, eiq*ue* me nonnunquam adiungo. Quod verò mihi isthîc operam tuam pollicearis, 7 si post pestis sæuitiem redire velim, non mediocriter animum meum in tuj admirationem rapit, quj me post tot, tamq*ue* splendida beneficia, splendidioribus beneficijs adhuc cumulare studes. Quid ego tibi pro paterno isto in me fauore tribuam? quo modo tantis meritis respondere vnquam potero? Equidem parem gr*atiam* aut parem animum polliceri non audeo. Hoc vnum superest, vt me totum tibi iure offeram. Tuus itaq*ue* sum, vtere me pro arbitrio. O me terq*ue* quaterq*ue* beatum[5], quem tam pius et bonus patronus in clientelam suam recipere dignatus est. Equi- 8 dem istud libenter audio, vos omnes adhuc prospera valetudine fruj, et neminem in ædibus *vest*ris peste (qua tam multi in D*omi*no obdormierunt) tactum fuisse. Faxit Dominus Deus vt hoc dono quàm diutissimè et foelicissimè fruaminj ad maiorem nominis suj gloriam. Scio fratres isthic multis angustijs cir- 9 cumseptos fuisse, cùm viderunt sibi vtrumq*ue*[6] verbi Ministrum a Deo eripi. Nam quid tristius, quidue calamitosius fidelibus accidere potest, quàm verbo Dei, quo aduersus omnes tribulationes fulciantur, priuari? O triste spectaculum, o lamentabile oppidum. Quis (nisi omnino ferreus) ad solam miserandæ Ecclesiæ mentionem in lachrymas statim non eru*m*pat? Certè quoties de ea fit mentio (fit autem hîc non raròò) nequeo animj dolorem reprimere: quid iam illis contingat quj indies in medijs malis versantur, facilè quilibet animo comprehendere potest. Nam istud verissimum est, oculos semper augere dolorem. Atquj 10 post tot funera, tamq*ue* subitam ministroru*m* mortem, misertus est Deus rursus populi suj, quod in illorum locum alium pium virum[7] substituere dignatus sit: quem vt diu saluu*m* et incolumem seruet etiam atq*ue* etiam oro, ne impij cornua sua tollant aduersus Eccl*esi*am suam, et malu*m* malo addant. Audiuj 11 non ita pridem, pestem isthic se nonnihil remittere, Deumq*ue* clementius agere cum populo suo. Et sanè tam misericors est

[4] Perhaps Sebastian Pech, see Letter No. 39, note 1. [5] Virg. Aen. I. 98.

[6] id est Pieter Deelen (see Letter No. 15, note 1) and Nicolaus Carinæus (see Letter No. 60, note 1). [7] id est Godfried Wingen, see Letter No. 18, note 2.

Pater, vt iræ suæ tandem parcat, et seruos suos oculis misericordiæ respiciat, auresq*ue* ad ipsorum preces et lachrymas flectat. Nam cùm sit Deus omnis consolationis, non potest non suos in extrema necessitate consolari, et iram suam in impios euomere. Velim me prima quaq*ue* occasione et de vobis, 12 et de Eccl*esi*æ statu loeta[3a] omnia audire. Sub spe bona viuam, eaq*ue* mentem tantisper alet, dum l*itter*æ v*estr*æ nobis certi aliquid nunciauerint: quas vt quàm libentissimè accipio, ita quàm auidissimè indies expecto. Rogo mj D*omi*ne vt plurimùm 13 meis verbis salutes D*ominum* Godofridum Wingium[7], quj mihi eò charior est, quod me ad Euangelium genuerit. Salutabis dulcis- 14 simam tuam coniugem, pulcherrimum piarum matronarum decus. Salutabis totam familiam, aliosq*ue* (si lubet) mei no*mi*nis studiosos. Salutat te ex animo n*oste*r Sebastianus[4]. His vale mi D*omi*ne 15 obseruande in Chr*ist*o Jesu D*omi*no n*ost*ro, quj omnia tua consilia et facta Sp*iri*tu S*an*cto suo dirigat ad gl*ori*am no*mi*nis suj: et me tuu*m* clientem eo quo coepisti amore amare pergas. Iterum vale. Ex ædibus n*ost*ris, quinto Idus Nouembris 1563.

Tuus ex animo deditissimus Cliens

Petrus Scagius.

Rogo vt Carolum Vtenhouium[8] 16
agnatum tuum, adolescentem
eximijs ingenij dotibus præditum,
mihiq*ue* longè charissimum plurima
salute meo nomine impertias.

[8] See Letter No. 3, note 5. This Carl Utenhove was the celebrated poet, who, according to the *Biographie Universelle*, was born at Ghent, about 1536, sacrificed all that he possessed to literature and his independence, spent a part of his life at Paris, and went afterwards to Cologne, where he married and died without children on 1 August 1600. He was the son of Carl Utenhove (see Letter No. 3, note 5), the stepbrother of John Utenhove (see Letter No. 2, note 2), to whom he addressed a Letter in Greek (see Letter No. 76). From the Letters No. 53 § 9, No. 77 (§§ 4 and 5) and 78 (§ 1) it appears that he had at least four brothers: Richard, Nicholas, Jacob and John.

72.

JACOBUS BUCERUS[1], to GODFRIDUS WINGIUS[2].

[Sandwich], Tuesday, 14 December 1563.

§ 1. Do not ascribe to negligence or indifference for the affairs of yourself and those of your Church, that I do not reply to your letter more satisfactorily. For, as regards the flight of the ministers, the brethren first wish to know who originated this controversy and the causes, circumstances, &c. of the flight. 2. For they consider it allowable to flee from plague, persecution, famine, war &c., if it can be done without serious harm to the church or a neighbour. 3. But if any sin be committed, some distinction should be made, as the one sin is more serious than the other. You will be able to judge better in the affair since you know more than we do. 4. As to your leaving or remaining, the brethren think it advisable for you not to depart, for, besides the reasons which compelled them to send you to London, there is now also the hope of a reformed church. 5. Hence, while endeavouring to find another minister, they advise you to regulate the affairs of the church, to restore what has fallen, and to ordain ministers. 6. They trust that you will bravely tolerate and overcome the evils which they know to be inseparable from your ministry. 7. We too have our troubles, for, not to speak of other calamities, the plague has attacked the wife, the youngest son and one of the younger daughters of Franciscus Bollius; we commend them to your prayers. 8. Salute John Utenhove and his wife; the ministers salute you.

Quod postremis literis tuis ad nos, charissime fr*ater*, no*n* 1 ita satisfacim*us* vt tu postulas, et nos quoq*ue* velim*us*, rogam*us* vt ne id negligentię, aut remissiori curę reru*m* tuar*um*, aut Ecclesię tuę tribuas. Nam quod ad Ministror*um* fuga*m*[3] attinet primo, existima*n*t fr*at*res se nihil certj posse statuere, sine pleniorj totius negotij cognitione. Putant enim necesse fuisse *quod*[4] sciuisse*n*t de quib*us* hęc instituatur potissimu*m* co*n*trouersia: Deinde, *quod* cognouisse*n*t istoru*m* fugę causas, circu*m*stantias, et similia. Nam fugere siue è peste, siue è persequutio*n*e, fame, 2

[1] See Letter No. 57, note 1. [2] See Letter No. 18, note 2.

[3] Reference is made to the flight of the ministers on account of the plague which had raged and still raged in London about this time.

[4] MS. *vt*, but crossed out and *quod* written above it.

bello, aut similibus calamitatibus per se putamus liberum, vt rem adiaphoram: modo id citra notabile aliquod damnum aut Ecclesię aut Proximj fierj possit: Verum si quid hinc istiusmodj incideret, libertatem eandem non esse quę fuit antea: Deinde si quid hîc accidat delictj, diligenter discernendum inter 3 delictum et delictum: nam aliud alio grauius. Quandoquidem igitur vniuersum negotium melius quam nos habetis compertum, facilius ac commodius de illo iudicare poteritis: Atque vt id cum maiorj autoritate fierj possit, optaremus tuam sententiam suspensam fuisse tantisper dum de negotio serio fuisset tractandum: ac de *Christiana tua* prudentia confidimus parcius posthac te loquuturum de hoc negotio, quo possit tutius ac securius transigj, præsertim quod ad tumultum vergere videatur.

Postremo ad id quod rogas, suadeantne fratres tibj discedere an manere, Breuiter respondent, plane ipsis non videri 4 consultum vt discedas: Nam ijs rationibus quibus coactj fuerunt te Londinum mittere etiamnum integris accedit nunc etiam præter alia spes renascentis Ecclesię: aduersus quę haud leuiter putamus non tantum te peccaturum, si rebus ita constitutis discedas, sed et eum qui tibj discedere suadeat. Itaque hoc 5 consulunt fratres, interea dum sibj de altero ministro prouidere student, vt tu diligenter cures ordinem constituj in Ecclesia, collapsa restaurare, Ministros ordinarj: vt cum illis vel communem Ecclesię curam subeas, vel vt decenter eam conquisito alio Ministro ipsis resignes: ne Ecclesię illius dissipatio in tuum caput redundet sj aliter discedas, aut in nostrum, sj discedere suadeamus. Rogant itaque te fratres etiam atque etiam, vt forti et infracto 6 animo esse velis in tolerandis ac plane deuorandis malis, quę nihil dubitamus quin plurima in Ministerium tuum incidant. Verum hac cogitatione nosmet armare debemus, vt quemadmodum Christus multa passus est, patiamur et nos: Atquj hoc nos animare debet, quandoquidem nobiscum Christus est vsque ad sęculj consummationem, quj omnia vicit, quod in eo de Victoria certj simus: Preterea memores nos esse decet, eum qui legitime certauerit coronandum, non esse quoque condignas passiones huius temporis ad futuram gloriam quę in nobis statim erit reuelanda: Nos hic quoque haud parum premimur, Dominus 7 nouit, quj nostrj misereatur. Nam vt meas varias ac non vnius

generis cruces taceam, *præterea* multas publicas calamitates, hijs at*que* alijs plurib*us* accedit q*uod* Franciscj Bollij familia*m* pestis *in*uaserit: Decu*m*bit eni*m* nu*n*c ipsius Vxor satis grauiter, vna cu*m* filiolo minorj natu, ac filia ex minorib*us* quadam: qua*m* familia*m* vna et nosipsos vestris *pre*cib*us* co*m*mendam*us*. Vale igit*ur* charis*sime* f*rater*. Raptim. 14. Decemb*ris* anno 1563. Saluta *per*aman*ter* D*ominum* Vtenhouiu*m*[5] cu*m* Vxore. Saluta*nt* te Ministrj nostrj. 8

Tuus ex animo Jacobus Bucerus.

Addressed: 9

Docto ac pio
D*omino* Godfrido Wingio
Ministro Londino
Germanicę Eccl*esi*ę
Londinj.

[5] id est John Utenhove, see Letter No. 2, note 2.

73.

JACOBUS ACONTIUS[1], to EDMUND GRINDAL[2], Bishop of London.

[London, 1564].

§ 1. *As the Bishop of London forbids me admission to the Lord's Supper in the Italian Church, on account of the support which I have formerly given to Hadrian Haemstede, I request him to read attentively what I wrote last year in order to satisfy him and to be admitted into the French Church, and to consider also what I now add.*

2. *In order that I, who defended Haemstede, might be received into the French Church, I am required, for the removal of all offence, to render an account of my faith, especially concerning those points for which Haemstede was condemned. I certainly wish to remove all offences; indeed I have asked to be admitted for no other reason than that certain religious men informed me, that some feeble persons were offended by my not joining the church to which others of my countrymen belonged.* 3. *It seems to me that my only offence is that of having defended a man, who was condemned as entertaining wicked opinions about religion, and if I were admitted without giving an account of my faith, those dogmas which were condemned in him, would seem, by my admission, to be approved, and simple people might, thereby, be induced to adopt them. This may be avoided by my confession of faith in conformity with the received dogmas.* 4. *Such a satisfaction might easily be given, because Hadrianus declares that he never taught or uttered some of the dogmas for which he was condemned, and that the others did not bear the meaning ascribed to them. Now, I have not defended him as having done well in so teaching or saying, but as having not done so at all, as may be seen from my writing published in his defence. My defence, therefore, is one of fact, not of right.* 5. *Of whatever heresy one might be accused, as long as he denies the fact, even if he were afterwards convicted or regarded as convicted, he that defends him cannot be said on that account to have defended the heretical dogma, but the man, and not a guilty, but an innocent man.* 6. *As Hadrianus was more especially condemned as a heretic on account of his use of the word "circunstantia", I believe that chiefly on this point satisfaction will be required of me.* 7. *Now, although I have defended Haemstede in a lengthy treatise, no mention of that word was made in his condemnation, so that the matter seems to have been considered unimportant. But in speaking of it I say in my defence: "the word seems to contain an absurdity, but there is none, except the defect of the interpreter &c.," from which it appears that I explain Haemstede's words differently from others. Therefore, if the opinion which I deduce from his words and which I have defended, does not contain an impiety, I cannot be said to have entertained or defended any wrong opinion.* 8. *To remove all occasion for offence, it will be sufficient to express my opinion plainly and in accordance with the received dogmas. For there is no irreverence in mere words but in the sense, as, for instance, if anyone believed in the remis-*

[1] See Letter No. 53, note 13. [2] See Letter No. 45, note 1.

sion of sins, but considered that this remission was effected by merit, such a person would be said to entertain a sinful opinion on the remission of sins. 9. *I have, in my defence, endeavoured to express how I understood the words, but there being, apparently, some doubts as to my meaning, my present interpretation will leave no doubt whatever.* 10. *The words of Hadrianus were: ego salutis &c.;* 11. *which I understand to mean....* 12. [*The meaning of the word "negare"*]. 13. *My interpretation of Hadrianus' words.* 14. *In my essay I had no regard to this negation.* 15. *On the incarnation of Christ.* 16. *On the word "circunstantia".* 17. *It is not to be used again.* 18. *I am ready to repudiate all depraved opinion on it;* 19. *and to give satisfaction in all other respects, provided I have not to speak falsely.* 20. *I have not raised any other controversy, and my Italian work on the sum of Christian religion does not dissent in one word from the dogmas received in the churches of Zurich, Geneva &c.* 21. *The similitude of the limb of a mutilated man.* 22. *Words want to be interpreted.* 23. *My response on the article of the incarnation.* 24. *The above I wrote last year, and I regretted to hear from the French minister (Jean) Cousin that it did not satisfy the Bishop. I was, however, unable to do more as I had to cross the sea.* 25. *Now that we have an Italian minister, and the Lord's Supper will be administered in the Italian language, many will be offended if I were precluded from it.* 26. *I cannot add anything to what I wrote to the Bishop last year. In one respect I cannot satisfy him: I cannot hold that those who think wrongly on the incarnation of Christ will have no share in the compassion of God or the salvation through Christ.* 27. *Let, therefore, the Bishop consider whether more harm will come from my exclusion or my admission. My admission will give no occasion for erring.* 28. *And unless I am admitted I shall have to narrate the old histories about Haemstede, which will keep the controversy alive.* 29. *If I am admitted there will be no further word heard about it. And why should I not be admitted? I reject no article of faith.* 30. *And I am in a much better position than Zwingli, who considered that not only those who were ignorant of the article on the incarnation may be saved, but even those who were ignorant of all others.* 31. *I am surprised that I, a stranger, am not allowed to communicate with the Churches of the strangers; while the English Churches even invite and compel me and others like me who dissent from the true doctrine of the Gospel.*

Quandoquidem Reuer*endus* Domin*us* Ep*iscopu*s Londin*ensis* uetat me ad Dominicam cęnam admitti in Italica Ecclesia propter patrocinium a me olim Hadriano Ambstedio[3] præstitum: primum rogo D*ominum* Epi*scopu*m ne eum pigeat attentè relegere quæ anno superiore ut ei satisfacerem, utque in Gallicam Ecclesiam admitterer conscripsi: deinde ut dignetur etiam expendere quæ additurus sum. illa quidem de uerbo ad uerbum sic habebant. 1

Vt recipiar in Gallicam Ecclesiam, qui Hadrianum Ambstedium defenderim requiritur a me, ad tollenda offendicula. ut fidei meæ rationem reddam, super ijs præsertim quorum nomine fuit Hadrianus condemnatus. Equidem offendicula omnia quæcunque possum, uehementer cupio tollere. neque sanè alia me causa impulit, ut peterem me admitti, quàm quòd 2

[3] See Letter No. 41, note 8.

a quibusdam bonis ac pijs uiris fuerim admonitus: infirmos quosdam mirari, quod non eidem Ecclesiæ adiungar cum qua alij meæ nationis eandem fidem profitentes communicant: atque eosdem etiam inde non parum offendi. memor enim eius dicti: Oportet[4] ut ueniant scandala, sed væ illi propter quem uenient, cupio infirmis satisfacere. alioqui mea quidem causa decreueram quiduis potius perpeti, quàm denuo hanc mouere[5] camarinam. sed infirmorum, ut dixi, causa omnia tentanda esse duxi. Diligenter igitur mecum consideranti quodnam illud esset offendiculum, quod, ut in dictam Ecclesiam recipiar, declinari oporteat: aliud non succurrit, præter illud: quòd cum patrocinatus fuerim homini qui tanquam impiè de religione sentiens condemnatus fuit: si admitterer non reddita meæ fidei ratione: quæ dogmata in illo damnata fuerunt ea, mei admissione, uiderentur nunc approbari. atque inde simplicibus occasio daretur facilius eadem amplectendi: id quod uitari posset meæ fidei, quæ cum receptis dogmatibus consentiat, confessione. cui quidem rei sic plenissimè opinor satisfiet: Nam quorum nomine damnatus fuit Hadrianus, eorum alia ille negabat omnino se docuisse aut dixisse: alia negabat se eo sensu dixisse quo fuerant accepta. ego autem illum defendi, non tanquam qui bene fecisset sic docendo, aut dicendo: sed tanquam qui non sic fecisset. id quod ex scripto meo[6] in eius defensionem edito (si adhuc extat) constare potest. quo fit ut defensio mea facti fuerit, non iuris. Et cuiuscunque aliq*ui*s hæreseos accusatus fuerit: quamdiu negatur factum, etiam si postea ille conuictus fuerit, aut habeatur pro conuicto: qui ei patrocinatus est non propterea dici potest hæretico dogmati patrocinatus esse, sed homini: et ei quidem non tanquam reo illius hæreseos, sed tanquam innocenti. quare non ideo rapiendus est patronus in hęreseos eiusdem suspitionem. alioqui eodem modo si quis furti accusatum defenderit, et ita defenderit ut non dixerit licitam esse rem furari: sed negauerit commissum ab eo furtum habendus etiam erit pro fure. Me uero in om-

3 4 5

[4] Matth. xviii. 7.

[5] See Erasmus, *Adagia*, Chil. I, Cent. I, Prov. lxiv.

[6] This writing in defence of Haemstede does not appear to be mentioned anywhere else.

nibus quorum nomine condemnatus fuit Hadrianus negatione facti usum fuisse: ex sententiæ contra illum latæ et defensionis meæ collatione constare potest. Ac quoniam quod fuit 6 in Hadriani condemnatione præcipuum, et quo propemodum solo nomine uidetur hæreticus fuisse habitus, id in usu uocabuli circunstantiæ erat positum: arbitror ego super hoc puncto potissimum a me satisfactionem requiri. Quanquam igitur 7 Hadrianum ego prolixo scripto defendi: videre est tamen in quo prolixus fui, eius nullam in condemnatione mentionem factam fuisse. adeo, ut ea res aut non videatur magnopere fuisse controuersa, aut certè non magni ponderis fuisse habita. Ad locum autem de circunstantia ubi uentum est, mea defensio sic habet: "Visum est absurditatem continere circunstantiæ uocabulum: sed nulla est, præterquam interpretis uitio et *cetera*" quibus ex uerbis manifestè apparet me aliter interpretatum fuisse Hadriani uerba, quàm alij facerent. quare nisi impietatem continet ea sententia quam ego ex eius uerbis eliciebam, et quam tutatus sum: dici non possum aliquid in eo impiè sensisse, aut ullam impiam sententiam tutatus esse. Ad tollendam autem omnem offendiculi occasionem, satis erit 8 si et sententiam meam perspicuis uerbis expressero: et ea sententia receptis dogmatibus fuerit consentanea. non enim in nudis uerbis esse potest impietas, sed in sensis. ut enim, exempli gratia, si fateatur quidem aliq*uis* remissionem peccatorum: sed intelligat tamen eam remissionem quadam fieri meritorum compensatione, non ille pie de peccatorum remissione sentire dicatur, sed impiè: ita si quis dicat ille quidem peccata bonis operibus aboleri: sed intelligat id ita fieri, quatenus nemo dici possit benè operari, ita ut eius opera Deo placeant, nisi qui fide gratuitam peccatorum condonationem propter Christum acceptante præditus fuerit, non autem quia merito bonorum operum aboleantur peccata: is piè non impie sentire videretur. Quanquam igitur supradicto defensionis scripto co- 9 natus sum quomodo uerba intelligerem exprimere: quia tamen adhuc obscurè id uisus sum facere: spero me nunc id adeo perspicuè facturum, ut non possit non intelligi. et talis etiam erit interpretatio: ut ne ullam quidem impietatis suspitionem habere possit. Hadriani uerba quodam in scripto hæc fuerunt: 10

"Ego salutis fundamentum ipsum Christum esse intelligo. quòd autem Christus ex mulieris semine natus sit, ac nostræ carnis particeps factus, id non fundamentum esse sed ipsius fundamenti circunstantiam quandam etiam pueri primis literis imbuti agnoscunt. itaque qui Christum ex mulieris semine natum esse negat: is non fundamentum negat, sed unam ex fundamenti circunstantijs negat." Quæ uerba ego sic interpretor: 11 Ego salutis fundam*en*tum ipsum Christum esse intelligo. quòd autem Christus ex mulieris semine natus sit, et *cetera* id non est fundamentum: hoc est non est ipse Christus. et hæc narratio, hæc enuntiatio non continet tota*m* narrationem de Christo: sed est quædam fundamenti circunstantia: id est, ex multis articulis ex quibus constat integra narratio et doctrina de Christo unus tantum est, non omnes. Itaque qui Christum ex mulieris semine natum esse negat: is non fundamentum negat, sed unam ex fundam*en*ti circunstantijs negat. hoc est qui hunc incarnationis articulum negat: is non omnes articulos negat, sed unum solum. Ac quoniam in negandi 12 etiam uerbo aliquid est ambigui: et hoc est explicandu*m*. Ambiguum autem tale est: quòd non illud solum negari dicatur, quod expressè et nominatim negatur: sed illud etiam quod esse non potest, nisi sit aliud quiddam quod nominatim negetur. quod quidem negationis genus scholastici implicitum appellant. Si quis igitur implicita negationis ratione habita dicat eos qui incarnationis articulum negant, Christum non negare: perinde esset ac si diceret: etiam si Christus sui corporis substantiam a matre non accepisset: potuisset nihilominus homo esse et esse idoneus noster mediator, et potuissent omnia impleri quæ de Christo et in Christo fuerant promissa. ex quo sequeretur a matre ne an undecunque habuisset suam carnem, parum referre, quod si Hadrianus uoluisset: equidem faterer eum falsè, atque impiè locutum fuisse. Verum ut non sic eius uerba acciperem illa me ratio moue- 13 bat: quòd non uerè dicatur quis negare id quod non intelligit se negare. est enim profectò negare aliquid loqui. et loqui est uerbis animi sui comprehensiones exprimere. quod igitur quis animo non comprehendit: id eloqui non potest dici: ac proinde nec negare. quo fit ut implicitè aliquid negare non

sit propriè ac uerè negare, sed quodammodo, et impropriè. sin autem de negatione propriè accepta intelligantur uerba illa: perinde erit, ac si dictum fuisset: Qui negat incarnationis articulum: fieri potest ut is nihilominus persuasus sit uera esse alia omnia quæ de Christo scripta sunt. Cum autem uerba propriè accepta nihil continerent impietatis: accepta autem impropriè continerent: poscebat quidem ratio ut potius uerba propriè et in meliorem partem, quàm improprie et in deteriorem interpretarer. Quod si ad condemnandum Hadrianum 14 satis idoneæ uisæ sunt extare coniecturæ quamobrem alio sensu quàm quo ego interp*re*tor. crederetur sic loquutus fuisse: neque est cur id ego nunc in controuersiam uocem: neque id ad me *per*tinet: cum ex meæ defensionis scripto appareat me ad implicitam illam negationem non respexisse: neque impietatem quæ inde sequeretur defendisse. siquidem apertè 15 atque expressè in dicto defensionis scripto posueram, omnino oportuisse Christum ex matris substantia suæ carnis substantiam accipere. ibi enim hæc sunt uerba: "Si Christus ex matris substantia carnem suam no*n* sumpsit, non est uerè homo, eius mors nobis proficua esse non potest, denique fundamentum salutis cui innitamur nullum habemus": hæc uerissimè dici nihil dubito. quibus uerbis quid clarius dici possit, non video. Obijciet fortè aliquis circunstantiæ uocabulum non 16 admittere eam expositionem quam ego comminiscor. atqui adeo uerum est me nunq*uam* aliter Hadriani uerba intellexisse: ut ne nunc quidem intelligam quo pacto ea uerba aliter exponi possint (excepta solum implicita illius negationis ratione) quàm quomodo ego supra exposui. tantùm illud animaduerto: circunstantiæ uocabulum accipi tanquam insit quædam extenuationis significatio. Sed tametsi ætimologia suadere id videtur ego tamen apud bonos authores non uideo eam esse vocabuli vim. quin potius latissime accipi. ut quicquid de re aliqua dici potest, id eius rei circunstantia dici posse videatur. sed 17 quicquid sit: cum de re conueniat, parum refert si quis in uerbi usu errasse credatur. Equidem cum uiderim sic accepta fuisse Hadriani uerba: circunstantiæ uerbum neque usurparem ego amplius, neque putarem a quoquam usurpandum, quemadmodum ab Hadriano factum est. censeo enim cauendum esse.

non solum ne quid impiè dicatur: sed etiam ne uideatur aliquid impiè dici. Vt autem a me omnis absit de Domini 18 incarnatione prauæ opinionis suspitio: si quis putauerit uerborum Hadriani alium quempiam sensum fuisse in quo impietas insit aliqua: exprimat ille eum sensum uerbis claris et proprijs omisso uocabulo circunstantiæ, atque omni prorsus uoce ambigua: egoq*ue* non recusabo, quæ sententia impia fuerit, eam pro impia agnoscere, ac damnare. Si quid etiam est aliud 19 quod dictæ controuersiæ occasione a me desideretur: dummodo mentiri me aliq*ui*d aut simulare non oporteat, aut contra conscientiam dicere: non recusabo quacunque licita ratione omnibus satisfacere. Hac autem Hadriani causa excepta nemo uere di- 20 cere poterit me vnquam neque in Anglia, neque alibi de ullo dogmate controuersiam mouisse. Et extat su*m*ma Christianæ religionis Italico sermone a me conscripta[7], in Tigurina Ecclesia et in Geneuensi et in Rheticis uulgo nota omnibus qui Italicè intelligunt. quæ quidem summa ne uno quidem uerbo ab receptis in dictis Ecclesijs dogmatibus dissidet.

Verba similitudinis de membro mutilati hominis, hæc sunt: 21 Possem hic respondere: quemadmodum homo abscissa manu et alia lignea uel ferrea substituta non alius est homo, sed idem ipse qui erat ante, quanquam uno membro mutilatus: ita Euangelium deprauato aliquo articulo, idem adhuc manet Euangelium, sed aliqua ex parte non sincerum. Qua similitudine nihil aliud expressum uolui: quàm illud ipsum quod de circunstantia est dictum: videlicet uno Euangelicæ doctrinæ articulo deprauato, non sequi ut omnes sint deprauati. quo tamen loco intelligendum non est, nullum articulum eiusmodi esse: ut cum eius unius deprauatione non sit totius Euangelij coniuncta deprauatio. nam quemadmodum[8] homo accepto in corde aut cerebro uulnere, non idem manet homo; sed fit cadauer: ita absque dubio sunt articuli aliqui, quorum confessio et cognitio adeo est ad salutem necessaria: ut eorum unum negare perinde sit, atque si quis uniuersam euangelicam doctrinam negauerit. tantùm igitur negatur suprascripta similitudine, quemlibet articulum horum in numero habendum esse. Nisi 22

[7] This work does not appear to be mentioned anywhere else.

[8] MS. *queadmodum.*

commodis interpretationibus adiuuentur ubique uerba: quis est ex scriptoribus omnibus in quo non sexcentas uel ineptias uel blasphemias deprehendere aliquis possit? nam (ut alios mittam) quid sonant uerba illa: "unus[8a] est interitus et hominis et iumentorum, et æqua utriusque conditio?" quid illa? "et[8b] vidi nec uelocium esse cursum, nec fortium bellum, nec sapientum panem, nec doctorum diuitias, nec artificum gratiam: sed tempus casumque in omnibus?" Nisi enim commoda interpretatio accedat: non ne religionem omnem tollent? non quemcunque sensum ferre ullo modo possint uerba: id protinus uoluisse scriptorem putandum est. sed si absurdè aut impiè aliquid dici videatur: inspiciendum est quam aliam uerba admittere expositionem possint. ac tum demum considerandum est: quid uerisimile sit uoluisse scriptorem, accersita etiam in consilium potius charitate, ut interpretatio meliorem in partem fiat, quàm suspitione, ut fiat in deteriorem. Denique interrogatus de incarnationis articulo, ita respondi: neque negaui eum esse tanq*uam* cor uel cerebrum, hoc est ad salutem omnino cognitu aut creditu necessarium: neque etiam asserui. sed dixi id mihi adhuc esse incompertum; ac propterea hic esse potius quod discerem, quàm quod possem alios docere. alioqui de articulo ipso non dubitare quin recepta doctrina sit uera, et sanctis scripturis consentanea. Cæterum si quis posset me docere in eo aliquid certi: me non recusaturum audire, et expendere, et postquam cognouissem necessarium: etiam fateri necessarium. 23

Et hæc quidem conscripsi ac respondi anno superiore, quibus cum nondum satisfieri Domino Ep*iscop*o mihi retulisset Cossinius[9] Gallicus minister: valde equidem dolui. sed tum quicqua*m* ulterius ea de re agere non licuit: quòd mihi profectio suscipienda esset ultra mare. Hoc demum tempore cum dederit nobis D*ominus* Italum ministrum[10]: sitque in italico cœtu celebranda cęna D*omi*ni: admitti ad eam prohibeor: ac 24 25

[8a] Eccles. iii. 19. [8b] Eccles. ix. 11.

[9] Jean Cousin (Latinized *Cognatus*) studied at Lausanne in 1515 and 1516 and was afterwards appointed pastor at Payerne, which he quitted for Caen, where he was charged with organising the protestant church. About 1562 he appears to have been appointed minister to the Walloon Church in London, and though in the same year he seems to have visited Caen again, he returned soon to London, as appears from the present letter, which can not have been written later than 1565, as Acontius died about that year; see also Letters No. 83, 89 etc. See Haag, *La France Protestante*, 2nd edition. [10] Anth. Corranus?

nisi admissus fuero uideo id plurimis valde mirum uisum iri, infirmis multis magnæ offensioni fore, nec non Euangelij hostes meæ nationis magnam hinc occasionem habituros multa de nobis garriendi. quorum profecto contingere nihil uelim ulla mea culpa, sed neque cuiusquam. quare cogitaui etiam atque 26 etiam quid addere possem ijs quæ superiore anno exposui ad placandum D*omi*ni Ep*iscop*i animum[11]: sed nihil inuenio. Vnum est enim in quo satisfacere illi non potui: quòd cognitionem articuli de D*omi*ni incarnatione adeo necessariam non agnoscam: ut persuasu*m* habeam non posse illos participes esse misericordiæ Dei, ac salutis per Christum qui perperam de articulo illo senserint: sed potius de eorum salute sperandum putem. Quid igitur faciam? ut inuenirem testimonia ex scripturis quibus probaretur necessitas illius cognitionis, nouit D*ominu*s me diu multumqúe indagasse, precibus etiam ad illud additis: neque tamen quicquam inuenisse quo adduci animus meus eam in persuasionem potuerit. an ego cum aliam in corde persuasionem habeam, aliam lingua simulauero? id mihi quidem licere non arbitror. Quare illud unum superest: ut D*ominu*s 27 Ep*iscopu*s expendat etiam atque etiam utra ex parte plus mali euenturum sit: si admittar, an si non admittar. Si quidem admittor: nullum est periculum fore ut ex eo cuiqua*m* errandi præbeatur occasio, quasi mei admissione mea uideatur comprobata sententia. nulla enim eius rei solita est fieri mentio. sed omne in uocabulo circunstantiæ erat offendiculum. quod uulgata suprascripta expositione tolli potest. nisi admittor: contingent quæ superius dicta sunt. et illud 28 præterea quod D*ominu*s Ep*iscopu*s, opinor, minimè uellet: nam quotcunque sciscitati fuerint a me quid sit quòd cum popularibus meis ad cęnam non accedam: necesse mihi erit, ne deterius aliquid suspicentur, ueteres historias de Hambstedio, et causas quare excludar enarrare. quod si fecero quid sequi inde poterit: nisi ut renouetur iandudum consopita controuersia: utque plurimi illa implicentur: et non pauci etiam meam in opinionem sint descensuri? quanto autem satius 29 fuerit: ea de re amplius uerbum nullum fieri? quod quidem

[11] MS. *animi.*

certissimè accidet si admissus fuero. Quid impedit autem quo minus admittar? num fidei articulum aliquem reijcio? atqui id non facio. sit enim doctrina de D*omi*ni incarnatione fidei articulus, et necessarius: an propterea fiet etiam articulus fidei, quòd ille sit fidei articulus? atqui ego illum qui dicitur necessarius fidei articulus, et amplector, et nunq*uam* no*n* seriò ac sincerè amplexus sum. tantùm necessitatem cognitionis illius incompertam mihi esse assero. In quo, etiam si aliquid sit peccati: quanto tamen meliore loco sum ego quàm olim fuit Zuinglius tanti nominis theologus? qui salutem ascribebat non ijs solum qui hunc unum articulum ignorassent: uerum ijs[12] qui[12] prorsus omnes: ut Socrati, et alijs aliquot bonis uiris gentilibus. cui sententiæ suffragatus est Capito[13], et alij aliquot uiri eruditi. quibus t*ame*n me non adiunxerim. Quid quòd ipsi Apostoli, quum primùm instituta est cœna, nondum intellexerant salutem per Christum ad gentes pertinere? non id multo maioris erat momenti: et fortè etiam nondum intellexerant Christi regnum spirituale esse non carnale. id quod indicant uerba illa[14]: D*omi*ne num in tempore hoc restituis regnum Israel? 30

Sed illud satis mirari non possum. Cum peregrinis Ecclesijs peregrinus communicare non permittor. Anglicæ non permittunt solum; sed etiam, nisi sponte accessero, inuitant, et cogunt, neque id faciunt solum cum mei similibus: sed cum plurimis a sincera Euangelij doctrina dissidentibus non uno in puncto, sed propemodum in omnibus. Intelligere perlibenter uelim quo loco habeat *Dominus* Ep*iscopu*s suas Ecclesias. quòd si impeditur eas suo arbitratu reformare, et ad multa conniuere eum oportet: quid est quòd ad vitanda multa 31

[12] Added above the line.

[13] Wolfgang Fabritius Capito was born at Hagenau in 1478, studied at Basel and first practised for a few years as physician. But as theology was more to his taste, he took in 1504 the degree of Doctor of theology and went to Freiburg in the Breisgau to lecture in theology. After a while he was appointed minister of the reformed Church at Basel, and in that capacity became practically the founder of the Basel reformation. Cardinal Albertus of Brandenburg, Archbishop of Mainz, appointed him his court-preacher; but being attached to the reformation and seeing that he could not establish it at Mainz, he went with Martin Bucer to Strassburg, where he became provost of St Thomas' Church and died in 1541 (Zedler's *Universal-Lexicon;* Henry Gough, *Index to the publications of the Parker Society*).

[14] Acts i. 6.

eaq*ue* magna scandala etiam in peregrina Ecclesia ferre me non possit: et mecum dispensare? quod ut faciat eum etiam atque etiam obtestor per Christum Jesum.

Jacobus Acontius.

No address.

74.

EDMUND GRINDAL[1], Bishop of London, to JOANNES UTENHOVIUS[2].

London, Saturday, 25 March 1564.

§ 1. *My servant Martin (van Dalen) of Cologne wishes to be received in the Dutch Church, as understanding English but imperfectly. An examination would show what he knows of religion.* 2. *As regards his life and conduct he has served me creditably for about a year*

Sal. D. Martinus iste famulus meus in vestram Ecclesiam recipi cupit, vt qui nostram linguam non satis calleat, quum sit Coloniensis. Quid intelligat de Religionis *nos*træ principijs, vos examinatione facile potestis cognoscere. Quod ad vitam et mores attinet, plane vixit apud me iam integrum fere annum, satis honeste ac temperanter, vt nihil in illo criminis aut ipse, aut mei vnq*uam* deprehenderint. Oro igitur vt in cœtum vestrum recipi possit.

Vale

Ex Aedibus nostris Paulinis 25. Martij.
1564.

Edm. London*iensis*
Tuus.

Addressed:

D*omi*no Joanni
Vtenhouio, Amico
suo.

Endorsed:

Tuychnisbrieff Martin van Dalen
van Kölen.

[1] See Letter No. 45, note 1. [2] See Letter No. 2, note 2

75.

NICOLAUS GALLASIUS[1], to JOANNES UTENHOVIUS[2].

Orleans, Saturday, 25 March [1564].

§ 1. *Your letter, which I received together with others of my friends and my son, gave me great pleasure, for I felt uncertain whether anything had happened to you or whether you had left England on account of the plague. But I now see that you have remained in order to assist those who are still living.* 2. *We are doing well here and hope that our liberty will not only be preserved but increased.* 3. *What you tell me about Cassiodorus gives me pain; but God be praised for having revealed such deceit, as, in course of time, he might have injured the church very much.* 4. *Greet all friends and your wife. Adolph, who is with me, salutes you.*

S. Literę tuę quas vna cum amicor*um* et filij mei literis accepi quibus certior redditus sum de tua et illorum valetudine gaudium meum magnoperè cumularunt. Dubitabam verò quid tibi alijsq*ue* amicis accidisset, an excessisses ex Anglia. quia tanta fuit pestis vt multis sublatis è vita alij disiecti et dispersi dicebantur. Nunc video te illic perstitisse, vt ijs quos reliquos fecit Dominus adesses, eosq*ue* vt soles, consilio et opera tua iuuares. Quod vt diutissime facere possis ego a Deo Patre Domini n*ost*ri Jesu Chr*ist*i peto atq*ue* exopto, vt te perpetuò saluu*m* et incolumem esse velit, atq*ue* spiritu fortitudinis et constantię assiduè muniat. Nos Dei beneficio hîc valemus et ea libertate fruimur quam nisi Sathan conturbet, vt in dies *om*nia dira molitur, speramus et conseruatu*m* et auctum iri. Quidquid accidat, certum est opus hoc Dei nullis ho*minum*

[1] See Letter No. 42, note 2. [2] See Letter No. 2, note 2.

telis aut machinis euerti posse. Quę de Cassiodoro[3] intellexi mihi fuerunt permolesta. Sed laudandus est Dominus qui in tempore talem fucum detexit. Potuisset enim temporis progressu ecclesię multum nocere. Non frustra sane in eo aliquid latere suspicabamur. Quorundam peccata pręcedunt[4] quorundam vero subsequuntur. Auertat Dominus tantas pestes a grege suo. Sed de his satis. Cupio omnes amicos plurimum saluere, atque imprimis vxorem tuam. Adolphus qui mecum est te plurimum salutat; si scripserit, vt admonui literas eius ad te mittam. Bene vale. Aurelię 25 Martij.

Tuus ex animo N. Gallasius.

Addressed:

Eximię pietatis et doctrinę
Viro, *Domino* Joanni Vtenhouio
ecclesię Londinogermanicę
seniori, amico et fratri
plurimum obseruando.
Londini.

[3] Cassiodorus was, probably, the Spanish preacher whom John Strype mentions in his *Memorials* of Archbishop Cranmer Bk. II. ch. xxiii. p. 352 (246): "And as there were settled here congregations of French, Italians and Dutch strangers, so I am very apt to believe there was also a church of Spaniards too. Indeed I do not find express mention of any such till the beginning of Queen Elizabeth's reign; when Cassiodorus and Anthonius Corranus of Sevil, a member of the Italian congregation, were their preachers....It is certain that in Queen Mary's days many of those Spaniards, who came over in the retinue of Philip, the Spanish prince, or after, forsook popery, and became professors of the reformed religion." The same Strype says in his *Annals*, ch. xix. p. 237 (355): "I find now (1560) a congregation of Spaniards in London; and one Cassiodorus was their preacher: which congregation began about the last year, when they met in a private house for their devotion; but in this year 1560, the preacher did earnestly request of the secretary, and bishop of London, some church to have their religious assemblies in....In the year 1563 Anthony Corranus, another learned Spaniard, and professor of religion (whom we shall speak of hereafter) wrote out of France to this Cassiodorus, to forward here the impression of a Spanish Bible. But a little before this letter came to his hand, Cassiodorus was fled and gone, as was thought into Germany, upon an accusation against him 'de peccato Sodomitico'." In 1578 he appears to have returned to this country of his own free will and to have invited an examination of his case; see below the Letter of Archbishop Grindal, dated 13 December 1578, in which he is called Cassiodorus Reinius. See Strype's *Life of Grindal*, Bk. I. ch. v. p. 69 (47); ibid. Bk. I. ch. xv. p. 219 (148). Cf. also *The Remains of Edmund Grindal*, Edited for the Parker Society by Will. Nicholson, pp. 310 n., 313 n. On Corranus, mentioned in this note, see Letter No. 82, note 3.

[4] 1 Tim. v. 24.

76.

CAROLUS UTENHOVIUS[1], to JOHANNES UTENHOVIUS[2].

Paris, [1565].

I have heard of the disaster which has happened in London. The whole state of Christendom is such, that the false prophets are no less troubled than the Christians. Providentially I have lost nothing. The disaster will soon be made good. Salute all that live in Christ.

Ἰωάννῃ τῷ Οὐθενοβίῳ
κάρολος Οὐθὲν—ὁ—βίος
τὸν ἐν Χριστῷ βίον.

Ἐκομίσθη πρὸς ἡμᾶς ὦ συγγενὲς ἐμῷ κεχαρισμένε θυμῷ ἡ ἐν τῷ Λονδίνῳ γενομένη συμφορὰ[3]: ἴσθι δὲ οὕτω διατεθέντα τὰ τῶν Χριστιανῶν κοινὰ, ὡς μηδὲ τοὺς ψευδοπροφήτας ἧσσον τῶν Χριστιανῶν ἄχθεσθαι. καὶ ταῦτα μὲν περὶ τῶν καθ' ἡμᾶς. τῆς δὲ τοσαύτης συμφορᾶς ἠκούσης ἡμᾶς περισώζεσθαι, καὶ τῶν ἐνθάδε ἀγαθῶν νομιζομένων μηδὲν ἀπολωλεκέναι, οὐκ ἄλλο τι ἐγὼ ἢ θεοῦ πρόνοιαν καὶ εὔνοιαν τίθημι. ἡ μέντοι περὶ τὰ τῶν Χριστιανῶν συμφορὰ, ἣν τίς οὐχὶ κοινὴν ἁπάσης οἰκουμένης εἰκότως νομίσειεν ἂν, δεινὴ μὲν, ἀλλὰ τῶν τῷ θεῷ λατρευόντων καὶ σοὶ ὁμοίων περιόντων ῥαδίως ἐπανορθωθήσεται. ἀλλὰ καὶ ταῦτα κατὰ ὅμηρον[4] θεῶν ἐπὶ γούνασι

[1] The poet; see Letter No. 71, note 8. [2] See Letter No. 2, note 2.

[3] If it were known what "disaster" had happened in London, whereby Carolus Utenhove had "lost nothing" and which would "soon be made good", the date of this Letter could be stated with greater certainty than is the case at present. It could not be placed later than 1565, as John Utenhove died in the autumn of that year.

[4] θ. ἐν γ. κ. Hom. P 514. Υ 435. α 267, 400. π 129.

κεῖται. εὖ μάλα οὖν καὶ καλῶς ὁ ναζιανζηνὸς[5]. ὄλβος ἀφαυροτάτοισιν ὁμοῖιος ἴχνεσι νηὸς πρόσθε χαρασσομένοισι καὶ ὀλλυμένοισιν ὄπισθεν. τῷ καὶ ἐγὼ ζητῶ νῶε κιβωτὸν ὅπως μόρον αἰνὸν ἀλύξω. ἔρρωσο. ἄσπασαι πάντας ἐν Χριστῷ ζῶντας, καὶ θανεῖν οὐκ ἀρνησομένους. ἐν τῇ τῶν παῤῥισίων λευκετίῃ

Οὐθὲν—ὁ—βίος.

Θαρσεῖν χρὴ φίλε κάρλε, βίος μερόπων βραχύς ἐστί,
Οὐθὲν—ὁ—κάρλε—βίος, οὐθὲν—ὅδ'—ἐσσὶ—βίος.

Addressed:

Spectatæ pietatis
et eruditionis Viro
Domino Johanni Vten-
houio agnato
suo
In Anglia.
Londinj

[5] Greg. Naz. carm. lib. II sect. 1 ver. 94, 95 (II 631 ed. Caillau).

77.

CAROLUS UTENHOVIUS[1], to JOANNES UTENHOVIUS[2].

Paris, Wednesday (?), 7 February [1565 ?]

§ 1. *It has long been my wish to write to you, but having nothing of importance to say and no lettercarrier, I have hitherto delayed doing so.* 2. *I was glad to learn that my letter had given you pleasure, not only on account of my expressions of love for you, but also because I am devoted to the Christian religion.* 3. *I will follow your advice and devote the rest of my life to the service of God and the study of the liberal arts.* 4. *My eldest brother Richard, who is now at Ghent, has given up study; I should tell you more about his education if I knew anything certain about him.* 5. *About my brother Nicholas I know still less as I have not had a letter from him for more than a year.* 6. *Salute your wife.* 7. *Mattheus Richius with whom I reside sends his greetings.*

1 Dum̃ te incredibili quodam mearum literarum ardore flagrare non dubitarem Patrue obseruandiss*ime*, no*n* co*m*mittendum mihi esse putaui vt frustra literas meas desiderasse viderere. Nam diu est quod nihil ad te literarum dedi, ne tame*n* obliuione tui hanc officij prętermissione*m* factam esse existimes velim, na*m* sępissime ad te literas dare decreuera*m*. sed cum̃ nullu*m* suppeteret argumentum, quod vel mihi scribenti vel tibi literas meas legenti esse aptum videretur, cumq*ue* tabellariu*m* nullu*m* cui literas ad uos perferendas dare*m*, nactus essem, in hoc tempus distuli. At nunc cum se occasio et prope dicam necessitas quędam obtulerit scribendi ad te, libentissime hac oportunitate vsus sum. 2 Literas meas duabus de causis tibi gratissimas fuisse, tum quod ex his amorem beneuolentiamq*ue* erga te meam tum quod me Christianę religioni pietatiq*ue* ex animo deditum esse perspexeris intelligo, quod magnę mihi voluptati fuit gaudeoq*ue* quod te intelligam talem de me expectationem co*n*cepisse, ne*m*pe vt me Christiane religioni veriq*ue* Dei cultu deditum prorsusq*ue* dicatum existimes,

[1] The poet; see Letter No. 71, note 8. See the preceding Letter, note 1 and Letter No. 3, note 5.

[2] See Letter No. 2, note 2.

cui de me co*n*ceptę expectationi me satisfacturum et polliceor et confido. Mones obseruandiss*ime* Patrue (quo nihil mihi [3] gratius esse potuit) vt hoc quo incępi modo in liberaliu*m* Disciplinaru*m* studijs progrediar, vt tande*m* publicę rei Christianę veriq*ue* vtilis ecclesię Dei euadere possem, quod o*m*ni qua potero diligentia et studio efficere conabor, su*m*maq*ue* mea studia ad hunc finem referam. Ego igitur vt honestę tuę petitioni satisfaciam quod tempus vitę mihi reliquu*m* fuerit, id o*m*ne ad dei i*m*mortalis cultum et artiu*m* optimaru*m* studia co*n*ferre no*n* desina*m*, quod scribo ad te aliqua*n*to liberius. sensi eni*m* te ab huiusmodi rebus quę cum Deo co*n*iuncta sunt nu*n*qua*m* abhorrere quę qui deludere et aspernari solebant cu*m* opes potentiasq*ue* nimiu*m* sectarentur, intellexerunt ipso exitu et euentu docti, falso se co*n*silio a veris rationibus aberrasse. Sed de his hactenus. Ego que*m* amorem quamq*ue* obseruantia*m* erga te cępi perpetuo sum co*n*seruaturus. Velis a me mi Patrue vt te de Richardi et Nicolai institutione et [4] valetudine certiore*m* facia*m*, significo tibi fratre*m* Richardu*m*, natu maximu*m* qui iam Gandaui agit musis valedixisse. de quo si quid certi haberem plura tibi de eius institutione (quod a me scire desideras) scribere*m*. At nunc cum nihil de eo certi habea*m* ad hoc tibi respondere nequeo. De Nicolao fratre multo minus [5] quod scribam habeo, na*m* ia*m* Annus est aut eo plus ex quo ab eo nihil literaru*m* mihi allatu*m* est neq*ue* de eius valetudine aut institutione certior factus sum. Salutabis mihi (si tibi sic visum [6] fuerit) vxore*m* tua*m* licet mihi incognitam. Mathęus Richius cui [7] ia*m* cohabito plurima*m* tibi dicit salutem. Vale. Tu me vt diligas et me in tuoru*m* numero Ducas tibiq*ue* deditissimu*m* esse existimes, maximopere a te peto. Breuitati mearu*m* literaru*m* ignoscas velim; te*m*poris angustia breuiorem me in scribendo fecit. Iteru*m* vale. Lutetię septimo Idus Februarij.

Tuus ad quoduis obsequium
paratissimus Cognatus
Carolus Vtenhouius.

78.

JOANNES UTENHOVIUS[1], to JOANNES UTENHOVIUS[2].

Paris, Tuesday, 5 June 1565.

§ 1. *In case my brother Charles is no longer with you, will you kindly see that the inclosed letter be forwarded to Antwerp under the address: "Den discreten, &c."* 2. *All is well here. There is a rumour that our country will shortly enjoy liberty of religion and that the Count of Egmont has received a letter from the king of Spain regarding this matter. God grant that the rumour be true.* 3. *Salute your wife.*

Salutem in Christo Jesu.

Cum dubitarem obseruandissime cognate num Carolus[3] frater meus[4] adhuc apud vos esset non veritus fui hisce meis literis humanitatem tuam sollicitare. quare etiam atq*ue* etiam ab te peto vt si frater discesserit digneris curare vt hæ tuto et quamprimum perferantur Antwerpiam inuolutis literis meis alia chartula cum hac inscriptione. Den discreten en*de* Eersamen Jan Faques coopman in de zijde wonende by het bierhof om voort te bescicken an Joncvrau Rockolfijn te Duysseldorp. atq*ue* hoc pacto tuto perferentur vt confido. Serij *enim* aliquid est. quæso te mi colendissime cognate vt hoc non difficulter pro communi nostro cognomine præstes; non soleo libenter hominibus negotium facessere præsertim ijs quos obseruare et colere debeo sed necessitate adductus nulli melius has literas commendare potui. Omnia hic sese bene habent. Spargitur rumor breui in patria nostra libertatem religionis futuram eaq*ue* de re Egmondanum literas a rege

[1] The brother of the poet Carl Utenhove, see Letter No. 71, note 8.
[2] See Letter No. 2, note 2.
[3] The poet Carl Utenhove; see Letter No. 71, note 8.
[4] MS. meuus.

Hispaniarum attulisse[5]. Deus eum suo numine verum esse velit cuius benignitati tuam humanitatem vnicè commendo. Bene vale obseruandissime cognate. festinanter Parisijs 5 Junij A*nno* 1565. D*ominam* Vxorem tuam plurimum meis verbis salutem 3 dicito

Totus animo et studio tibi deditissimus
cognatus

Joannes Vtenhouius.

Addressed: 4

Pietate atq*ue* eruditione ornatiss*imo*
Viro D*omino* Joanni Vtenhouio. cognato suo. summa obseruantia colendo.
Londinum.
8. Denarios Anglicos.

[5] Towards the end of 1564 the States resolved to make representations to King Philip II of Spain as to (*a*) the severity of his Ordinances in matters of religion, and the cruel persecutions which resulted from them; (*b*) the anxiety and fear which was felt with respect to the inquisitions; (*c*) the novelty of the new bishoprics and the apprehensions which they inspired. On 18 January 1565 the Count of Egmont was despatched to Spain, with a recommendation from the Duchess-Regent, for the purpose of informing the king how much anxiety, fear and peril arose from these three causes. Although it appears from the king's letters that he was not in favour of the Count's coming, yet he accorded him a flattering reception, and, while unwilling to change anything as regards matters of religion, he would consent to two or three bishops, some theologians and counsellors being added to the ordinary council of state, to see whether any better methods could be devised to instruct the people in religion, to have good schools, and whether any better means could be found to punish heretics. But the letters which the king soon after wrote to the Duchess-Regent were quite contrary to the promises received by the Count of Egmont; see Bor, *Nederlandsche Oorlogen*, I. 31; more especially *Correspondance de Philippe II*, ed. M. Gachard, tom. I. p. 332 (16 Decembre 1564), sqq., 346, 352, 355 sqq.

79.

NICOLAUS A STARKENBURG[1], to JOANNES UTENHOVIUS[2].

Norden, Friday, 20 July 1565.

§ 1. *Rembert Usquardiensis, a physician, died here after having recommended his wife and son to us. We gather that at the time of the plague amongst you your Church engaged his services, but has not yet paid its debt.* 2. *I trust that you will help the widow and child to this money for she is in debt and barely able to live.* 3. *I feel sure that the delay has been caused by certain differences among the brethren, but we trust that it will soon be settled, for which we beforehand thank you;* 4. *promising our help in return.*

S. P. Obijt apud nos Rembertus Vsquardie*n*sis qui profes- 1 sio*n*e Medicus cum ante obitu*m* nobis uxore*m* filiu*m*q*ue* co*m*me*n*dasset: accepimus pestile*n*tiæ apud uos tempore operam suam Ecclesiam co*n*duxisse: et ex eo debitu*m* sibi persolue*n*dum etiamnunc isthinc superesse. Qua quide*m* in parte officium uos 2 uelle uiduæ atq*ue* pupillo prestare, plurimu*m* desiderauerі*m*. Nam et ea eis opus habet quod ære alieno (illis longo tempore clam nobis inopia*m* dissimula*n*tibus) onerata, difficillima*m* etia*m* cum uitæ periculo in medio æstu proui*n*cia*m* sustinuerit: et solutio in hunc usq*ue* suspensa diem. Non dubito quin huic moræ, ani- 3 moru*m* quædam inter fratres dissociatio, causam prebuerit. Sed quia id quorundam intercessio*n*e, pręcibus etiam pioru*m*, aut ia*m* compositu*m*, aut mox co*m*pone*n*du*m* co*n*fidimus: speramus ia*m* huius quoq*ue* contractus inter bonos bona fide in ta*n*ta necessitate initi, ratio*n*em uos sedulo habituros. Qua in parte si officiu*m* uestru*m* ut no*n* dubitam*us* prestiteritis: est q*uo*d Deo: et uestro.

[1] There seems to exist no biographical account of this writer.

[2] See Letter No. 2, note 2.

et uiduæ no*mine*, gratias agamus. Nos uicissim et opera*m* nostra*m*, fauore*m*q*ue* uobis pro nostra mediocritate no*n*q*uam* no*n* offerimus. Det nobis æternus pater D*omini* N*ostri* Iesu Christi Spiritu*m* suu*m* nos sanctifica*n*tem, deduce*n*temq*ue* in o*m*ne*m* ueritatem, quo in una*m* spem, fidem, charitate*m*q*ue* alter alterum promouere ualeamus, quo nihil nobis tande*m* desit q*uam* gloriosa christi manifestatio. Nu*n*c uero cu*m* o*mni*b*u*s quatenus possibile pace*m* seruemus. et γνήσιος amor in o*mni*b*u*s supremu*m* locu*m* obtineat. His vale. Nordæ 13 Cale*n*d. Augusti A*n*no 1565. 4

Nic: a Starkenburg.

Addressed: 5

Nobili ac erudito uiro D*omino* Ioanni
Vtenhouio. hæ literæ
Londini.

80.

THE DUTCH COMMUNITY OF LONDON, to [FRANCIS, 2nd] EARL OF BETFORT[1].

[London, Thursday, 27 September 1565].

§ 1. *As you have undertaken to settle the long and deplorable quarrel among the Dutch community [on the subject of godfathers and godmothers] and are always willing to listen to advice and know by what difficulties and wiles Satan endeavours to prevent pious men from promoting the glory of God, we desire to inform you* (a) *what causes, in our opinion, have so long prevented this dispute from being settled;* (b) *what might serve to remove these causes and impediments and to restore peace to the community.* 2. *Through his wiles Satan has been the cause of this dispute, which originated among a few, but has now spread to such an extent, that not only the community of London is divided by cruel dissensions and mutual hatred, but also those, who have escaped fire and sword in other countries and are exiles on account of the faith, searching for a well regulated community, are so dissatisfied with our example, that they would deem themselves far more unhappy in the midst of such a confused community than before.* 3. *And although some more sensible persons do not think that the quarrels of others can harm them and are content with the pure Evangelical doctrine and the partaking of the Sacraments (which*

[1] It will be observed that in the endorsement (written by Caesar Calandrinus, who was minister of the Dutch Church from 1639 to 1665) it is said that this Letter was addressed to the Earl of Bedford on the dispute in the Church relative to the subject of godfathers and godmothers. But in the Letter itself, though it is very long and wordy, there is not a word to show that it relates to such a subject. In fact it does not say at all what the quarrel was about. Sym. Ruytinck in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 60 sq., says, under the year 1564, that "Godfr. Wingius (see Letter No. 18, note 2) at the commencement of his ministry announced, with the approval of the Consistory, to the community that in future children should be presented for baptism by godfathers and godmothers. But some objected to this institution, calling it a Satanic, anti-christian ceremony introduced by Pope Hyginus [A.D. 139—142], but not by God, and desired that the testimony of the entire community should be sufficient. They were answered that it was a good and useful ceremony, and was considered to be so by all reformed churches, that it was established in the year 142 when the Christians were still full of sincere religion and zeal. As this answer did not pacify those who felt alarmed, complaint was made *to Edmund Grindall, the bishop of London*, who took the matter in hand, with so much wisdom that peace was made in the community and confirmed by the taking of the Lord's Supper". As the present document is distinctly written to the Earl of Bedford, it is not unlikely that the long-protracted dispute to which it refers is connected with the subjects and disputes mentioned in the documents Nos. 93 and 94.

are still administered in the said church), provided that the quarreling parties are not divided as regards the form, truth and simplicity of the doctrine, yet persons who profess to be orthodox, as well as atheists, libertines etc., blame them for allowing great crimes by their sufferance and contaminating themselves with other people. 4. *We are bound to win back such persons by the example of our unity, devotion and quietness, or, if that be impossible, to stop their mouths.* 5. *It being highly necessary to remove such scandals, which have spread through the whole of Europe and are talked about by all who endeavour to impede the course of the Gospel and estimate the whole Gospel by this present quarrel, we, knowing the cause, may look for the remedy, which should be general, as nearly the whole body of the community is infected by the disease.* 6. *The manner of collecting the community anew, which the Bishop adopted before now, was the best, provided it could be effected without causing suspicion that the opposite party were more favoured than one's own, and if everyone knew that there were no respect of persons but of truth and propriety, according to the evangelical and apostolical doctrine;* 7. *for many persons hold certain opinions which can only be eradicated by palpable evidence, a mode of persuasion which is preferable to all, for many think that those who now serve, or preside over, the Netherlandish community, do everything to advance their own interest and power,* 8. *and that they have influenced the bishop to such an extent that he has done everything at their persuasion and not according to his own judgment or knowledge.* 9. *And as men always remain of the same opinion, it would seem that the community cannot be gathered again unless this error be removed.* 10. *When some time ago a new gathering was decided upon in such a way that those who wished to become members of the community would have to give in their names to the minister and the heads of the community and confess their faith, it was said that the ministers demanded too much, as: approval of their own conduct and condemnation and abjuration of all that their opponents had said or done, which induced many not to join the community.* 11. *To us it seems best that on the authority of the Bishop some able and impartial men be appointed to whom those who wish to enjoy the benefit (of community) and submit to discipline might give their names, without any confession of faith until the minister should be elected;* 12. *reserving to themselves the right to take part in the election on condition of making after the election a confession of their faith, and submitting to the Christian penance on pain of being banished the country or of some other punishment;* 13. *that this new gathering should be published from all pulpits and by bills on the doors of the church, that everybody might know till what time he could hand in his name and when the election would take place, so that nobody could doubt of its genuineness.* 14. *In this manner one or two ministers together with some deacons being elected, the confessions of faith might be made daily, in order that the flock being known, the election of so many elders and deacons as are wanted, and, if desired, the confirmation of the newly elected ministers might be proceeded with, in order to avoid the appearance of not having satisfied everybody; and obedience and silence about the previous quarrels, as well from the pulpit as among the members should be imposed.* 15. *And if anyone should cause new difficulties and persevere in them he shall, after having been warned once or twice by the brethren and at last by the congregation, be cut off from the community and punished by the magistracy as a rebel.* 16. *If, after the aforesaid election and confession, some further reconciliation were required among those who might publicly be found guilty of these quarrels, or some public confession of sin or penitence before they were admitted to the Lord's Supper, such matters should be arranged between the bishop and the elected ministers and their decision must not be resisted.* 17. *And in order to restrain the innate inclination of men to become proud and to arrogate too much to themselves, as if they alone were wise and could deal with everyone as they liked, it seems to us proper to have an election every year or every two years of ministers, elders and deacons, just as in other countries.* 18. *There would be no necessity to dismiss the old ones or to change them, but they might be accepted and confirmed anew, or new ones might be added and some might be reserved for a while and for a new election.* 19. *So*

much it has seemed proper to us to signify to you, praying you to take everything in good part as we seek nothing but the glory of God and the peace of the community.

Den edelen Welgheboren heere, Den graue van
Betfort onsen ghenaedighen Heere.

Wy aenghesien hebbende ghenaedighe heere, dat v *ghenade* 1 belieft heeft aentegrypen der Duijtscher ghemeÿnten langdurigen en*de* beclagelÿcken twist te slissen, v *ghenade* oock begaeft vindende met soedanighe*n* verstant en*de* beleeftheijt dat sÿ geerne ghehoor geeft tot alle auÿsen, die daer toe mochten dienlÿck wesen, oock niet al ignorant wat swaricheden ende listen dat sathan bÿbrengt, om al sulcx te beletten dat van goduruchtighe mannen tot gods glorie voorghewent wort, Soe heeft het ons ondergheteekende en*de* andere goetgedocht v ghenade met alder

1[2]. ootmoet en*de* eerbiedinghe, te kenne*n* te geuen, eerst wat ons dunckt de oorsaken moghen wesen, dat desen twist in soe langen tÿt niet en heeft connen geslist worden, hoe wel daer toe veel godsalige mannen oock niet sonder authoriteÿte gearbeÿt hebben.

2. Daer na wat meest dienstelÿck mochte wesen om sulcken oorsaken ofte letselen wech te nemen, ende soe de gemeÿnte in vrede te stellen, wÿ en sullen niet voortbrenghen dan sulcx als bÿ vele godvruchtige sal gheconfirmeert worden, ommers bÿ de ghene die haer soe grooten schandaell christelÿcken aentrecken ende ter herten laeten gaen.

Door den Rechtvaerdighen thoorn godts ouer ons, sonder 2 twÿfel heeft de duijuell m*et* sÿn listen daer toe gebracht, dat desen twist die aldereerst onder weÿnighe was door sÿn besmettinge, nu soe verbreÿt is, dat niet alleen de gemeÿnte ouer langhe hier tot Londen geplant, met grousame tweedrachten, en*de* onderlinge*n* wreede*n* haet, en*de* dootlÿcke suspitien v*er*deÿlt sÿ, maer dat oock die ghene die het vier ende sweert wt ander landen ontloopen en*de* om die bekentenisse der waerachtiger leere ballinge*n* sÿn, soeckende tot troost haerder siele*n* een wel geordineerde gemeÿnte, door dese exempelen soe tonvreden syn, dat sÿ haer ongeluckigher souden achten, dan te voren waert dat sÿ haer begauen tot soe danigen confuÿsten ghemeÿnten vol van dagelÿckse kÿuagien smaet en lasteringen, en*de* al ist dat etlÿcke 3

[2] The numerals in the left margin are those of the MS.

die wŷser sŷn, niet en achten, d*at* de twisten van ander lieden haer mogen schaden, haer genoegen latende m*et* de reŷne euangelissche leere en*de* sacramenten te ghebruŷcken (die welcke niet tegenstaende den twist inde voors*eide* gemeŷnte noch plaetse hebben) midts dat die twistighe partŷen selfs niet oneens en sŷn vander forme waerheŷt en*de* eenvoudich*eyt* der leere, soe worden de selue nochtans dagelŷcx aengeuochten al oft sŷ m*et* haer gedoochsaemheijt groote boosheden toestonden en*de* haer seluen met ander menschen souden besmetten, al welcke swaricheden sŷ moeten hooren n*iet* alleen van sulcke die anders metten monde haer voor rechtgeloouighe wtgeuen, maer oock meestendeel van atheisten, libertinen, en*de* ander boose leere volgende, die daerom met sulcken smaet godt woort en*de* sŷn gemeŷnte lasteren, alsoe dat geen rechtsinnich*eyt* en can inden mensche plaetse hebben oft moet d*aer* van beweecht worden alsmen siet d*at* bouen sulcken blasphemien sy haer seluen en haers gelŷcke, int quaet verherden ende de goduruchtige met haer pracktŷcken beuechten vander gemeŷnten afftrecken en*de* haer affgoddelŷckh*eyt* en*de* ongeschickelŷckheŷt inplanten. Nu soe sŷn wŷ alsoe schuldich, 4 soedanige verdoolde menschen met dexempell van onse eenicheŷt goduruchtich*eyt* en*de* stilh*eyt* te gewinnen, ofte sulcx niet connende ten minsten dat wŷ hun den mont stoppen, op d*at* soe sŷ ons m*et* haet en*de* lasteringhen willen vervolgen, sŷ moeghen logenachtich worden en*de* d*at* wŷ voor de gerechtich*eyt* salichlŷcken, en*de* n*iet* voor de ongerechticheŷt onsalicklŷcken mogen lyden. Aengesien dan den noot soe grootelŷckx eŷst dat soe 5 deerlŷke schandalen, die niet alleen bŷ ons maer al Europen dore verbreŷt sŷn, en*de* van een iegelŷck inden mont sijn die den loop des euangeliums soecken te beletten en*de* tgheheele euangelium affmeten ende estimeren bŷ desen tegenwoorden twist, wechgenomen worde, en*de* soe wŷ nu de oorsake bekennen soe m[ach] men tot die remedien comen, en*de* raet soecken, en*de* midts d*at* n*iet* alleen weŷnige lidtmaten maer bŷcans het gantsche lichaem der gemeŷnten m*et* dese sieckte besmet is, soe ist ongheloofelŷck dat ander[e dan] een algemeŷne ofte generale remedie helpen mogen.

Die maniere om de gemeŷnte van nieus te vergaderen die 6 mŷn heere den bisschop van Londen voor dese tŷt te wercke

geleÿt heeft was wel den besten middel, schÿnt oock niet datmen eenigen beteren soude connen verdencken waert dat de selue alsoe mochte toegaen d*at* niemant d*aer* duer oorsake en konde nemen van quaet achterdencken al oft sÿne tegenpartÿe wat meer gratie ofte fauors geschiede dan den genen dien hÿ toegedaen is, maer alsoe dat een iegelÿck te vollen v*er*staet datmen geen onderscheijt ofte respect en draecht van eenige p*er*soonen oft andere dingen dan alleen der waerh*eÿt* en*de* wat behoorlÿck is na de euangelissche en*de* appostolissche leere, want etlÿcke menschen hebben sekere opinien in haer herten 7 geprint, dwelck m*et* geen redenen d*aer* wt te trecken en sÿn, dan alleen m*et* crachte van blÿckelÿck ouertoonen en*de* bewys, welcke maniren van p*er*swaderen alle andere te bouen gaen, wat dat de oorsake sÿ, ommers seer vele hebben sulck geuoelen van de gene die de Nederlantsche gemeÿnte nu dienen ofte voorstaen tsy dienaeren ouderlingen, al ofte sÿ van soe boosen sinnen waren, dat alle tgene dat sÿ doen tsÿ goet ofte quaet, dat sy d*at* alleenelÿcken doen om haer eigen bate, ofte eere, ofte wt begheerte, ouer andere te heerschappen, en*de* d*at* sÿ m*et* haer listich*eÿt* soe veel 8 vermogen dat sÿ tot noch toe mÿn heere den bisschop na haer beliefte getrocken hebben, alsoe dat al wat hÿ in dese sake gehandelt heeft, dat sÿ meer duer haerlieder valsche p*er*suasie gesciet dan bÿ rechten oordeele ofte kennisse der saken maer dit en schrÿuen sÿ sÿnder E*erwaerden* onwetentheÿt oft onnacxaemh*eÿt* n*iet* toe (dwelck sy verre) maer die goede affectie oft opinie die hÿ van haer als van goede geschickte mannen gehadt heeft, d*aer* en tusschen m*et* bedroch en*de* listich*eÿt* bedrogen sÿnde.

Aengesien nu dat der menschen nature soe v*er*doruen is 9 d*at* sÿ die quade opinien eens ingedroncken altÿt hertneckelÿcken willen behouden, noch der redene n*iet* en willen wÿcken die sÿ om haer eÿgen sinlÿckh*eÿt* n*iet* connen begrÿpen, soe schÿnt het d*at* die gemeÿnte n*iet* wederom wel vergadert can worden ten sÿ d*at* dese v*er*dwaelh*eÿt* met ald*er*blÿcksten bewÿse d*at* mogelÿck is eerst ouerwonnen worde.

Als eenen tÿt geleden soe danighen nieuwe recollectie geor- 10 dineert was, als dat de gene die een lidtmaet der gemeÿnten wilde wesen, soude haer namen den predicant en*de* die gemeÿnten hooffden ouergeuen en*de* haer gelooue belÿden, soe seÿtmen, dat

die dienders van velen te seer scherpelÿck geeÿscht[3] hebben *com*probatie van haer handelinge *con*damnatie en*de* abiuratie van tgene haer tegenpartÿe geseÿt ofte gedaen hadde; hier dore hebben vele oorsaken genomen, haer n*iet* tot de gemeÿnte te begeuen. n*iet* ver*s*taende d*at* sy sulcx m*et* goeder *con*scientie doen mochten alsmen huer opleÿde, achtende genoech te wesen sond*er* vonnisse te geuen vander partÿgen twisten als sÿ maer m*et* de gemeÿnte inder leere eens waren en*de* haer voortaen eenuoudich en*de* stille ond*er* de discipulinen hielden, op welcke conditie vele haer beclaecht hebben datmense n*iet* aennemen en willden, en*de* sommige maken die andere al noch vervaert, ist datse haer tot dese gemeÿnte begeuen, datse bedectelÿcken tot sulck oordeel en*de* verdoeminghe van onbekende saken sullen gebrocht worden hoe wel dat vanden stoel affgecondicht is geweest sulcx valsch te sÿne.

Op d*at* dan soedanigen opinien wt der menschen herten mogen 11 gheweert syn dunct ons onder *co*rrectie, allerbest te wesen dat bÿ die autoriteÿt M*ÿns* heere de bisschop geordineert mochte worden eenige goede ende bequaeme mannen alsulcke die niet en schÿnen gheinclineert tot eenige partÿe, tot de welcke een iegelÿck soude comen sijn namen ouergheuen binnen eenen sekeren tÿt (tsÿ dat sÿ nu vander gemeÿnten sÿn oft n*iet*) alle die van nu voortaen begeeren de benificie te genieten, en*de* onder die discipline te wesen, ende dat sonder eenige belÿdenisse des ghelooffs, tot dat den dienaer des woorts m*et* gemeÿne voÿsen gecoren sal wesen, dit haer alleen voorhoudende d*at* alle die haer namen ouergauen 12 sullen tot haer voÿsen te geuen int verkiesen toegelaten worden op die *con*ditie, als dat sÿ na die verkiesinge geschiet bereydt sullen syn om die belÿdenisse haers gelooffs te doen, en*de* haer te onderworpen der christelÿcker straffe, daer op een pene stellende van wt den lande gebannen te worden, ofte eenighe andere, nae goetduncken in ghebreke van voldoeninghe, dat oock 13 dese nieuwe recollectie van alle preeckstoelen ende met opgeslaegen brieuen aen de kerckduere gepubliceert worde, opdat het een iegelÿck ter ooren comen mach, hoe lange een iegelÿck sÿn namen sal moeten ouerbrenghen, ende tot wat tÿde men vergaren sal tot de verkiesinghe, in dier voegheden sal niemant oorsake gegeuen worden te twÿffelen van de oprechticheÿt der verkiesinghe, voor

[3] MS. *geeÿchst.*

goet houdende wat also bÿ die meeste voÿssen sal gheordineert worden. Alsoe eenen ofte meer dienaers des woorts vercoren sÿnde met eenighe diakenen voor deerste, salmen dagelÿckx voorts varen int afnemen der belÿdenisse des geloofs, op dat alsoe de cudde bekent sÿnde men voortsvare tot die v*er*kiesinge der ouderlingen en*de* diakenen diemen van doene sal hebben, en*de* soe het goet geuonden wordt oock tot andere *con*formatie der nieuwe ghecoren dienaeren, op dat n*iet* schÿne, dat men n*iet* allen en*de* een iegelÿcken in als voldaen en hebbe, Meer oock dan van dan voorts een iegelÿck sulcken gehoorsaemheÿt en*de* stillicheÿt beuolen worden dat niemant vande voorgaende twisten en roere. Noch wt den predickstoel, noch ond*er* malcanderen int particulier, en*de* soe iemant eenige nieuwe swaric*heÿt* opworpe en*de* daer van eens en*de* anderwerff vanden broeders ende ten lesten van de gemeÿnte v*er*maent[4] synde n*iet* op en hout d*at* sulcke n*iet* alleen vander gemeÿnte[4] affgesneden en worde, maer dat hÿ oock vande ouerheÿt als een oproermaker gestraft worden sonder eenige genade. 14 15

Soe nu dan, na dese voorseÿde verkiesinge ende belydenisse des gelooffs, den noot eÿschte[5] eenige voorder versoeninghe, onder die, die openbaerlÿck schuldich mochten beuonden worden van dese twisten, oft eenige openbare schult bekenninge ofte straffe eer sÿ tot den auontmael des Heeren souden toeghelaten worden, dat van alle dese tusschen mÿn heere den bisschop en*de* die v*er*coren dienaren der gemeÿnte gehandelt worde, wiens oordinantie niemant en sal geoorloeft wesen tegen te stane, midts dat inder waerheÿt geen oorsake en sal wesen te seggen dat sÿ meer van eenigen partÿegen rechter geoordeelt worden. 16

Ende om te bedwingen der menschen ingeboren quade genegentheden door welcke sÿ in authoriteÿt en*de* eeren gestelt synde haer lichtelÿck in hoochmoet verheffen, haer seluen terstont te veel toeschrÿuen al ofte sÿ alleen wÿs waren om van iemanden geoordeelt te worden, en*de* dat sij met iegelÿck na haeren sin mochten handelen, v*er*achtende ander menschen raet, en*de* soe hoogen geuoelen van haer seluen hebbende dat sÿ n*iet* meer en behouwen te leeren, hoe wel geens menschen leuen lanck 17

[4] *vermaent—gemeÿnte* added in the margin. [5] MS. *eÿchste*.

genoech is om te volleeren noch den lust van leeren te benemen. Hieromme dunckt ons n*iet* ongeraden datter alle iare ofte ten twee iaren een nieuwe verkiesinge geschiede soe wel van predicanten als van ouderlingen en*de* diakenen, alsoe het in sommige ander landen geschiet. Niet dat men gehouden sỳ die oude 18 aftestellen ofte te wisselen maer op dat sỳ weder aengenomen en geconfirmeert worden, ofte nieuwe d*aer* toe voegende sommige ofte al afflatende, voor eenen tỳt en*de* nieuwe verkiesinge, soe het te passe comen mochte nae eỳsch des tỳts, saecken, en*de* p*er*soonen. Dit is tgene genaedige Heere dat ons goet gedocht 19 heeft v *ghenade* te kennen te genen met alle ootmoet en*de* eerbiedinge, v *ghenade* biddende te willen alle int goede ons affnemen. als gesproten wt oprechter herten n*iet* soeckende dan gods glorie en*de* der gemeỳnten vreden, het verhael hier gedaen der booser ende swacker menschen opinien die welcke der mensche*n* sinnen iammerlỳck geuangen houden en*de* alleen schỳnen doorsake te wesen dat den vrede bỳ den vromen soe seer begeert, niet bỳgebrocht en kan worden, bidden wỳ, dat v *ghenade* ofte mỳn heere den bisschop en*de* alle andere die het mochte gebueren te hooren, alsoe te willen verstaen, niet al oft wỳ van sulcken geuoelen waren, ofte sulcx van ons seluen versiert hadden, maer als dingen die dagelỳckx in des gemeỳnen volcx mont seer gemeỳn sỳn, al en is sulckx v *ghenade* mogelỳck niet ter ooren gecomen. Ende hoewel sulcke dingen ons soe seer mishagen dat wỳ wel verstaen dat het verhael van dien den beschuldigen seer swaer sal sỳn om hooren, soe heeft ons nochtans goetgedocht hier ni[ets] te verswỳgen dat tot de sake eenichsins mochte dienen.

De Heere god vader des lichts van wien alle goede gauen comen die v*er*lichte alle menschen herten soe, dat sỳ mogen begrỳpen, willen en*de* volbrengen, al tot den volcomen vrede sỳnder gemeỳnte en*de* sỳns naems glorie meer en*de* meer te verheffen mach dienstelỳck wesen, ende v *ghenade* insonderheỳt m*et* sỳnen geeste regeren en*de* van quaet be[vrỳden.]

[*On the back of the Letter:*]

totte*n* Hebreen int xij capittel

Daeromme rechtet weder op die leghe handen ende de losse

knien, ende doet eenen rechten loop met uwe voeten op dat het cruepele n*iet* vanden wege verleÿt en worde, maer veel meer gesont gemaeckt, soeckt vrede met allen menschen en*de* heÿlicheÿt, sonder welcke niemant den heere sal sien, en*de* siet tot dat niemant van gods genaede en valle, datter geen bitter wortel wt spruÿtende verwerringe en make, en*de* veel daer[6] de selue veronreiniget worde.

Endorsed:

Aend*en* Graef v*an* Bedford
over den twist onser Gemeinte
27 Sept. 1565.
van Peters en Meters.

[6] So in MS.

81.

THEODORE BESZA[1], to EDMUND GRINDAL[2], Bishop of London.

Geneva, Thursday, 27 June 1566.

§ 1. *I should ere now have replied to your letter if I had received it sooner and had found a courier.* 2. *I thank you for your letter and your gift.* 3. *As regards my notes, they will appear to me as you describe them, when they have been corrected by you and other learned men.* 4. *Our affairs are peaceable, though the papists and Ubiquitarij execrate us as impious and heretics, and others as being too strict in discipline.* 5. *But I trust that we shall be able to justify ourselves on both points before the tribunal of Christ. For, our doctrine agrees with the word of God, and the simplicity of our ritual and the whole tenour of our discipline are derived from the same source.* 6. *You have heard what has recently been attempted against our churches and even those of France and your own at Augsburg. And though this evil may not extend to you, it should concern you on account of the ruin of so many and such important Churches.* 7. *It has caused all the Churches of this region to agree, last winter, to a confession drawn up by the brethren of Zurich; only Basel did not join us, because it had published, a short time before, a similar confession. The French churches have followed our example and testified their agreement with us.* 8. *And if your churches and those of Scotland were also to declare publicly their agreement with our confession, such a concord of so many people would be highly useful in checking or frustrating the plans of those who seek our condemnation: it would induce many, who now think that our Churches are torn by innumerable internal dissensions, to recognize the true religion, and would confirm many weak brethren.* 9. *I trust that you and your colleagues will take this matter in hand and also promote it with Her Majesty.* 10. *My affection for the English Churches leads me to refer to a rumour, confirmed by letters from France and Germany, that Her Majesty, with the approval of the Bishops, has dismissed many ministers of the Gospel in England, otherwise blameless in life and doctrine, because they refused to admit vestments, the signing of the cross, genuflexion in the Communion &c.* 11. *It is even said that women will be allowed to baptize, that Her Majesty will have the power of adding ceremonies, and that the Bishops alone will have the power of settling Ecclesiastical affairs, the pastors of the Churches not being allowed even to complain.* 12. *I have told my friends that Her Majesty and the Bishops promised quite different things and that several of the things alleged seemed to be invented or misrepresented.* 13. *Allow me, however, to say a few words on these subjects. The opinion as to the reformation of Churches is twofold.* (a) *Some think that nothing should be added to the Apostolic simplicity; that what the Apostles did should be done by us and that all the ceremonies added by the Church after them are to be abolished.* (b) *Others think that some ancient rites are to be retained as useful and necessary, and that some, although not necessary, are to be tolerated for the sake of concord.* 14. *I hold that the Apostolical doctrine was most perfect and that nothing is to be added or taken away from it. As regards the ceremonies I think a little differently. First, it is certain that not even the Apostles were able to ordain for the rising churches all that they considered expe-*

[1] See Letter No 39, note 11. [2] See Letter No 45, note 1.

dient; that, therefore, they proceeded gradually, as is shown by the institution of deacons, and they even tolerated Jewish customs for a time. 15. *They also had regard to times, places and persons; nor is it probable that the same rites were always observed everywhere. Nay some apostolic institutions, e.g. the love-feasts, were abolished of necessity. Hence, as regards the rites, I do not think that what the Apostles did should be followed in every respect. Nor do I wonder that the primitive Christians, having regard to their time, abolished some things and added or altered others; but I think that they erred in keeping no measure in the number of their ceremonies and had not sufficient regard for Christian simplicity and purity.* 16. *For, in the first place, they should have considered that the Mosaic ceremonies were not gradually abolished in order to be gradually revived under another pretext; while idolatrous ones were to be rooted out so as to leave no vestige of paganism. Hence I think that those who took the law of Moses and paganism as an example in regulating the ecclesiastical ceremonies, erred gravely though not with a bad intent.* 17. *It should also be considered that the ceremonies of the Law were not abolished in order to bring in another servitude, but that Christ might be held forth and seen without the shadow of symbol. This is the reason why the Lord has instituted only two sacraments.* 18. *And hence I say again that all further sacramental ceremonies have been erroneously introduced into the Church, and all that is Jewish and Pagan in Christian rites should be abolished.* 19. *As regards the ceremonies instituted for the sake of propriety, and first those belonging to the administering of the Sacraments, as Christ distinctly desired that the rites should be very simple and few and by His words "Hoc facite" laid down a rule for pastors, I wonder why some think that all the splendour, by which even the earliest Christians considered it necessary to accompany baptism and the Lord's Supper, should be retained or restored there where it is abolished.* 20. *But the sins of the Fathers I consider virtues when compared with their unlearned, negligent, ambitious successors, who only seem to have presided over the house of God in order to destroy it altogether,* 21. *and who, not satisfied with the simplicity of the Apostles, added a thousand rites to the baptism of the Catechumens, as anointing, exorcizing &c., whereby they considered that people were to be drawn towards Christ, as if Christ Himself and after Him the Apostles would not have been able to ordain such things.* 22. *Again, while it is characteristic of the Christian religion, that it does not act secretly, yet many of the earliest Christians were of opinion that their sacred rites were, like the mysteries of Ceres, to be concealed even from the Catechumens. But the carelessness of the succeeding bishops was worse, inasmuch as they applied to the children of Christians the rites which had been instituted for the sake of adults who had gone over from paganism to Christianity.* 23. *This may be gathered from the ancient formula of baptism, which is still preserved (with additions) among the papists, and whereby those who are to be baptized have not only to give an account of their faith, but are bidden to draw near. And although it is said that the sponsors are addressed in the name of the infants, it is clearly an excuse to cover the abuse.* 24. *For, if baptism is not to be administered without such a declaration of faith, why should it not be delayed till the person to be baptized were able to confess his faith? I do not doubt that the negligence of the bishops to make a ceremonial distinction between the baptism of children and that of adults, has induced many to defer the baptism of infants. I refer to this because one of the ceremonies reported as in use in England is that the minister at Baptism demands a profession of faith.* 25. *As regards the signing of the cross, although it is very ancient, I do not see the use of it; and it is not founded upon the word of God, nor on the example of the Apostles, and has led to idolatrous adoration of the cross.* 26. *As to presenting children to be baptized in a decent, rather than in a costly habit, using some convenient formula of prayers and explication of baptism, sponsors being present to guarantee the religious education of the infant, and sprinkling children with pure water and clean hands, these are simple rites which nobody will condemn.* 27. *As regards the Holy communion, the zeal of those who were dissatisfied with the simplicity of Christ and His Apostles, has transformed it into theatrical dancing and horrible idolatry. The substitution of an altar for a table led to the view that the Sacrament is a propitiatory sacrifice.* 28. *The popular and simple hymns were replaced by an elaborate chant, more*

fit for dances than for a sacred action. 29. *A simple and ordinary apparatus gave no satisfaction, hence marbles were procured, walls overlaid with gold, golden and silver vessels and precious vestments bought, all instruments for encouraging luxury, neglecting charity and introducing histrionic pomp.* 30. *The simple breaking of the bread, instituted by Christ, was abolished and wafers distributed to the communicants, and afterwards the bread was raised as if it were to be worshipped.* 31. *Later on kneeling was introduced and the custom of putting a morsel into the communicant's mouth, which was the beginning of that horrible bread-worship which not even yet has been abolished. All these things showing that it would have been better to acquiesce in the simple institution of Christ, I, who regard them as not necessary and of little use, think that it would be better to abolish them all.* 32. *Is it not better to remove a stone, placed on the road for some useful purpose, but causing the people to stumble, unless they are very careful, than to leave it in its place and warn passers-by which way to go in order to avoid the stumbling-block? For the monitors might be indolent or inattentive or warn in vain.* 33. *Meantime we think that rites necessory for order and propriety are to be retained, as for instance, elements (of bread and wine) taken from clean vessels may be reverent'y given and taken on certain days and hours. A minister I admit ought not to leave his office merely because of vestments or the like, things that are themselves indifferent.* 34. *But to restore things that have once been abolished is hardly to be called a concession to the weak brethren.* 35. *And if they err, who would rather leave the church than have anything obtruded on them against their conscience, it would be far more wicked if any maintained that flocks are to be deprived of their pastors, and churches to be dispersed, because ministers wear one vestment rather than another, and that no food should be offered to famished sheep rather than omit genuflexion.* 36. *Again I ask, suppose it be true, which I trust is not, that private baptism is allowed to women, is this not returning from the goal to the starting-point?* 37. *As Peter Martyr in his commentaries, written to King Edward, has treated most copiously of this subject, I need not dwell further on it, and only remark that if the rumour as to this and other points be true, it is to be regretted that abuses which should have been abolished are restored.* 38. *Again, by what right would the civil magistracy be allowed to add new rites to established churches or to abolish old ones, or the bishops to ordain something new, without the counsel and wish of their presbytery?* 39. *Pray, take everything in good part.* 40. *I recommend to you the Gallican Church, hoping that, if the enemies of the Gospel accomplish what they are contriving, some asylum may be left in your country for our poor exiles.* 41. *I should have written to other English dignitaries and even to Her Majesty, if many causes had not prevented me.*

Reuerendo[3] in Christo, patri *Domino* Edmundo Grindallo Episcopo Londinensi Theod. Besza gratiam et salutem a Domino.

Praeterquàm quod serò admodum mihi redditæ sunt literæ tuę, factum est tabellariorum penuria, Reuerende pater[4], vt in respondendo prorsus ὑπερήμερος esse cogar. Ago autem tibi

[3] This Letter has been published, as Epistola VIII, in "Epistolarum Theologicarum Theodori Bezæ Vezelii, Liber unus. Genevæ (Excudebat Eustathius Vignon) 1573", and again in the "secunda editio, ab ipso auctore recognita", Genevæ (apud Eustathium Vignon) 1575. As the readings of the MS. belonging to the Dutch Church (which is probably a copy which the consistory obtained from Bishop Grindal) differ in many places from the printed text, a collation with the second edition of 1575 has been made and the principal variants added to this text in notes.

[4] *vir.*

maximas gratias, tum de humanissimis tuis literis tum et*iam* de tuo munusculo[5], vt tu quidem vocas, quod tamen ego vt longe maximu*m* gratissimumq*ue* tui μνημόσυνον libenter conseruabo. Cæterum quod ad meas illas annotationes[6] attinet, tum 3 de*m*um mihi tales videbuntur, quales tu p*ræ*dicas, quum tuo et cæterorum doctorum hominu*m* beneficio quàm acerrimè fuerint castigatæ. De rebus nostris, rectè adhuc et pacificè apud nos 4 o*mn*ia singulari Dei Opt. Max. erga nos clementia et bonitate, quum alioqui meritò possit hæc Eccl*es*ia Dauidicum illud exclamare, Oderunt[7] me gratis, sed benè est quod p*ropter* Christi no*m*en male audimus καὶ συκοφαντούμεθα, pro quo quiduis pati honorificum est: Alij nos vt Impios et hæreticos, Papistæ nimirum et Vbiquitarij[8], alij vt nimiu*m* seueros, ij nimiru*m* quos sua*m* licentia*m* pudet n*ost*ra qualicunq*ue* disciplina coargui, no*n* tantum rep*ræ*hendunt, sed etia*m* execrantur. Atqui spero nos 5 in vtroq*ue* huius accusationis capite causam n*ost*ram aliquando[9] coram filij Dei tribunali probaturos. Nam quod ad doctrina*m* attinet, consentire illam cum Dei verbo no*n* dubitamus, nec erit nobis, vt opinor, difficile, rituu*m* huius Eccl*es*ię simplicitatem, cuius nos minimè poenitet, totamq*ue* adeo disciplinæ n*ost*ræ rationem ex eodem fonte petita*m*, demo*n*strare: qua*m*uis ab eo quod iam constitutum oportuit, nos adhuc multum abesse vltrò fateam*ur*. Quis porrò fuerit Augustæ[10] nuper aduersus o*mn*es 6 harum p*ar*tiu*m*, ac proinde et*iam* aduersus Gallicas et v*est*ras quoq*ue* Ecclesias, quas o*mn*es nobiscum in o*mn*ib*us* doctrinę capitib*us* consentire arbitramur, conatus et συγκρητισμὸς[10a], iam

[5] What this gift consisted of cannot be stated with certainty.

[6] Beza refers to his *Annotationes in Novum Testamentum*, of which editions had been published in 1556 (at Paris or Geneva), at Zurich in 1559 and at Geneva in 1565. Of the latter edition he probably presented a copy to the bishop.

[7] Ps. xxxiv. 19.

[8] Ubiquitarians, a school of Protestant Divines, who promulgated the opinion that the Body of Christ is everywhere by reason of its union with His Divine nature; and that thus it is present in the Holy Eucharist. See Herzog's *Real-Encykl.*, art. *Ubiquität.*

[9] Omitted in printed edition.

[10] Omitted in printed edition and *quorundam* printed instead. In §§ 6—9 Beza refers to (*a*) the Diet of Augsburg which the emperor Maximilian II had convoked for 14 January 1566, and (*b*) the promulgation, in the winter of 1565, of a Confession which is known as "Confessio Helvetica posterior" or simply *Helvetische Confession.* Further particulars may be found in Ersch und Gruber's *Allgemeine Encyklopädie*, 2nd Section, vol. v. art. *Helvetische Confession*, and H. A. Niemeyer *Collectio Confessionum*, p. lxiii and 462 where the text is printed. [10a] On this word consult Herzog's *Real-Encyklopädie*, art. *Synkretismus.*

pridem ad vos vsq*ue* per*l*atum esse opinor? quod maximu*m* malum et*iam*si ad vos vsq*ue* no*n* per*t*ingeret, tamen eiusmodi est, vt vel p*ro*p*ter* tot tantarumq*ue* Ecclesiarum ruina*m* meritò vos quoq*ue* debeat co*m*mouere. hæc *igitu*r causa fuit cur 7 superiore hyeme *omn*es harum regionu*m* Ecclesię, sola excepta Basiliensi, quonia*m* paulo ante similem prorsus, quod ad rem ipsam attinet, confessio*n*em priuatim ediderat, in communem à f*rat*ribus Tigurinis scriptam confessionem co*n*senserimus, cuius summæ ὁμονοίας amplissimum fore fructum speramus. Secutę postea sunt hoc exemplum Gallicæ o*mn*es Ecclesię, edito sui nobiscum co*n*sensus testimonio. Quod si hoc quoq*ue* nobis nunc 8 daret d*omi*nus, vt et v*est*ræ quoq*ue* et Scoticæ Ecclesiæ suum cum hac co*m*muni n*ost*ra co*n*fessione consensum publico quopiam scripto testarentur, no*n* dubium est, quin hoc impediendis aut penitus et*iam* frangendis eorum co*n*silijs, qui multitudine potius, quàm rationibus freti, n*ost*ram damnationem vrgent, maxime sit p*ro*futurum: et multos quoq*ue*, quibus persuasum est n*ost*ras Ecclesias innumerabilibus inter se dissidijs conflictarj, ad cognoscendam veram religionem excitaturum, vt de multis infirmis taceam. quos non dubium est tot gentium consensione plurimu*m* confirmatum iri. Itaq*ue* Reuerende pater[11], hoc negotium, 9 vt Ecclesiæ Dei maximè oportunum, tuoq*ue* et tuorum reuerendorum collegarum munerj maximè conueniens, dignu*m* esse puto, quod no*n* modo curandum suscipias, sed etiam apud Regia*m* maiestate*m* modis omnibus promoueas, quam operam vt Ecclesię Dei præstare non recuses, vehementer etiam atq*ue* etiam rogo, atque adeò per ipsius Christi no*m*en obtestor. Cæterum[12] in hunc 10 locum semel ingressus, obsecro tuam humanitatem, Reuerende Pater[11], vt me nulla, ita me benè Deus amet, ambitione, sed solo in Anglicas Ecclesias affectu impulsum, benignè et patienter ferat in argumento no*n* prorsus dissimili paulo vlterius progredientem. Rumor ad nos est perlatus, quorundam etiam et ex Gallia et ex Germania l*it*eris confirmatus, multos isthic minis-

[11] *vir.*

[12] What follows refers to the troubles caused by the Act of Uniformity. Grindal, as Bishop of London, along with Archbishop Parker, shared in 1565 in the responsibility of suspending those of the London clergy who refused to submit to the said Act. A short summary of the present Letter is given by John Strype, *Life and Acts of Archbishop Grindal*, p. 167.

tros verbi, inculpatæ alioqui tum vitæ tum doctrinę homines, idcirco fuisse à Regia maiestate, vobis et*iam* episcopis approbantibus exauthoratos quod certis quibusdam ritibus nouis subscribere recusarint. Eorum a*utem* mandatorum summa*m* hanc esse aiunt, vt non tantum vestes illas[13], Sacerdotum in Papatu insignia, sed etiam ritus quosdam, qui ia*m* olim in turpissimas superstitiones degenerarunt, veluti crucis consignationem, genuflexionem in Coenæ co*m*municatione, et si quę sunt farinæ huius, rursus admittant. Addebant et*iam* illud[14] multò grauius, 11 nempe quòd mulieribus Baptismus pe*r*mitteretur. quòd aliorum superinducendorum rituum potestas Regię Maiestati fieret: quòd deniq*ue* solis Episcopis de constituendis rebus Ecclesiasticis potestas omnis tribuatur, nulla, ne conquerendj quidem, singularum Ecclesiarum pastoribus facultate relicta. Rescripsi amicis illis 12 longe alia, tum̃ Serenissimae Reginae Maiestatem, tum et*iam* tot doctissimos et religiosissimos Episcopos Ecclesiæ Dei polliceri, et pleraq*ue* saltem ex istis, vel à maleuolis quibusdam mihi videri penitus conficta, vel aliò saltem detorta. Obsecro 13 tamen vt mihi p*er* humanitatem tua*m* liceat, no*n*nihil hisce de rebus inter nos conferre. Scio duplicem esse de Ecclesiarum restauratione[15] opinione*m*. Sunt enim qui Apostolicæ illi simplicitati nihil penitus adijciendum putent, ac proinde sine exceptione quidquid Ap*ostol*i fecerunt faciendum, quidquid autem succedens Apostolis Ecclesia ritibus primis adiecit, semel abolendum existiment. Sunt contrà qui veteres præterea quosdam ritus, p*ar*tim vt vtiles et necessarios retinendos, partim verò, etiam si necessarij no*n* sunt, tamen concordię causa tolerandos censeant. Quod ad me attinet doctrina*m* quidem Apostolicam 14 numeris omnibus pe*r*fectissimam fuisse no*n* dubito, cui nec detrahere, nec adijcere quidqua*m* liceat. De ritibus autem paulo aliter iudico. Primu*m* enim certum est nascentibus Ecclesijs, ne ipsos quidem Apostolos potuisse quidquid expedire iudicarunt statuere, ac proinde pedetentim necessariò fuisse progressos, sicut ostendit Diaconorum institutio, adeò vt Judaica et*iam* multa ad tempus tolerarint, sicut ex eorum historijs liquet. Deinde cui dubium est Apostolos suorum temporum, itemq*ue* 15

[13] *Baalis*, after *illas*. [14] *aliud*. [15] *instauratione*.

locorum et personarum rationem in externis ritibus summam habuisse? adeò quidem vt eosdem ritus per omnia vbique custodiuisse[16] non sit probabile; sicut ex illa Irenæj ad Victorem insignj epistola satis liquet. Quid quòd quædam etiam illorum instituta veluti communes illas ἀγάπας ipsa necessitas aboleuit? Itaque quidquid ab Apostolis factitatum est quod ad ritus attinet, nec statim nec sine aliqua exceptione, pro regula sequendum existimo. Nec sanè miror veteres illos habita suorum temporum ratione, quædam illis primis detraxisse, quædam adiecisse, quædam deniq*ue* immutasse: sed ijdem illi[17], cum eorum pace dicam quod sentio, sæpenumero mihi videntur in eo peccasse, quòd neque modum in rituum numero tenuerunt, neq*ue* tantam simplicitatis ac puritatis Christianæ rationem habuerunt, quantam par erat. Primum enim oportuit cogitare Mosaicas ceremonias 16 non idcirco esse paulatim abolitas vt alio prætextu sensim restituerentur: Idololatricas autem illas fuisse radicitus euellendas vt ne tenuissimum quidem Paganismi vestigium ob oculos hominum obuersaretur, sicut olim Moses populo in terram Chanaam ingressuro non temerè præcepit. Grauiter igitur, quamuis non malitiosè peccatum ab ijs arbitror qui in[18] Ecclesiasticis ceremonijs constituendis tum Mosis legem tum etiam paganismum pro regula sunt secuti, quod[19] quam̀ studiosè sit ab illis factum, neminem ignorare existimo. Deinde illud quoque considerare oportuit non 17 esse idcirco abolitas legales ceremonias vt alia seruitus superinduceretur (neque enim hoc fuisset iugum legis tollere sed mutare?) sed idcirco potius vt Christum exhibitum, nudum iam et in clara luce uersantem, nullisque figuris aut vmbris rursum obscuratum omnes intuerentur: Hæc enim causa est, sicut rectè Augustinus[19a] censuit hac ipsa de re grauissimè conquerens, cur dominus et pauciora (duo nimirum, pro illis[20] innumerabilibus) et simpliciora et clariora noui fœderis sacramenta instituerit. Itaque 18 grauissimè rursus ab illis toties peccatum esse dico quoties vllas sacramentales, id est rerum spiritualium significatiuas ceremonias in Dei Ecclesiam introduxerunt. Ergo[21], vt semel dicam, quidquid a Judæis, quidquid à Paganis in ritus Christia-

[16] *custoditos fuisse.* [17] *illi ut.* [18] *in iis.* [19] *quod tamen.*

[19a] de vera religione c. 17 § 33.

[20] *pæne.* The MS. also has *pæne*, but it is crossed out. [21] *Et.*

nos est translatum, præter Christi institutionem et certum Apostolorum exemplum, itemq*ue* ritus omnes symbolicos semel ex Ecclesia Christiana in quam nullo vnquam iure inuehi potuerunt, profligari oportere, nec ijs manentibus suam Ecclesiæ natiuam pulchritudinem restitui posse, existimo.

Supersunt eæ demum ceremoniæ quæ ad decorum ipsum spectant: qua in re rursus cogor in multis a[22] uetustissimis[23] Episcopis iudicium desiderare. Primùm enim quod ad sacrame*n*torum administrationem attinet, quum quidquid illic agitur symbolicum sit et sacramenta non magis liceat hominibus instituere, quam̀ salutis promissiones comminisci: Christus uerò tum verbi, tum sacramentorum author, quam̀ simplicissimos et quam̀ paucissimos esse illorum ritus de industria voluerit, adeóque his uerbis HOC FACITE certam ueris pastoribus regulam sacrarum istarum actionum præscripserit, totum illum apparatum quo vetustissimi etiam illi Baptismum et Cœnam domini se exornare posse putarunt, non satis mirari possum qua ratione no*n*nullj mordicus retinendum, quidam etiam vnde sicut oportuit sublatus erat, restituendum arbitrentur. Si queritur[23a] Vetustas, Christus is est qui Prophetas et Apostolos dedit et rursum per Apostolos, pastores, et doctores. Si authoritas, Christus est fundamentum, Apostolj sunt architecti, pastores et doctores super illud[24] fundamentum tenentur aurum et argentum ædificare. Maneat igitur auru*m* et argentum, fœnum et paleam quum dies dominj patefecerit, cur obsecro rursus extruimus. Imo uerò cur de palea potius et stipulis aut potius cur de inanioribus [25]rebus quam̀ sint paleæ et stipulæ tantoperè laboramus, solidum autem illud ac uerè pretiosum ædificium si non penitus, maxima tamen ex parte negligimus? Sed hæc fortassis querela temporibus illis primos successores Apostolorum consecutis, potius quàm deliræ huius mundj senectæ conueniebat. Peccata enim patrum illorum pro virtutibus habeo, si cum successoribus indoctis, negligentibus, ambitiosis comparentur. Quibus enim alijs nominibus illos appellem qui præterquam quod de solis ritibus perinde ac de religionis summa fuerunt soliciti, vnde consecuta est

[22] MS. *et*, but crossed out and *a* written above it. The printed edition has *etiam*.

[23] MS. *uetutissimis*. [23a] So in MS. for *quaeritur*.

[24] Added in the margin: 1 Cor. 3. [12.] [25] *etiam* before *rebus*, in printed edition.

horrenda illa omnium[26] partium deformatio: non ob aliud vide*n*tur dei domuj præfuisse quam vt iam inclinatam pròrsus euerte-re*n*t? Quibus non placebat illa Apostolorum simplicitas, mille ritus baptismo Catechumenorum adiecerunt. Placuit alijs[27] futuros athletas[28], alijs vt ex diabolj regno ad regnum dei transeuntes certis exorcismis et sufflatibus eripi ex Satanæ potestate, alijs vt ex tenebris ad lucem translatis cereos accensos præberi: alijs[27] vetere homine deposito nouum indue*n*tes albo amictu donari: alijs vt ad nouu*m* vitæ genus accedentes[29] lac et mel prægustanda præberi: Quæ omnia si uelim persequi, quis tandem erit histrionicarum potius ineptiarum quam Christianoru*m* rituum finis? sed ita, inquiunt, oportuit gentes ad Christum allici. Quasi uerò vel Christus, et[30] post Christum Apostolj ista prouidere non potuerint. Nam certè qui Apostolos istarum ineptiarum faciunt auctores, ij[31] ne refutatione quidem digni sunt quantuncumque sint vetusti scriptores. 21

Illud vero cuiusmodj est, quod quum hoc sit religionis christianæ proprium, vt clam nihil agat (Satanicum enim est lucem fugere) Plerique tamen ex vetustissimis illis, Christianorum sacra non aliter quam Cereris misteria quædam occultanda censuerunt, adeò vt ne Catechumenos quidem ad spectandum admiserint, et totam illam actione*m*[32] in qua quicquid paucis et simplicibus symbolis figurabat*ur*[32], v*er*bo suo clare et ea lingua, quæ ab omnibus intelligeretur explicato, pala*m* prædicari et promulgarj voluit ac precepit Dominus sicut et ipsemet factitauit, in ἀπόῤῥητα quædam et ne ipsis quidem mystis plerisq*ue* intellecta sacra transformauerunt, sed longè maior fuit succedentium episcoporum negligentia quj quod eorum causa institutum erat qui adulta ætate à paganismo ad Christianismum post catechismum transibant, ad christianorum infa*n*tes postea transtulerunt. Hoc an sit factum si quis ambigat, co*n*sideret, obsecro, Baptismi formulam qualis ab vltima vsque vetustate accepta apud papistas nu*n*c etiam seruatur, eo tantum excepto, quod paucula quædam[31] de suo adiecerunt, et peregrina*m* linguam 22 23

[26] *doctrinæ* after *omnium*, in printed edition.
[27] *ut* after *aliis*, in printed edition. [28] *inungi* after *athletas*, in printed edition.
[29] *accedentibus*. [30] *vel*. [31] Omitted in printed edition.
[32] *actionem—figurabatur*, added above the line by the corrector.

quæ tum erat in Occidente et Meridie vulgaris retinuerunt. Ibi enim baptizandi[33] no*n* solum fidej rationem reddere, sed etiam accedere iubentur, quod etsi postea nonnulli (inter quos est ipse Augustinus) aliqua interprætatione excusare sunt conatj, qui dixerunt sponsores ipsorum infantium nomine compellari et respondere, tamen quis no*n* videt infirmum esse hoc co*m*mentum vt quod baptismi[34] abusu obtinuerat aliquo colore tegeretur. Quæso enim si non nisi præeunte præsentj[35] sponsione fidei administrarj debet baptismus, nisi enim id statuat*ur*, cur obsecro, baptisandus infans de fide sua co*m*pellatur? Quorsum properatur baptismus, ac non potius cum Catabaptistis (quod absit) baptismu*m* eo vsq*ue* differemus, dum baptisandus fide*m* suam p*ro*fiteri possit? Neq*ue* ver*ò* dubito quin hæc episcoporum negligentia, quos oportuit, infantium baptismum ab adultorum baptismo, quod ad externas quasda*m* cerimonias attinet[36], necessariò distinguere, multos impulerit vt liberoru*m* baptismum diutius differrent, et id quidem no*n* rectè: quem tame*n* errorem ia*m* olim no*n* fuisse, ne ab Episcopis quidem plerisq*ue* animaduersum, vel illud declarat quod Nanziansenus[37] patris Episcopi filius no*n* sit nisi post vicesimu*m* annum baptizatus, ne dum vt tunc inualuerit opinio de summa et p*ro*rsus necessaria baptismj ad salute*m* necessitate, quam Africanj Pelagio resistentes postea inuexerunt. Hæc autem idcirco *com*memoro, quòd inter cætera illud quoque isthic obseruari dicunt, vt infantulus baptizandus à ministro de fide co*m*pellet*ur*, quj ritus qua ratione p*ro*babili et ad Ecclesię dej ædificationem spectante nitat*ur*, libenter ex te reuerende pater[38], cognoscam. Crucis verò consignatio, etsi vetustissima est, tamen quid vtilitatis afferat, sanè no*n* video, et qua*m*uis mirificè et p*ro*rsus *ὑπερβολικῶς* à Chrysostomo[38a] p*ræ*sertim, quasi quædam religionis Christianæ su*m*ma co*m*mendetur[39], tamen cum neq*ue* auctoritate verbi Dei, neq*ue* vllo Apo*sto*loru*m* exemplo (*ἀπόκρυφα*[39a] *enim* illa nihil moror) nitat*ur*, id est cum omni Dei Verbo destituat*ur*, nec sanè ad[40] decorum

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[33] *qui baptizandi sunt.*

[34] Added in the margin in the MS.; the printed text has: quod per abusum ex adultorum baptismo in infantium baptismum irrepserat, obtinuerat a. c. t.

[35] *præsentis.* [36] MS. *attinent.* [37] *Nazianzenus.* [38] *vir.*

[38a] See the Benedictine index to Chrys., s. v. *crux.*

[39] *commendatur.* [39a] MS. *ἀποκρυφὰ.* [40] *etiam ad.*

vllo modo pertineat; Denique cum maximè abominandę superstitioni et omnium horribilissimæ illi hyperduliæ crucis, primum aditum patefecerit: multò minus velim illam inter ἀδιάφορα numerare, quàm æneum illum serpentem Ezechias[40a]: cuius[41] hac potissimum in re id est in euertendis crucis et crucifixorum idôlis exemplum imitari christianos omnes principes sanè oportuit. Quod autem honesto potius quam prætioso habitu infantes 26 baptisandi in publico Ecclesię coetu offerantur, quòd commoda quæpiam formula precum et explicationis Baptismi adhibeatur, quod sponsores intersint qui de sancta infantis educatione caueant, quòd denique pura aqua mundis manibus reuerenter secundum præscriptam à Christo formam pueri aspergantur, hos ritus vt simplices et honestos ac minimè symbolicos, denique eiusmodi vt nullam prorsus superstitioni occasionem præbeant, quis tandem damnare ausit, nisi qui expressis illis Pauli verbis velit redargui, præcipientis vt in domini domo ritè et ordine[41a] omnia fiant? Jam verò quod attinet ad Coenam domini quis sine 27 lachrymis commemorare possit, quam miseris modis in theatricam saltationem, et horrendam illam idolomaniam sit transmutata? Huic autem corruptioni primum aditum patefecisse imprudentem illorum zelum, qui Christi et Apostolorum simplicitate contenti non fuerunt, non est, opinor, quod multis verbis probemus, quum se rem ita habere veteres et nouæ tum orientis tum Occidentis λειτουργείαι tanto impuriores quanto sunt operosiores manifestissimè conuincant. Et hîc non dubito quin satis animaduerteris quam versutum sese præbuerit Satan. Quis enim non existimauerit ἀδιάφορον esse siue altaris siue mensę alicuius vsum: Itaque introducta sunt paulatim pro mensis altaria, quod nimirum vulgares mensæ, quibus tamen veteres illi vel propter suas Agapas[42] vtebantur, tam angustis sacris non satis conuenire viderentur. Atqui primam hanc occasionem arripuit Satan sacram[43] istam actionem non dandi sed accipiendi Christi causa institutam[43], in sacrificium etiam ἱλαστικὸν[43a] transformandi[44], id est Christi mortem, quæ ibi annuntiatur foedissimè conculcandi[44]. Non 28

[40a] 2 Kings xviii. 4. [41] *cuius quidem sanctissimi regis hac.* [41a] 1 Cor. xiv. 40.

[42] ἀγάπας. [43] *sacræ istius actionis n. d. s. a. C. c. institutæ.*

[43a] MS. ἤλαστικὸν; the printed edition ἱλαστικὸν; the word, which must mean *propitiatory*, does not seem to occur anywhere else.

[44] *transformandæ, et Christi mortis quæ ibi annunciatur fœdissime conculcandæ.*

placuerunt vulgares et simplices hymni: ideoq*ue* ornandę sacræ actio*n*is p*ræ*textu op*er*osus ille cantus introductus est, choreis pleru*mque*[45] qua*m* sacræ actioni et demulciendis auribus potiusqua*m* co*m*mouendis animis acco*m*modatus:

Et in eò certè non modò inutilis, sed[46] etiam plurimu*m* noxius, quod in illo strepitu quid dicatur attendi nullomodo possit: vt res ipsa planè co*n*uincat, verum illum Dej cultum hac potissimum occasione in vanas, ac tandem etiam merè theatricas cantiones transformatum fuisse. No*n* placuit simplex 29 et co*m*munis apparatus. Idcirco conquiri marmora, inaurarj p*ar*ietes, vasa aurea et argentea co*m*pararj, prætiosæ etiam et pontificales atq*ue* adeò imperatoriæ vestes ministris circundari coeperunt, honorandi scilicet sacrame*n*ti causa. Atquj hæc mox fuerunt, fouendi luxus, negligendæ veræ charitatis, inuehendi denique histrionici apparatus instrumenta. Non placuit 30 simplex panis fractio quæ tame*n* p*ar*s est huius actionis no*n* minima. Itaque rotundi panes singulis porrigi coepti, et ritus à Domino institutus abrogatus, no*n* placuit vel sedentib*us* vel stantibus[47] panem in manum porrigi, vt olim fiebat, sed attollj panem quasi venerandum placuit[48]. Postea adhibita est inflexio[49] 31 et buccellam in os ingerere maluerunt, reuerentiæ nimirum causa. Atqui hoc primu*m* fuisse horrendæ illius artolatriæ initium, quæ ne nu*n*c quidem abolerj potest, quis tandem non videt? Quæ cùm ita se habeant, et honoru*m* istorum præposterè nostris sacris habitorum tristissimus euentus satis superque doceat, quanto satius fuerit in simplici Christj institutione acquiescere qua*m* præpostero zelo quicquam istorum co*m*minisci, mihi quidem omnium optimè facere videtur[50], qui ista quamuis no*n* per se impia, tamen vt minimè necessaria et p*ar*um quidem vtilia, etiam si quis illis rectè vtatur, plurimu*m* autem noxia vt tristissima Ecclesiarum facies ostendit non minùs sedulò quàm apertissimas idolomanias aboleat[51]. Obsecro enim 32 siquis sit in biuio lapis ad aliquem vsum collocatus, ad que*m* tamen o*mn*es nisi attentissimj, no*n* sine vitæ p*er*iculo corruant, vtrum satius est, Lapidem illum semel tollere de via, vel potius illo relicto praetereuntes assiduè monere, in quam

[45] *potius quam.* [46] *verum.* [47] *stantibus vel accedentibus.*
[48] Omitted in printed text. [49] *genuflexio.* [50] *videntur.* [51] *aboleant.*

p*ar*te*m* conuertere se debeant vt offendiculum vitent? Quid si enim vel pigri vel no*n* satis attenti sint monitores vel frustra plerosq*ue* moneant? Retinendos interea ritus ordinis et 33 decori causa necessarios maximè arbitramur. Velutj vt statis diebus et horis reuerenter symbola ex mundis vasis petita præbeantur et accipiantur, et quicquid est eiusmodi ad honestu*m* potius quàm ambitiosum more*m*[52] spectans. Quod si quis roget, nihilne p*r*orsus istoru*m* quæ per se media sunt, infirmorum saltem causa retinendu*m* et deserendu*m* potius ministerium quàm quicquam eiusmodi obseruandu*m* pute*m*, præsertim si nominatim addat*ur* hæc cautio, ista no*n* propriè obligandaru*m* conscientiaru*m* causa, sed ob alias no*n* inco*m*modas rationes vel introduci, vel adhuc tolerari: Respondeo minimè mihi videri deserendas Ecclesias propter vestes aut pileos, aut aliquid eiusmodi, verò medium, et indifferens. Sed primu*m* omnium multa per se media, tamen propter adiu*n*ctam cult*us* opinionem, quæ vix ac ne vix quidem vitari possit, inter superstitiones, aut certè inter nimium procliues ad sup*er*stitione*m* occasiones, numeranda existimo. Deinde illud quoq*ue* obseruandum vide- 34 t*ur*, tolerarj quide*m* multa propter infirmos posse, quæ tamen semel sublata, instaurari minimè debeant, quoniam hoc no*n* esset infirmitatem tollere, sed potius aliqua iam ex p*ar*te sublatam restituere et quasi fugiente*m* reuocare, quo fit vt minimè mirer no*n*nullos hic sese difficiliores in quibusdam restituendis præbere, quàm initio fortasse fuissent quum de illis abrogandis ageretur; his et illud addo, infirmitatem frustra videri[53] in eo regno prætexi in quo tot iam annos et prædicatu*m*, et receptum, et tot excellentissimorum Martyrum sanguine co*n*firmatum Euangelium fuerit. Quod si rectè obiurgauit Galatas apostolus, quod cùm à spiritu cœpissent[53a] ad carnem regrederentur, quantò magis idem fas esset de vobis Anglis dicere, si fortè quum à spiritu coeperitis, no*n* vt illi ad carne*m* *id est* ad Mosis ceremonias quarum deus author est, sed ad humanarum traditionu*m* nugas et quisquilias (quod absit) relaberemini? Denique illud dicere no*n* verebor æquitate tua fretus, 35 Si peccant qui potius quàm res illas sibi co*n*tra co*n*scie*n*tia*m* obtrudi patiantur, cedere Ecclesijs malunt; multò maiore reatu

[52] *nomen*. [53] Omitted in printed text. [53a] Gal. iii. 3.

cora*m* Deo et ipsius Angelis teneri, si qui greges pastoribus priuari, et desertis à pastorib*us* Ecclesijs horrendæ dissipationis fundamenta iaci potius sustineant quàm ministros alioqui inculpatos, hoc potius quàm illo habitu vestitos cernere, et nullam potius alicubi famelicis ouiculis coenam præberj, quàm genuflexione*m* omitti. Quæ si forte isthic fierent, (absit aute*m* vt fieri posse credam) certè magna essent no*n* sup*er*iorum, sed multò maiorum etiam calamitatum initia. Rursum aute*m* obsecro reuerende pater, vt me si quid hic pecco, nulla tame*n* ambitione vel imp*ro*bitate, sed (testem Deum appello) sola rusticitate et imperitia peccantem feras. Si v*er*um est quod passim fertur, et ego mihi[54] nondum persuasi, mulieribus istic baptismum priuatum permitti, no*n* video quid sit à meta ad carceres regredi, si hoc non est? Primu*m* *enim* vnde hic foedissimus error natus est, nisi ex crassa rej sacramentariæ ignorantia? Damnatur, inquiunt huius p*ro*fanationis baptismi fautores, quisquis aqua non tingitur. Hoc v*er*o si ita est, no*n* à Dej foedere (q*uo*d tamen co*n*stat esse n*ost*ræ salutis fundamentum) sed ab ipso sigillo foederi appenso, (idque no*n* vt certius in sese reddatur, sed potius vt nos de eo certiores fiamus) salus infantium orietur, et quod multò fuerit iniquius à[55] p*ar*entum diligentia vel negligentia, posita fuerit tota infantium illorum salus. Sed cùm hac de re iampridem ut tu reuerende pater[56], optimè nosti, excellens ille Christi seruus dominus Petrus Martyr copiosissimè in suis ad pium illum regem Eduardum scriptis commentarijs disseruerit, tota, vt opinor tunc anglica[57] Ecclesia approbante, nolim quidem pluribus hac de re nunc disserere. Tantum dico, si uerus esset ille rumor, magnopere dolendum videri, velut ad carceres nu*n*c se conuertere, quos iam potius ad metam usq*ue* talibus præsertim ducibus ac magistris fretos, progressos esse oportuit. Illa v*er*ò si v*er*a essent, quæ ne v*er*isimilia quide*m* esse arbitror, metropolitanos videlicet, fœdissimos illos abusus quibus ne Antichristiana quidem Ecclesia quicquam intolerabilius habet, in vsum reuocare, nempe beneficiorum pluralitates, licentias no*n*residentiæ, libertates co*n*trahendi matrimonij, et vsus carnium et alia eiusmodi, hæc esset p*ro*fectò, quod no*n* sine horrore dico,

36 37

[54] Added above the line. [55] *in.* [56] *vir.* [57] *Anglicana.*

no*n* corruptela Christianismi sed manifesta à Christo defectio, ac proinde no*n* damnandi sed lauda*n*di potius essent qui sese istiusmodi conatibus opponerent.

Denique quo tandem iure, siue Dei verbum, siue veteres omnes canonas[58] spectes, vel ciuili magistratui per se liceat constitutis iam ecclesijs nouos aliquos ritus superinducere aut veteres abrogare par[59] sit[59], vel episcopis absq*ue* sui presbyterij iudicio ac voluntate, quicqua*m* noui ordinare fas sit, ego quidem nondum didici. Quoniam autem has duas pestes episcoporum videlicet superiorum turpes et ambitiosas adulationes suorum principum partim virtutib*us* abutentium, partim etiam vitijs seruientium, ecclesiam Christianam perdidisse video, donec eò redacta res est, vt Metropolitanorum occidentis potentissimus iusto Dei iudicio et magistrat*us* et episcopos punientis diuina humanáq*ue* omnia ad se raperet. fateor me totum cohorrescere quoties de istis cogito, et easdem aut etiam acerbiores poenas plerisque populis initio Euangelium cupidè amplexis à quo nunc sensim deficiunt, rursus imminere prospicio. Nec vero mihi dubium est, eosdem vbique esse bonorum omnium gemitus, quos vtinam dominus exaudiat, et propter Jesum Christum filium suum Regibus ac principibus verè pium ac religiosum animum, et bonos fortesq*ue* consiliarios tribuat, Ecclesiæ verò suæ præsulib*us* sanctum suum spiritum, ac quidem in primis et scie*n*tiam et zelum quam copiosissimè largiatur, et populos veram fidem iam professos in puritate doctrinæ et rituum, et morum sanctitate promoueat et custodiat. 38

Vides[60], Reuerende pater, quousq*ue* me velut æstus quidam impulerit. Precor autem vt pro singulari illo candore tuo, hoc meum factum in bonam partem accipias, et hoc esse sinceri amoris ingenium memineris, vt qui inter se amant timore et solicitudine pro amicis ne tum quidem vacent, quum res illorum omnes quàm optimè videntur constitutae. Sed iam satis superq*ue* multa. Superest vt paternæ tuæ dignitati Gallicam Ecclesiam quæ tibi secundum Deum et regiam Maiestatem semetipsam debet magis ac magis commendem vt si forte Euangelij Dei hostes perfecerint quod passim totis viri- 39 40

[58] *canones.* [59] Omitted in printed text.

[60] The paragraphs 39, 40 and 41 as far as *prætermittere* are not in the printed text.

b*us* non obscurè machina[ntur] aliquod isthic saltem miseris exulibus perfugium relinquatur. Scripsissem istac eiusdem ar- 41 gume*n*ti literas (adeò sum interdum in meis ineptijs audaculus) ad alios quoq*ue* tum Ecclesiasticæ, tum Equestrię etiam dignitatis viros Anglicani regni primarios, atq*ue* adeò fortassis ad Regiam Maiestate*m* ipsam, nisi me multis de causis repressissem. Quod si forte meam hanc opellam prodesse posse censueris, tum ego minimè verebor non modo existimationis, sed etiam vitæ discrime*n*, Deo faue*n*te, potius libens subire, quam vllam vel conseruandi vel amplificandi Christi regni opportunitate*m* prætermittere[60]. Bene vale, Reuere*n*de pater, et me vicissim vnà cum hac tota Ecclesia et schola amare, et precibus tuis iuuare perge. Geneuæ .5. Cal. Julias. anno domini millesimo quingentesimo sexagesimo sexto.

Reuerentiæ tuæ addictissimus in
Domino Th. Besza verbi
minister in Ecclesia Geneuensi.

82.

EDMUND GRINDAL[1], Bishop of London, to JOANNES COGNATUS[2].

Fulham, Friday, 18 July 1567.

§ 1. *Bellerive called lately on me complaining of Michaël Angelo and other members of your church, who allege that he is in France condemned of Servetian heresy, that he is a false prophet and that you boast of having received letters about this from France. I advised him to put no faith in such rumours.* 2. *Afterwards I told him what those six men had requested from the Consistory, and wondered to what purpose a petition should be renewed which I had denied to his friends.* 3. *He replied that he did not join in the petition, nor desired, under present circumstances, to preach in your church, even if a large sum were offered him.* 4. *I hope that you will hear no more of this affair.*

S. D. Fuit nuper apud me Bellerivus[3] qui multa conquestus 1

[1] See Letter No. 45, note 1. [2] id est Jean Cousin, see Letter No. 73, note 9.

[3] Antoine Corran de Bellerive, who has already been mentioned in note 3 to Letter No. 75, and of whom in Haag, *La France Protestante*, second edition, no more is said than that he was "ministre à Montargis, xvi• Siècle", was a native of Seville, in Spain, and preacher to an assembly of Spanish protestants in London, though he himself was a member of the Italian congregation to which one Hieronymus [Jerlitus] was preacher. "In 1568 [1567?] a contest arose between this man and Corranus about a work *De Operibus Dei* which Corranus wrote in French and had printed at Norwich, not offering the same to be examined in London before it was printed. But the minister and seniors of the Italian Church misliked certain doctrines contained in the said work, as wavering from the opinions of Calvin. Thus much Hieronymus had told Grindal. The French Church also before this had contested with him, and many high words had passed between them. Hereupon sprang up a great dissension between the said Spaniard, and Cousin the French preacher and the elders of the Church, who required his revocation of his principles and submission, which Corranus refused, thinking himself injured by the Minister and some of the elders. Corranus' next appeal was to the Church at Geneva. He wrote no less than seven letters to Beza, together with an apology, relating his own case and accusing Cousin, and divers of the members and elders of that Church. Beza did not like deciding in the case, but in the beginning of March 1569 laid the business open to the Bishop of London and sent him Corranus' letters [see Epistola LVIII (p. 215, dated 8 March 1569) in Beza's Collection of Letters published under the title *Epistolarum Theologicarum Theodori Bezæ Vezelij Liber unus*, secunda editio, Genevæ, 1575]. Nicolaus Gallasius, a minister of the French Church, London [see Letter No. 42, note 2] happened to come to Geneva at this time, from whom Beza learned the whole matter. And this very Gallasius was one of those Corranus had found fault with. Both he and Beza agreed that the matter should be wholly referred to bishop Grindal. The bishop was again disturbed by the controversy in the following year. Corranus had found influential friends at court, and amongst the number secretary Cecil, to whom the controversy was not very plain, wherefore the bishop sent him this account, viz. Anno Dom. 1563 a packet of letters was directed to a French merchant of London, being a member

est de Angelo[4], et alijs quibusdam vestræ Ecclesiæ q*ui* in vico Mercatorio, et alias, spargu*nt* ipsum esse in Gallia, Hereseos

of the French Church: and under the direction were written words to this or like effect: *For matters of great importance touching the Church of God.* In the said packet was found a letter from Antonius Corranus, the Spanish preacher, then being in France, written to one Cassiodorus, another Spanish preacher, not long before remaining in London. The said Cassiodorus being accused a little before *de peccato sodomitico*, fled the realm upon the accusation, no man knew whither. The said packet directed as above was brought to the Minister and seniors of the French Church, who after some consultation, considering that the title was, *For matters of God's Church*, concluded to open the said packet, and also to break up the letter directed to Cassiodorus. And finding no public matter in it, but only for the impression of the Spanish Bible, they wrote answer to Corranus, that Cassiodorus was departed out of this realm, and, as they thought, was gone into Germany. And by chance, (as should seem,) rather than of any purpose, they kept still Corranus's said letter in their custody. After the great troubles in Antwerp, Corranus came to London, and desired to be admitted into the French Church. The Consistory called him before them, and burdened him with the said letters; which ministered great occasion of suspicion, (as they thought,) that the said Corranus did not think well in some principal articles of Christian religion. He answered, that his letter was written by way of questioning, and not of affirmation. They replied, that such kind of questioning was not meet in these times for a Minister of God's Church; but in the end offered, that if he would subscribe to true doctrine, and acknowledge that those letters were *imprudenter scriptæ*, he should be received into the Church. Corranus answered, that the letters were written in good and lawful manner; and that he did not repent the writing of them; and that he would (if need were) set them out in print, with a defence or apology annexed. Whereupon the Minister and seniors of the French Church would not receive him. Corranus thinking himself injured herewith, and offended with certain speeches uttered by some of the French Church in Lombard-street, [where merchants met before the Exchange was built,] and at tables in London, (as he often declared unto the Bishop, who always advised him to contemn them,) wrote a pamphlet, which he called *an Apology*, but indeed a sharp invective, containing many slanders against the Ministers and seniors of the French Church, and also sundry untruths of the Bishop's own knowledge. Which Apology was communicated unto divers, and a copy thereof sent to Beza, to Geneva. It was long and tedious; and the principal points of it were contained and answered in a letter of Beza to Corranus; which is published among his epistles. Whereupon the Ministers and elders complained against Corranus, before the Bishop and Commissioners Ecclesiastical, for defamation, as was said before.

"But, to make an end concerning this Spaniard: at length, by the favour chiefly of the Earl of Leicester it was not long, (but not before Grindal was removed to York,) Corranus brake through these clouds. For in the year 1571 he was preferred to be Reader of Divinity in Latin at the Temple; and some years after he read Divinity at Oxford, having first purged himself of certain doctrines formerly charged upon him. And becoming a member of the Church of England, obtained a prebend of St Paul's church, London; and having published several tracts, died, and was buried in London about the year 1591". John Strype, *the life and acts of Edmund Grindal*, pp. 185 ff., 217 ff. See also Henry Gough, *Index to the publications of the Parker Society*.

[4] Michael Angelus Florentinus, as he is called in Letter No. 89 (§ 1), appears to have been minister of the Italian Church in London, at the time of Edward VI, but to have been deposed. In a Letter of Archbishop Cranmer to Sir William Cecil, Secretary to the king, dated 20 November 1552, the Archbishop says:......"I have written also unto [my Lorde of Northumberlande] in the favour of Michael Angelo; whose cause I pray you to helpe so moche as lieth in you" (John Strype, *Memorials of Thomas Cranmer*, Oxford, 1812, p. 1036). This appears to be all the information that can be found about him.

Servetanæ damnatum, et esse pseudoprophetam ac de hoc vos iactare de literis ex Gallia receptis &c. Admonui vt non adhiberet fidem huiusmodi rumoribus multos esse qui ista ex se confingerent, &c. Postea illi aperui quid petierant illi sex viri 2 a Consistorio. Dixi me mirari quod postquam hanc petitionem amicis suis antea negassem, in quem finem renovaretur. Re- 3 spondit, se non consentire in hanc petitionem, neque velle, (vt nunc sunt res) in vestra Ecclesia concionari, etiamsi magnum prętium ei offerretur. Summa est: spero vos de hoc 4 negotio nihil vlterius audituros. Vale. 18° Julij.

Fulhamiæ 1567.

Tuus in Christo

Edm. Londonensis.

Added at the foot of the Letter by Jean Cousin: 5

Ipso die allatę sunt hę litterę per M. Taffium[5].

Addressed: 6

Domino Joanni Cognato
Ecclesiæ Gallicanæ
Ministro
Londini.

Endorsed by Jean Cousin: 7

Lettres de Monsieur
Leuesque touchant
Belleriue quil ne
veut prescher dans
Leglise Francoise.

And in another hand:

1567
Grindalli.

[5] John Taffe, see Letter No. 56, note 13.

83.

[JEAN] COUSIN[1],

to EDMUND GRINDAL[2], Bishop of London.

London, Saturday, 19 July 1567.

§ 1. I thank you for your letter. I should wish Bellerive to have no reason to complain of any of us, especially of myself. What he has to complain of in others I know not: I have always endeavoured to restrain myself so as to give him no reason to complain. 2. Our elders and your Lordship know that I was annoyed by his letter, which seems to have caused all this trouble, but what can I do but preserve my flock and my fame? You have praised my action. The Lord be praised for having preserved through you our church from the impending danger. 3. As regards the letter from France I read it to the Consistory, so that it may have been talked of. Hence his complaints. If I knew anyone to trouble him about it I would advise him to desist. 4. I am glad that you have refused that request, but his reply, that he does not wish to preach in our church, amuses me; he seems to find the grapes sour. 5. If he will leave us in peace I shall not disturb him. May the Lord preserve His churches from troubles of this kind.

S. D. Ingentes[3] grat*ia*s habeo pro literis tuis R*euerendis-sime* Dom*in*e. Optari*m* Belleriuum[4] de nemine n*ost*rum posse co*n*querj ac p*ræ*sertim de me si fierj posset; quid de alijs habeat me latet. Hoc de me dicam q*uan*tum potuj me continuj ne haberet quod carperet, aut de quo iusté co*n*quere-ret*ur*. Nouerun*t* n*ost*ri seniores, nouit etiam tua d*omi*natio q*uod* ęgre p*er*tulerim eius literas ex quibus hęc o*mn*ia orta vide*n*tur, sed quid minus ego q*uam* p*ro* officio co*m*missum

[1] See Letter No. 73, note 9. [2] See Letter No. 45, note 1.

[3] It should be mentioned that Jean Cousin was in the habit of drafting his replies to the letters which he received on the backs of them. In this way some of his answers have been preserved to us, although the letters themselves are probably now lost. The above draft is found on the back of the preceding Letter of Bishop Grindal, but, from what Cousin wrote in the margin (see § 6), and from the fact that he crossed the draft through, it would seem that after finishing it, he altered his mind and never sent it to the bishop. Or are we to infer from "exhibitae" that Cousin did not "show" the Letter or the draft to anyone?

[4] See the preceding Letter, note 3.

greg*em* et fama*m* seruare debuj? F*a*ctu*m* meu*m* laudauit tua d*omi*natio. Laudet*ur* D*omin*us quj p*er* tuam in nos beneuole*n*tiam et authoritate*m* ab impe*n*de*n*tj discrimine n*ost*ram ec*cles*iam pr*æ*se*r*uauit. Q*uod* ad l*it*eras ex Gallia p*er*tinet, illas coram senioribus et diaconis legj in Consistorio; si quis se iactet de illis literis aduersus illum no*n* suadeo nec p*r*obo sed su*n*t forte no*n*nullj qui hoc retuleru*n*t, nos accepisse literas. Hinc cudit illas querimonias, si quos tamen nouerim tale quid illj impingere lube*n*ter monebo vt desistant. 3

Admodum mihi placuit q*uod* non minus apposite q*uam* prude*n*ter abiecisti petitio*n*em illam nobis factam, sed responsum mouit mihi risum, se nolle co*n*cionarj in no*st*ra ecc*les*ia etiamsi magnum p*re*cium illi offerret*ur*. Videor mihi audire responsum vulpis in fabula dedigna*n*tis suprema mora in rubo ac dice*n*tis q*uod* attingere no*n* posset, se no*n* cupere illa. Si nos Belleriuus sinit quietos in op*er*e D*omi*nj et ego quiete*m* illj no*n* inuidebo. Seruet D*omin*us ecc*les*ias suas ab h*uius*modj turbationibus. Vale mj D*omi*ne in Chr*ist*o fęliciter. Londinj 19 Julij 1567. 4 5

D*omi*nationis tuę studiosissimus

Cousin.

In the margin Cousin has written:

Istę l*itt*erę no*n* fueru*n*t exhibitę.

84.

JOHANNES HELMICHIUS[1], to GOTTFRIDUS WINGIUS[2].

Norwich, Tuesday, 21 October 1567.

§ 1. *There are three points in your letter to which I desire to reply.* 2. *First the goodwill of the brethren, especially those of Ghent, towards me.* 3. *Secondly, the fact that the Consistory of the Belgian-Dutch Church join them in their request.* 4. *Lastly your advice that, while you are endeavouring to remove my scruples, I should, free from all suspicion, suspend my judgment as to the two parties till I be present.* 5. *The first point does not surprise me, only I wished to deserve it more. I know that their favour is some fruit of my labour, but why should not better men be taken into consideration?* 6. *As regards the second point, in order that my appointment in your church should be proper in every respect, not only the votes of some of the brethren, but also the open votes of the overseers of your church are required.* 7. *I am, indeed, surprised that nothing is said of my duties, of the conditions of my arrival, nor of the Consistory addressing me on the authority of the bishop. If I came to you in ignorance of these and other circumstances I should fear the censure of God and men.* 8. *I have decided not to be enticed or called away from hence in a doubtful manner, and I*

[1] Johannes Helmichius occurs again as minister of the Dutch Church at Norwich at the end of 1568 (see Letter No. 91). Burn (*History of the Foreign Protestant Refugees in England*) says on p. 195, that "the city, which by Kit's Rebellion in the year 1549, had been rendered almost desolate, learned by the settlement of the strangers there in 1567, the making of those fine and light stuffs which have ever since gone by its name, and have rendered that city not only opulent, but famous all over Europe. By Letters patent, dated the 1st November 1564 already referred to, Queen Elizabeth granted authority to the mayor, citizens &c. of the city of Norwich, and to their successors, and to certain persons therein named...amounting in the whole to the number of thirty Dutchmen of the Low Countries of Flanders, aliens born, not denizens, being all householders or master workmen, as by the said mayor and commonalty under their common seal should be licensed to be inhabitants within the said city, to enjoy the benefits therein specified, and exercise the faculties of making certain articles therein mentioned, and such other outlandish commodities as had not been used to be made within the realm of England." Burn mentions as the first two ministers of the Norwich Dutch Church in 1569 Isebrandus Balkius and Theophilus Rickwaert, but of Johannes Helmichius he seems to have had no knowledge, nor does he seem to be noticed anywhere else, not even by Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*) who says, on p. 135, that the Community of refugee strangers at Norwich existed since the year 1565, and that its Ministers had been: Hendrik van Schoonberg, Pieter Hasaert, Carolus Rijckwaert, Anthonius Algoet, Isbrandus Balkius, Michaël Panneel, Herman Modet, Salomon de Smit, Samuël Asch, Christianus Anthonius van Wauwe.

[2] See Letter No. 18, note 2.

shall remain where I am, unless I am invited by proper authorities and receive information as to the duties which I should have to discharge. 9. As regards the last point you may rely on my discretion. Although I deplore the sad state of your dispersed Church and feel grieved on your account, I wish to remain neutral; everything is strange to me and I abhor such controversies. I shall mention no name.

Johannes Helmichius Gottfrido Wingio gratiam ac pacem multiplicari a Deo patre p*er* Dominum Jesum p*re*catur. 1

Ornatiss*ime* vir atq*ue* in Domino perchare frater, hæc ego tria potissimum in tua epistola sic obseruanda sum arbitratus, vt ad ea peculiariter responderem. Narras propensum erga me 2 animum, imò preces fratrum, p*ræ*cipuè Gandauensium. Deinde 3 addis presbyterium Ecclesiæ Belgiogermanicæ suum qualemcu*n*q*ue* calculum addidisse illorum postulationibus, ex quo videris conficere esse mihi ad vos veniendum. Postremum est, 4 dum laboras i*n* scrupulo mihi adimendo, videris*que* petere vt ab omni in alterutram partem suspitione liber subsistam donec præsens ad liquidum de veritate causæ cognouero. Ad primum 5 no*n* obstupesco velut ad rem insolitam, vtinam tamen eum illustriori merito meo. Neq*ue* verò me latet, hunc saltem esse aliquem laboris nostri fructum à Domino concessum, ideoq*ue* eum exosculor; verum̃ intra limites, siquidem stolones animaduerto. Cur enim non potius respicitur ad alios omnib*us* modis præstantiores, ætate atq*ue* eruditione grauiores viros, eos*que* iam pridem probatos zelo Dej excellere? Quanqua*m* enim video no*n*nullos infœliciter tentasse, necdum tempus vt ad me veniatur. Quinimo illud ipsum non immeritò neq*ue* mediocriter me terret. Quare hic illorum affectus non est purus putus, vtpote qui nimium sibj indulgeat, adeoq*ue* non temere illi assentiendum vel tu quoq*ue* optimè nostj, frater. Metuo etiam Canonem illum[3], Quod ab initio non valuit, tractu temporis non conualescit. Atq*ue* hoc vel eò magis vereor, dum in secundo 6 capite longè plus requiro. Dum enim singula mecum expendo et trutino accuratius, non reperio quod par erat, imò necesse est inueniri. Siquidem quò mea apud vos et vniuersam isthic Ecclesiam constet iusta, integra, libera, inculpabilis*que* vocatio desideratur non modò semiplenum et semiliberum suffragium aliquorum fratrum, sed etiam peculiariter eoru*m* qui in Ecclesia

[3] See Brisson, *de Verborum significatione*, in voce *convalesco*.

præsident aperta vota, et indubitabilis vocatio requiru*n*tur eáq*ue* omnia legitimè atq*ue* in timore Dej transacta. Illi no*n* adstipulari modò (imò clanculum suffragari) debent, sed etiam verba co*n*cipere et nu*n*cupare clara voce. Quis enim aliter crediderit rectè atq*ue* ordine singula geri? Atqui supra modum 7 admiror, nullas muneris futurj faciles vel difficiles notari partes, nullas aduentus adsignari conditiones, nullam Collegij presbyterorum ex auctoritate D*omini* Episcopi compellantium disertè mentionem fieri. Sj ignora*n*do has similesq*ue* alias huius tam arduj et asperi negotij circunstantias ad vos desce*n*derem, equidem pœnas volaticæ temeritatis aliquando apud immortale*m* Deum et omnes mortales darem. Verò cu*m* Phrygib*us*[4] deplorarem mutila*m* vocatione*m* eiusq*ue* mihi tristem, et fratrib*us* luctuosum ac perniciosum exitum. Et sanè indefessa fratrum diligentia, nullisq*ue* sumptibus terra mariq*ue* parcentiu*m* liberalitas (meo iudicio) abunde merebantur, vti liberè atq*ue* articulatè singula mihi proponerentur a vobis, ne ipsi per inscitiam plus ab vno latere detrimenti, quam̃ ab altero compendij adferrent Ecclesiæ Jesu Christi, cui in hoc loco neq*ue* incertò neq*ue* i*n*fructuosè vacare p*er* eiusdem Christi gratiam ac misericordiam licet. Neq*ue* hinc pellici neq*ue* dubiè auocari decerno, 8 vtrumq*ue* improbo, mi frater, et quidem haud dubium quin te adstipulatore. Quapropter nisi maiori et modis omnib*us* certa auctoritate interposita, liquidò cu*m* prudenti ac prouido timore Dei vniuersa eáq*ue* concors Ecclesia me vocet ad ratas et manifestò obseruabiles muneris partes, quas inculpatè et tranquillè secundum vires meas ad gloriam Patris cœlestis et certam proximi ædificationem obire possim, non est quod isthic abs quoquam expecter. Quæ vbi iam constiterint, adhuc videbo ne spem emam pretio, faciamq*ue* quod erit factu dignu*m*, hoc est iustu*m* et [aequ]um[5]. Cę[terum] quod postremum attinet, iubeo 9 te perqua*m* securum esse. Ecce, licet meritò ingemiscam, meritò lugeam calamitosum dissipatæ isthic Ecclesiæ statum, meritò vobis condoleam, tame*n* neutrius partis neq*ue* causa*m* approbo,

[4] Refers to the proverb "Sero sapiunt"; see Erasmi *Adagia*, Chil. I, Cent. I, Prov. XXVIII; Cic. *Ep. ad div.* VII. 16.

[5] The Letter is injured here, and a short word, of which *um* is still visible, has been worn away.

improbo[6] neq*ue* iustificationes prorogo, abrogo, neq*ue* lata*m* se*n*te*n*tia*m* accuso excuso. Omnia mihi sunt peregrina, et ab ista controuersia velut a co*n*tactu polypodis[7] abhorreo. De personis, prorsus omnis apud me sepulta mentio. Fratru*m* desideria no*n* paruifacio. at cedo tutum et pium medendi modu*m*. Dirigat nos Deus spiritu sapientiæ sancto, et pax Christi maneat nobiscum in ęternum. Amen. Ex Nortwith. 21 Octobr. 1567.

D. Carpe*n*tariu*m* saluta.

Addressed:

Pietate atq*ue* eruditione clariss*imo* viro, Gottfrido Wingio, ministro verbi in Ecclesia Belgiogermanica, amico singularj.
Londinum.
in manus proprias.

Endorsed:

Receptę 23. Octobris 1567

[6] MS. *implobo* altered to *improbo*.
[7] Plaut. Aulul. 196 *ego istos novi polypos qui ubi quidquid tetigerunt tenent.*

85.

THE MINISTERS of the GENEVAN CHURCH on ECCLESIASTICAL POLITY.

Geneva, [Friday, 24 October 1567][1].

§ 1. *Our brethren of the English churches in their sad condition, having often asked us to give them some advice which their consciences might accept, we have delayed doing so for various reasons and would willingly remain silent even now, but for our reluctance to refuse the often repeated request of our brethren.* 2. *The reasons for our silence were: first, although we believe what our brethren wrote to us about this matter, yet could we not suspect things so inconsistent with the office of bishop from such men.* 3. *Moreover, who are we that we should pass judgment upon such matters? And even if we had the right, or were requested, to do so, it would be unjust to decide anything in the absence of, or without hearing, the other party. We feared moreover that our advice would aggravate rather than cure such an evil, which, we think, can only be remedied by prayers and patience.* 4. *But since our advice is asked, we give it in good faith, without wishing to prejudice either party and hope that none who see this writing will be offended by it.* 5. *As regards the irregularity in the appointment of ministers, namely, the mere registration of those to be ordained, without any legal voting of the presbytery, without the assignation of a parish, and without an adequate examination of conduct and morals, and allowing these men, at the discretion of the bishop, to preach the word of God or recite the Liturgy.* 6. *We reply that we do not regard such ordinations as legitimate, though we know that it is better to have something than nothing at all, and we pray God to grant to England a proper appointment of ministers.* 6[a]. *We also beseech Her Majesty and her councillors and bishops to amend this matter.* 6[b]. *Meantime, we ourselves would not accept, much less request, such a performing of the ministry, but those whom God has given this opportunity of advancing the glory of His kingdom, we would admonish to persevere in the fear of the Lord, so long as they are free to discharge the duties of their office, and in the meantime to do all that is in their power to improve the state of affairs.* 6[c]. *For, if their liberty were taken from them and they were to connive at a manifest abuse, and had to approve that which is wrong, what else could we advise, but that they should rather enter into private life than encourage a wrong against their consciences?* 6[d]. *But we trust that Her Majesty and her officers will rather consider the consciences of so many pious and learned brethren than allow such evil.* 6[e]. *As to their discharging their ministry against the wish of Her Majesty and the bishops, we dread this still more.* 7. *As regards a distinction in caps and vestments in daily use and*

[1] This Letter is printed as the XII. Letter of Theodore Beza in the collection of his Letters published under the title: *Epistolarum theologicarum Theodori Bezæ Vezelij* Liber unus. Secunda editio, Genevæ, apud Eustathium Vignon, 1575. It is there dated 24 October 1567.

while discharging the duties of the ministry. 8. *We reply that the originators of this matter deserve badly of the church. For, although we do not blame distinctions between civilians and official persons, we do not approve of every distinction. For instance, if ministers were told to dress like fools and actors, would it not make the ecclesiastical office ridiculous?* 9. *It is said that these things are indifferent. We grant that they are, if they are considered by themselves, but who will so consider them? The papists would be strengthened in their superstition.* 10. *And are there not many of those, who are called ecclesiastics, in favour of the papacy, and would they not soon endeavour to restore it, if their vestments were restored?* 11. *We can understand why these things were tolerated in the beginning, but not why they should now be restored. But as they are not wicked in themselves, we do not think that on this account the pastors should desert their office rather than wear the vestments, or the people abstain from public worship rather than hear the pastors in such dresses.* 12. *But in order that the pastors and their flock may not sin against their consciences, we advise the former to press upon their flock (after having released their consciences by a proper protest before Her Majesty and the bishops) all that is necessary to remove this difficulty and to endeavour to correct the abuse, bearing meanwhile what cannot be altered rather than deserting their churches.* 13. *We exhort the congregation to hear the word as attentively as before, to partake of the sacraments, &c. But if ministers are bidden not only to tolerate but even to approve such things, let them testify their innocence, and after having tried every remedy, submit to manifest violence. But we prophesy better things for England.* 14. *As regards (a) chanting, (b) the sign of the cross, (c) the interrogation of children to be baptized, (d) the unleavened wafer, (e) genuflexion at the Lord's Supper:* 15. *we reply that the chant is a manifest corruption of the ancient and pure doxology.* 16. *The sign of the cross, though once perhaps useful, is a modern superstition and has properly been forbidden in the church.* 17. *The custom of interrogating children to be baptized, is no doubt caused by the negligence of the bishops, who retained the formula, used in the beginning for adult Catechumens, for the baptism of infants, and we wish to see it abolished just as chrism and exorcism have been.* 18. *Whether the bread be unleavened or fermented seems to us unimportant, though we regard the common bread as more conformable with the command of Christ.* 19. *As regards kneeling, at the receiving of the elements, it has a semblance of pious and Christian veneration and was formerly useful, but, since it gave rise to that detestable bread-worship, which is still rooted in the minds of many, it seems better that it be abolished.* 20. *As to baptism administered by midwives, we regard it as intolerable and ministers should censure such an abuse seriously.* 21. *It is also said that in some episcopal courts in England excommunications and absolutions are pronounced, not by sentence of a presbytery, or according to the word of God, but on the authority of some lawyers and even sometimes on that of one person, in mere pecuniary and civil actions.* 22. *We answer that to us it seems incredible that such a perverse abuse still exists in England. For the right of excommunicating never, before the papal tyranny, belonged to a single person, but to the presbytery with the admission of the people. Moreover, the judicial treatment of these secular matters has come into the hands of the bishops by abuse, and the early bishops heard such controversies only as domestic arbiters.* 23. *Therefore, if anything is done in England to the contrary we hope that it will be abolished.* 24. *Meantime we think that those who cannot alter wrong things should tolerate, without approving them. But if they were forced not only to tolerate, but to approve them, we advise them to bear anything rather than act against their conscience.* 25. *But we hope better things as regards England, where the establishment of the Christian religion has been sealed by the blood of so many and such excellent martyrs. We only fear that there, as in other countries, no adequate fruits of repentance being forthcoming, the wrath of God will remove the light of the Gospel and intensify the darkness.* 26. *We advise and pray our brethren of the Anglican Church, to bear with one another, obey Her Majesty and resist Satan;* 27. *and may the Lord so guide Her Majesty, the chiefs of the kingdom, the overseers of the Church and all labourers in the*

spiritual edifice, that His work so often begun and so often impeded may be most effectively advanced.

Geneuensium Ministror*um* responsum ad quosdam Anglicar*um* Ecclesiarum fratres, super nonnullis in Ecclesiastica politia[2] co*n*trouersijs.

Sæpe multumque à charissimis Anglicar*um* Ecclesiarum fratribus rogatj, vt in miserabilj ipsorum statu consilium illis aliquod suggereremus, in quo acquiescere ipsorum conscientiæ possent; variantibus præsertim multorum sententijs, diu id facere grauissimis de causjs distulimus, ac testamur nunc quoque nos libe*n*tissimè tacituros fuisse nisi nobis esset religio toties repetitas fratrum petitiones et grauissimos gemitus repudiare. Causæ verò istæ fuerunt obfirmatj nostrj silentij. Primùm sicut[2a] vna ex parte fratrum fidem nolimus in dubium vocare, quin videlicet syncerè totum hoc negotium ad nos perscripserint, tamen vicissim difficillimum nobis est res adeò ab Episcoporum officio alienas de tantis viris suspicari, nedum nobis persuadere. Deinde quj tandem sumus, vt de his iudiciu*m* vllum feramus? Quod si etiam iudicare nobis de ijs vel iure aliquo vel ex partium postulatu ac consensu fas esset, tamen iniquissimu*m* esset, altera abse*n*te vel inaudita parte quicquam statuere. Postremò, illud quoque veritj sumus ne qualicumque hoc nostro consilio exulceraretur potius quàm curaretur tantum hoc malum, vt pote quod solis precibus et patientia sanarj posse nobis videatur. Quandoquidem igitur huc nos adigunt fratrum preces, vt aliquid omnino co*n*silij illis suggeramus, disertè testamur sic à nobis hæc scribi, vt ne præiudicium quidem vllum velimus alteri partj fieri, nedum vt nobis iudicium in quenquam arrogemus. Et eos omnes, in quor*um* manus ista peruenerint, precamur in Domino, vt ne hoc scripto offendantur, sed sibi persuadeant simpliciter et bona fide hæc à nobis scripta esse ex factj præsuppositione[2b], vt loquuntur, pacandis aliquo modo fratrum hoc à nobis flagitantium co*n*scientijs, quas prorsus negligere salua charitate no*n* potuimus. Itaque si res ita se habent, vt audimus, simpliciter et ingenuè sic nos de his co*n*trouersijs sentire profitemur.

1 2 3 4

[2] On the subjects treated of in this Letter cf. The Works of the Rev. Joseph Bingham.
[2a] Added above the line. [2b] See § 26.

1. Quæritur an possimus probare istam ἀταξίαν in Minis- 5
terij vocatione, quòd videlicet absque legitimo suffragio presbyterij, et vlla assignata parochia, leuissimo examine vitæ ac morum, turba ordinandorum in album referatur: quibus postea pro Episcopi arbitrio potestas fiat verbi Dej ad certum tempus annu*n*tiandj, vel recitandæ tantum̀ Liturgiæ.

Respondemus nobis istiusmodj vocationes et ordinationes 6
minimè viderj legitimas siue expressum Dej verbum siue Canonas puriores spectemus. Scimus tamen præstare aliquid habere, quàm nihil. Sed Deum toto pectore rogamus vt hoc quoq*ue* largiatur Angliæ regno, legitimam videlicet Ministrorum verbi et sacramentoru*m* vocationem qua impedita necesse est veritatis doctrinæ beneficium vel statim euanescere, vel extraordinario et cœlestj planè modo sustentarj. Deinde ipsi Regiæ Maiestatj 6a
humillimè per Dei sacrosanctum nomen supplicamus, vt in hui*us* rej emendationem, quæ est totius Anglicæ Ecclesiæ ac proinde regnj etiam ipsius fulcrum, toto animo incumbat. Tertio loco maximos illos viros, tum quj et ipsi Regiæ Maiestatj sunt à co*n*silijs, tum quj Papisticjs Episcopis successerunt singularj Dej Opt. Max. misericordia, vt tyrannjdem illam, quæ Ecclesiam Christianam pessundedit, ex eo ipso loco destruerent[3], vnde exorta est ruina, vtrosq*ue*, inquam, cum lachrymis precamur, et per eius nome*n* obtestamur, coram cuius tribunalj stabimus omnes, vt et superioru*m* tempor*um* et suj officij memores (quum præsertim eam *Regiam Maiestatem* ipsis tribuerit Dominus, à qua sint heroica omnia speranda, nisi sibi ipsi defuerint) no*n* desinant istius co*n*stituendæ rej rationibus ineundis, et *Regiæ Maiestati* persuadendis operam dare, nec nisi perfecta re co*n*quiescant. Quid autem interea? Certè quod ad 6b
nos attinet nolimus Ministerij functione*m* hac ratione ne oblatam quidem recipere, nedum petere; Quibus tamen dominus hoc modo aditum ad propagandam ipsius regni gloriam aperuit, eos hortamur vt fortiter in timore Dominj perseuerent, ea tamen addita conditione, vt ipsis liceat sanctè et religiosè ministerio suo integro defungi, ac proinde, quæ ad res in melius prouehendas spectant, pro suj muneris ratione proponere et vrgere. Nam alioquj si hæc libertas eis eripiatur et ad 6c

[3] *destruant*, in printed text.

manifestum abusum sic co*n*niuere iubeantur, vt etiam approbent quæ constat esse emenda*n*da, quid aliud suadeamus quàm vt priuatj esse malint quàm contra conscientiam fouere malum, quod necessario integram Ecclesiarum ruinam mox secum trahet? Speramus autem et R*egiam* M*aiestatem* et tot clarissi- 6d mos optimosq*ue* viros operam daturos, vt co*n*scientijs tot piorum et doctorum fratrum potiùs consulatur, quàm tantum hoc malum eueniat, nempe vt Pastores vel contra co*n*scientiam facere quod malum est, ac proinde peccatis alienis sese includere, vel se ipsos abdicare cogantur. Tertium enim illud, 6e nempe vt co*n*tra R*egiae* M*aiestatis* et episcoporum voluntatem ministerio suo funga*n*tur magis etiam exhorrescimus, propter eas causas, quæ, tacentibus etiam nobis, satis intelligi possunt.

2 Petitur etiam à nobis, vt[4], num[4] istam in pileis et 7 vestibus tum in communj usu, tum in Ministerij functione distinctionem probemus, apertè et ingenuè respo*n*deam*us*.

Respondemus igitur ingenuè, si ita res habent, vt audi- 8 mus, nobis viderj pessimè mererj de Ecclesia Dej, et coram Christj tribunalj rationem huius facti reddituros, quj sunt istius rej authores. Etsi enim ciuilem et politicum illu*m* ordinem minimè putamus improbandum, quo non tantùm ciuium sed etiam functionu*m* ordines distinguuntur, tamen non quamuis distinctionem putamus approba*n*dam. Quid si enim iubeantur Ministrj perinde vt moriones et histriones vestiri? an non manifestum esset ludibrium Ecclesiasticj muneris? Atquj peius etiam aliquid hîc admittj nobis quidem videtur, quoniam istum sacerdotalem habitum no*n* tantùm ipsis etiam Papistis plerisque ridiculum reddidit Dominus, sed etiam co*n*stat infinitis superstitionibus esse pollutum, ac co*n*taminatum. Sunt ista (inquiet aliquis) vetusta: sunt sanè, sed multò vetustior[5] simplicitas Apostolica, sub qua floruit Ecclesia. Quod si etiam amplius lubeat in res istas inquirere, difficilè non fuerit ostendere, quæ postea distinctionj seruierunt, primùm plebeia ac vulgaria fuisse. Mutatis autem rebus tam longo temporis interuallo, quorsum ista peregrinitas, nisi ex inutilj κακοζηλίᾳ? Sunt tame*n* (dicet aliquis) res per se mediæ. Concedimus 9 sanè ita esse, si per se co*n*siderentur. Sed quis illas ita con-

[4] *utrum*, in printed text. [5] *est* after *vetustior* in printed text.

siderabit? Nam quj Papistæ sunt, quicquid Lex ciuilis prætexat, sanè hac ratione in sua superstitione inueterata confirmantur. Quj coeperu*n*t superstitiones eo usq*ue* detestarj, vt etiam illarum vestigia cœperint execrari, quantopere offenduntur? Quj melius sunt institutj, quem fructum inde percipient? Anne verò tantj est ista distinctio, vt propterea tam multorum co*n*scie*n*tias perturbari oporteat, repetita videlicet ab ipsis manifestis et iuratis sanæ doctrinæ hostibus, istius distinctionis ratione? Quid quod ex ijs quj Ecclesiasticj vocantur, non minima pars adhuc dicitur Papismum in pectore gestare? An istj verò in melius proficient, restituto hoc habitu, ac no*n* potiùs quasi mox instaurandj quoque ipsius Papismj spe cristas erigent? Quod si quis obiiciat Timothej[5a] circuncisionem, ac cætera eiusmodj, rogamus illum etiam atque etia*m* co*n*sideret quid dicturus fuerit Paulus, si quis istiusmodj lege*m* tulisset, vt quisquis Ministerio Euangelij fungeretur, teneretur vtj veste Pharisaica aut prophanor*um* sacerdotum habitu Euangelium annu*n*tiare et sacramenta administrare, nedum suos liberos circuncidere, quæcunq*ue* tandem ratio ciuilj istiusmodj legi adiiceretur. Imo quorsum hæc afferuntur? Nam vt ista initio tolerarj potuerunt, dum sensim mutare*n*tur, tamen semel sublata quo fructu restituj possint, sanè non videmus. Itaque quod ante diximus, iteru*m* repetimus, non posse nobis istud co*n*silium probari, nec quicquam inde bonj nos sperare. Libenter tamen de se*n*tentia decedemus, siquid rectius cognouerimus. Quid ergo (inquiunt fratres) nobis, quibus ista obtruduntur, faciendum censetis? Respondemus distinctione hîc opus esse. Alia enim est Ministrorum alia gregis conditio. Deinde possunt ac etiam debent multa tolerarj quæ tamen rectè non præcipiuntur. Itaque primùm respondemus, etsi ista nostro quidem iudicio no*n* rectè reuehuntur in Ecclesiam, tamen quu*m* no*n* sint ex earum rerum genere quæ per se impiæ sunt, no*n* videri nobis illas ta*n*tj mome*n*tj, vt propterea vel pastoribus deserendum sit potius Ministerium, quàm vt vestes illas assumant: vel gregibus omittendum publicum pabulum, potiùs quam ita vestitos pastores audiant. Tantùm, vt et pastores et greges in co*n*scientiam non peccent (modò salua sit doctrinæ ipsius

[5a] Acts xvi. 3.

siue dogmatum puritas) suademus pastoribus, vt postquam et coram R*egia* M*aiestate* et apud Episcopos suas co*n*scientias modesta quidem, (sicut Christianos decet ab omnj tumultu ac seditione alienos) et tamen grauj, prout rej magnitudo requirit, obtestatione liberarint, apertè quidem apud suos greges ea inculcent, quæ ad tolle*n*du*m* hoc offendiculum pertinent, et in istorum etiam abusuu*m* emendatione*m* prudenter simul ac placidè, prout occasionem offeret Dominus, incumbant. Sed ista tamen quæ mutare non possunt, ferant potius quàm Ecclesias ob eam caussam deserendo, maioribus et periculosioribus malis occasionem, Sathanæ nihil aliud quærentj præbeant. Gregibus 13 autem (integra manente doctrina) suademus vt doctrinam ipsam nihilominus attentè audiant, Sacramentjs religiosè vtantur, suspirent ad Dominum, donec seria vitæ emendatione ab eo impetrent, quod ad integram Ecclesiæ instaurationem requiritur. Sin verò Ministris no*n* tantùm vt ista tolerent, præcipitur, sed etiam vt ea tanquam recta vel chirographo comprobe*n*t, vel suo silentio fouea*n*t, quid aliud suadere possimus, quàm vt de sua innocentia testati[6], et omnia remedia in timore Dominj experti, manifestæ violentiæ cedant? Sed meliora sanè quàm hæc extrema, Angliæ regno ominamur.

3 Quæritur et illud, Quid de cantu illo infracto, crucis 14 co*n*signatione, pueror*um* baptizandorum interrogatione, crusto azymo et rotundo, et geniculatione in cœna Dominj nobis videatur. Respondemus cantum illum nobis viderj manifestam 15 corruptionem puræ et veteris δοξολογίας. Signi crucis vt ali- 16 quis olim fuerit vsus, eam tamen esse et quidem adhuc adeo recentem superstitionem maximè execrabilem certu*m* est, vt rectissimè facere[7] arbitremur, quj semel istum ritum ex Ecclesijs expulerunt, cuius etiam non videmus quæ sit vtilitas. Puero- 17 rum aute*m* baptisandorum interrogationem non dubitamus ex eo inuasisse Ecclesiam, quòd Episcoporum negligentia, retenta sit eadem in baptismo infantium formula, quæ initio in adultis Catechûmenis vsurpabatur, id quod etiam ex alijs multis quæ in Baptismo Papistico adhuc vigent, perspicere licet. Itaque sicut Chrisma et Exorcismus quantumuis vetusta, optimo iure

[6] MS. *testari*.

[7] *fecisse* in printed edition.

abolita sunt, cuperemus etiam istam nonmodo superuacuam, sed etiam ineptam interrogationem omitti, quantumuis illam in epistola quadam Augustinus ipse aliqua interpretatione tueatur. Panis autem Azymusńe sit an fermentatus, no*n* magnopere putamus laborandum, quanuis communem panem sentiamus ordinationj Christi multò esse conuenientiorem. Cur enim azymo pane vsus est dominus, nisi quia per id tempus, quo sacram illam cœnam ipsi visum est instituere, nullus in Iudæa alio pane vtebatur? Aut igitur azymorum festum simul restituatur oportet, aut fatendum est communem et omnibus vsitatum pane*m* exemplo Dominj rectius vsurparj, quanuis azymum panem Dominus adhibuerit: vt de veteris purioris Ecclesiæ more taceam*us* quem adhuc Græca Ecclesia retinet. Geniculatio denique dum symbola accipiuntur, speciem quidem habet piæ ac Christianæ venerationis, ac proinde olim potuit cum fructu vsurparj: tamen quoniam ex hoc fonte orta est ἀρτολατρεία illa detestabilis, et adhuc in multorum animis hærens, meritò sublata esse videtur. Itaque Deum Opt. Max. precamur, vt et ipsi *Regiæ Maiestati* et Episcopis id co*n*silij in his rebus suggerat, quod ad istas sordes semel repurgandas necessarium videtur. Interea tamen cùm ista per se no*n* sint idololatrica, idem de illis quod de proximè præcedentibus, sentimus. 18 19

4. Petitur an Baptismum ab obstetricibus administratum probemus. Respondemus non modò nobis improbarj vt superiora, sed etiam prorsus intolerabilem viderj, vt pote ex ignorantia veri vsus Baptismj et Ministerij publici, exortum. Eiusmodj ergo abusum sentimus teneri Ministros grauiter reprehendere, nedum vt ratum huiusmodi Pseudobaptismum habeant. Causas sæpe nostrj reddiderunt, et reddere cum opus erit sumus paratj. 20

5. Aiunt quoque exco*m*municationes et absolutiones in Curijs quibusdam Episcopalibus in Anglia fierj, no*n* ex præsbyterij, quòd nullum ibi sit, sententia, neque ex Dej verbo, sed ex quorundam iurisconsultorum et aliorum eiusmodj, imò etiam interdum vnius cuiuspiam authoritate: et quidem ob actiones merè pecuniarias et ciuiles, et eius generis alia, sicut in Papatu fieri consueuit. 21

Respondemus, nobis penè incredibile viderj eiusmodj abusum peruersissimum moris et exempli, adhuc in eo regno vsurparj, vbi puritas doctrinæ vigeat. Ius enim exco*mm*unicandj ante Papisticam illam tyrannidem nunquam penes vnum fuisse comperietur, sed penes presbyterium, et quidem non excluso temerè[8] populo. Deinde tractatio ista τῶν βιωτικῶν iudicialis, planè per abusum ad Episcopos peruenit. Quod enim de arbitris Corinthj co*n*stitue*n*dis disserit Apostolus, nihil ad rem, vbi Christianus est magistratus: nec vnqua*m* in mentem venit Apostolo vt presbyterium oneraret istiusmodj merè ciuilibus cognitionibus. Episcopos quoque veteres co*n*stat, no*n* pro aliqua sua potestate sed litigantium importunitate, et quidem vt domesticos arbitros, co*n*trouersias tales audiuisse: inter quos tamen sapientissimè fecerunt, quj Christj exe*m*plu*m* sequj maluerunt, herciscundæ[9] familiæ arbitrium[9a], et oblatu*m* adulterij iudicium[9b] repudiantis. Itaque si quid co*n*tra fit in Anglia, sanè istiusmodj iudiciis non magis arbitramur quàm illis papisticis excommunicationibus quenquam coram deo ligari, et hanc co*n*scientiarum carnificinam, foedamq*ue* Ecclesiasticæ ac merè spiritualis iurisdictionis prophanationem, optamus primo quoque tempore authoritate Regiæ maiestatis, non minus quàm ipsius doctrinæ corruptelas abolerj, et presbyteria et diaconias ex verbo Dej et puræ Ecclesiæ canonibus instaurari: quod ni fiat, sanè veremur ne hoc sit multar*um* calamitatum initium, quod tamen vtinam Dominus auertat. Eiusmodj enim abusus manifestos, quibus perturbantur co*n*scientiæ, certum est filium Dej è coelo tandem seuerè vindicaturum, nisi remedium adhibeatur. 22 23

Interea quod non rectè fit, rectè tamen ab ijs, quj, quod ferunt, mutare no*n* possu*n*t, arbitramur tolerarj, hactenus tamen vt rem ipsam no*n* approbent, sed iniqua*m* vexationem patientia redimant. Quod si vrgeantur eo usque, vt hanc rationem non modò tolerare, sed etiam huiusmodj exco*m*municationem vt legitimam approbare, et illegitimam absolutionem petendo, isti abusuj 24

[8] *penitus*, in printed text.

[9] MS. *Hercismundæ*.

[9a] Allusion is made to Luke xii. 13.

[9b] John viii. 1 sqq.

manifestè assentiri cogantur: suademus vt quiduis potius ferant, quam co*n*tra co*n*scientiam agant.

Sed quorsum hæc? Nam certè multò meliora, imò optima omnia nobis nunc quoq*ue* de eo regno pollicemur, in quo tam multor*um* etiam excellentissimorum martyrum sanguine obsignata est Christianæ religionis instauratio. Tantum metuimus ne idem quod tam multis alijs regionibus, Angliæ quoque eueniat: nimirum ne, quia resipiscentiæ congruentes fructus non eduntur, iratus Dominus erepta Euangelij suj luce, tenebras duplicet. Hæ nostræ sunt quotidianæ in nostris Ecclesijs conciones; et sanè idem omnibus verbj Dej ministris nunc faciendum in primis arbitramur, vt hanc præcipuè Euangelij partem, quæ ad seriam vitæ emendationem spectat, modis omnibus vrgeant. Hac enim impetrata, suggeret certè Dominus et consilia, et zelum, cæteraque eiusmodj, quibus ad inchoatam Ecclesiæ instaurationem perficiendam opus est. Hortamur autem in primis, et quàm humillimè cum lachrymis precamur optimos nostros, et in Domino plurimum obseruandos Anglicar*um* Ecclesiar*um* fratres, vt omni animorum exacerbatione deposita (quæ sanè veremur vt vtru*n*que hoc malum vehementer auxerit) salua manente ipsius doctrinæ veritate, et sana conscientia, alij alios patienter ferant, Regię Maiestatj clementissimæ, et omnibus præsulibus suis ex animo obsequantur, Sathanæ denique occasiones omnes tumultuum et infinitarum calamitatum quærenti, animis in Domino concordibus, etiamsi non statim idem de quibusuis sentia*n*t, co*n*stanter obsista*n*t. Huc enim minimè ferri et spectare nostrum hoc scriptum, vt vna pars aduersus alteram eo nitatur siue[10] vt tanquam ἔριδος μῆλον[10a] istuc mittamus[11], Deus Opt*imus* max*imus* nobis testis est: quanuis simpliciter, præsupposita[11a] factj, vt loquuntur, veritate, perpetuis fratrum flagitationibus expugnatj, sententiam his de rebus nostram exposuerimus. Coniungimus autem nostras assiduas preces cum piorum omnium, quj istic sunt, gemitibus, vt cleme*n*tissimus[12] Dominus, imbecillitatis humanæ misertus, Regiam Maiestatem, omnesq*ue* Anglici regnj proceres, itemq*ue*

[10] Added above the line. [10a] Niceph. Callist. l. xiv.
[11] *projiciamus*, in printed text. [11a] See § 4. [12] MS. *clemementissimus*.

Ecclesiaru*m* præsules, o*mn*es deniq*ue* spiritualis ædificij operarios, sancto suo spiritu quàm efficacissimè dirigat, vt toties coeptum et toties impeditum opus Dominj quàm felicissimè promoueatur summa omnium ordinu*m* pace et co*n*cordia, no*n* tantùm veteribus semel repurgatis omnibus et doctrinæ ipsius et ecclesiasticæ politiæ maculis, sed etiam procul abactis omnibus errorum portentis, quæ recens in Ecclesiam Christj satan rursum inuehere conatur. Ita faxit suo sancto spiritu benignissimus Pater in Jesu Christo filio suo vero æterno et ὁμοουσίῳ in quibus vnum eundemq́ue Deum adorandum in secula profitemur. Amen. Geneuæ.

R*emondus* Caluetus[13]

Endorsed:

Responsum ministror*um*
Geneuensium.

[13] His signature is also found under the Letter dated 4 May, 1560, printed above as No. 42.

86.

GEORGIUS OCTAVIUS SYLVANUS[1] [alias GEORGIUS WYBO or WYBOTIUS], to the ELDERS of the NETHERLANDISH COMMUNITY in LONDON.

Embden, Tuesday, 2 March 1568.

§ 1. *My brother wrote to me that you have elected me as your minister, for which favour I thank you, as well as for the offer of money for my journey.* 2. *I was glad to hear that you have such a favourable opinion of me, as to think that I might be able to do something towards building up the Church of Christ. But I do not feel able or authorised for such an important work, nor inwardly moved to accept it.* 3. *And as long as I feel no inward call to the task, external circumstances would not induce me to accept it, and I pray you to consider this excuse as sufficient.*

Genade ende vrede door Chr*istum*.

Eerwerdighe ende beminde christelicke broeders, aenghemeret ic wt het scryuen mynes Broeders ghenouchsaemlic onderícht ben van de beroepinghe ouer mynen persoon ghesciet: so ist dat ic niet nalaeten kan mynen sin ende meeninghe in desen deele kortelic te verklaeren. Ende ten eersten bedancke ic v L*ieden* hertgrondelick sampt alle broeders die hier tot raed ende daet gheweest syn, voor de goede gonste ende affectie tot mynen persoon, ende oick voor de heerlicke presentatie van ghelde tot behulp myner reyse. Het is my seer lief om hooren gheweest, dat v L*ieden* ende ooc andere broeders zulck een goet gheuoelen

[1] Silvanus or Wybo or Wybotius, who now declines the invitation of the Dutch Church, London, to become their minister, accepted it the year following. He died 24 June 1576; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, pp. 83, 87, 109, 119. See also Letters No. 93, 104, 117. Ed. Meiners, *Oostvrieschlandts kerkelyke Geschiedenis*, p. 16, mentions "Wibo of Petkum", and on p. 28 "Wibo, the first reformed minister of Petkum, who was present at a colloquy at Oldersum in 1526".

van my hebben, ghelyc of ic in dese zwaericheyt wat goets soude konen wtrechten, dat tot opbauwinghe der kercken Chr*ist*i zoude ghedien. Maer de Broeders zal belieuen te weten, dat ic my gheensins bequaem noch gheautoriseert tot een sulck een hoochwichtighe zaecke bekenne, noch eyndelinghe my daer toe inwendich beweeght ende gheroert vinde: hoe wel ic menichmael den naeme des Heeren daer ouer aengheroepen hebbe.

Ende also langhe ic gheene inwendighe beroepinghe en 3 gheuoele, so en kan ic my ooc niet bewillighen inde wtwendighe beroepinghe. Dit scryue ic ee*n*uoudelick als voor den Heere, ende bidde v L*ieden* en*de* andere broeders die tot mynen persoon wel ghesint ende goetionstich syn, dat dese myne ghewichtighe excusatie voor ghenoechsaem aenghesien ende in het beste gheduyt worde. Want ic en kan niet voorder dan god wilt, die het herte van alle menschen in syn hant heeft ende buyght daert hem belieft. Hier mede blyft de Heere beuolen die v L*ieden* met zynen gheest becrachtighe ende regiere tot zyne heerlicheyt ende opbauwinghe zyner ghemeynte. Amen. In Embden met grooter haesten den 2. Martij 1568.

Vester ex animo

Georgius Octaui*us* Syluanus.

Addressed: 4

Aen de eerwerdighe
Olderlinghen der
nederduytsche ghemeynte
Te Londen.

Endorsed: 5

Ontfangen den 4^en Aprilis
1568.

87.

TRANSACTIONS[1] of JEHAN SPENCKHOUSEN, ambassador of WILLIAM, PRINCE of ORANGE, and others with the NETHERLANDISH and FRENCH CHURCHES in ENGLAND.

[London,] Monday, 19 April to Saturday, 30 October 1568.

§ 1. *On 19 April 1568 Jean Spenckhousen summoned the ministers and some of the Elders of the Dutch Church to a house, where he showed them that he had been sent by the Prince of Orange to the Netherlandish churches in England, to collect money for the raising of soldiers for the deliverance of the (Netherlands). 2. The Consistory replied that they could do or decide nothing without first consulting the French. 3. Thereupon, at the advice of the two Consistories, the French sent (Jean) Taffin, and the Flemings Loys Thiery to the Earl of Bedford to ask his advice. 4. On 28 April they reported to the Flemish Consistory that the Earl, having communicated with Secretary Cecil, found that the request was reasonable, and that the strangers were bound to give effect to it prudently and secretly, giving the people to understand that it was for the relief of the afflicted. 5. On the same day eight members of the Flemish Consistory were chosen to give effect to Spenckhousen's request. 6. On 2 May some (Dutchmen) were called to the French Consistory and shown a new commission of the Prince of Orange addressed to Nich. Taffin, and certain credential letters of M. de Lumbres, addressed to the fugitives of the Netherlands. 7. On 3 May the Dutch Consistory decided that, not knowing which of the two commissions concerned them, but seeing that both were directed to one and the same end, they would give effect to the request of the prince as soon as possible and forward the money to him. 8. On 3 July appeared in our Consistory M. Ymbiese of Ghent, with a commission from M. de Lumbres, requesting immediately a certain quantity of the money, as some occasion*

[1] There seems to be no direct allusion, in any of the ordinary sources, to these endeavours of Prince William of Orange to raise money among the Netherlanders residing in England, for an expedition against the king of Spain, which are detailed in the present document. But the year 1568 was a very eventful one in the struggle between the Netherlands and Spain. The Blood-Council of Alva began its work in earnest. It summoned, in the name of Alva, the Prince of Orange, his brother Count Louis of Nassau, his brother-in-law Count Van den Berg, the Count Hoochstraaten and other nobles to appear before them, and sentence of death against the whole population of the Netherlands was pronounced by the Spanish Inquisition and proclaimed by Philip. The Counts of Egmont and Horn and several other nobles were executed at Brussels. Large sums of money were subscribed by the Nassau family, by Netherland refugees and others to assist the Prince of Orange in his attempts to free the Netherlands from the foreign yoke, for which object he had laid a quadruple scheme for invading the country; see Motley, *Rise of the Dutch Republic*, Part III Chapter II; *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, tome III. See also the Documents and Letters printed below as Nos. 90, 112, 113, 114, 115, 116, 118, 119, 120, 124, 125, 128, 131 &c.

for the good and the deliverance of our country offered itself. 9. *To which we replied that we expected an answer from the prince to our letter forwarded to him through Spenckhousen, but would not fail in our duty, and only desired to consult the French before we gave him a final answer.* 10. *On* 13 *July two messengers from the prince showed us a letter of his, whereby nine other persons were commissioned to collect money in all the Belgian churches to promote his efforts for the deliverance of our country, the repulse of the Spanish inquisition and the establishment of the true religion.* 11. *The said commissioners also wished to know how much money had been collected and the names of the contributors, in order that the prince might know who had acquitted themselves of their duty towards the country, and that nobody who had not contributed might boast of having done so.* 12. *M. Taffin, in presence of the commissioners, showed a letter from the prince, cancelling the commission to Spenckhousen, and saying that he would abide by the last commission.* 13. *We replied that we were ready to do what we could according to the contents of the said commission.* 14. *On* 30 *October M. De Dolhaing showed the Consistory credential letters from the Prince of Orange, dated* 22 *August, requesting assistance in money for the promotion of the enterprise of the said prince, and power to levy the money collected by the commissioners. We replied that we would do like the French and in accordance with the assent of the said commissioners.*

Le xix^e^ dapuril a*nn*o 1568 furent mandez les Ministres et aulcune des Anciens, par vn Jehan Spenckhousen, en vne certaine maison, ou il leur fit ostension de certaines l*ett*res de credence et aultres memoriaulx de la part du Prince d'Oraigne, signées de sa p*ro*pre main diceluy Prince Contenant comme le d*ic*t Spenckhousen estoit depute par mond*ic*t S*eigneu*r vers les egl*is*es du pays bas estants en Engleterre, et qui de tout l*eu*r coeur desiroyent laduanchement de la vraye religion et deliurance de leur patrie, afin de faire sur eulx vne collecte de deniers, du moings de prendre deux quelque asseurance quilz seroient prests a satisfaire selon leur pouuoir et faculte a la requeste de mond*ic*t S*eigneu*r quant la necessite le requereroit, lesquelz deniers semployeroient en la leuee de gendarmes que mond*ic*t S*eigneu*r *en*tendoit faire pour la deliurance du pays. Sur quoy fust respondu p*ar* le consistoire, Que ilz n'entendoient rien faire ny resouldre, sans p*re*alablement auoir ouy les Francois a qui laffaire competoit aussy bien qu'a eulx. 1 2

Depuis p*ar* laduis des ambedeux consistoires a este trouue bon que laffaire se co*m*municast au Conte de Bettford[2], afin d'en auoir son aduis. Et a celle fin sont este deputez vers led*ic*t Conte du coste des Franchois mons*ieu*r Taffin[3], et des 3

[2] Francis, 2nd Earl of Bedford; see Letter No. 80.

[3] See Letter No. 56, note 13. Count Louis of Nassau seems to have written a Letter to him in July 1568 on the preparations that were made in England to supply Prince William of Orange with ships &c.; see *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, III. p. 272, 273.

Flamengs, Loys Thiery[4]. Lesquelz ont rapporte pour response 4
au consistoire Flameng le 28 dapuril. Que led*ict* S*eigneu*r Conte[2] ayant co*m*municque[5] laffaire auecq mons*ieu*r le Secretaire Cicele[6], trouua la requeste raisonnable, et que les estrangiers estoient obligiez dy tenir la main, a ce quelle fust mise en effect, sans quil y trouua difficulte pour veu que laffaire se demenast sagement et secretement et quon donnast a e*n*tendre que cestoit pour secourir et subuenir a la necessite des poures affligez: et ce a loccasion de lambassade D'espaigne.

Sont este choisis huict du consistoire Flameng aud*ict* 28 5
dApuril pour co*m*mencher a mettre en oeuure la requeste dud*ict* Spenchousen.

Le 2e de may sont aulcuns des n*ost*res este appellez au 6
consistoire des François ou nous fust monstree nouuelle co*m*mission du Prince d'Oraignes subsignee p*ar* les propres mains de luy et du Conte Dhoochstrate[7], addressant a mons*ieu*r Nicolas Taffin et expediee sur[8] le rapport et poursuite de mons*ieu*r de Lumbres[9], auecques aussy certaines l*ett*res de credence dud*ict* S*ieu*r de Lumbres, address*ant* les aux gentilshommes fugitifs du pays bas.

Le 3 de may fust conclu p*ar* n*ost*re Consistoire, combien 7
quilz ne scauoient a quelles des deux co*m*missions ilz se debuoient tenir, toutesfois voyant que toutes deux tendoient a vne mesme fin, quil estoit expedient de mettre en effect la req*ue*ste dud*ict* Prince au plustost que faire se pourroit, et que les deniers collectez seroient e*n*uoyez p*ar* vn homme ou deux. es mains dud*ict* S*ieu*r Prince.

[4] Louis Thiery was one of the Elders of the Dutch Church, London; see W. J. C. Moens, *The Marriage-Registers of the Dutch Church*, p. 209; *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (published by the Marnix-Society, at Utrecht), passim.

[5] MS. *le dict* after *communicque*, but crossed out.

[6] See Letter No. 70, note 2.

[7] Antony de Lalaing, Count of Hoogstraaten, the tried friend and supporter of the Prince of Orange, died towards the end of October 1568; see Motley, *Rise of the Dutch Republic;* Van der Aa, *Biographisch Woordenboek.*

[8] MS. *par* after *sur*, but crossed out.

[9] Gislain de Fiennes, Sieur de Lumbres, one of the Netherlandish nobles united to resist the tyranny of King Philip II of Spain, and the devoted adherent of the Prince of Orange, was often despatched by the Prince on important business; see Motley, *Rise of the Dutch Republic;* Van der Aa, *Biogr. Woordenboek.*

Le 3[e] de Juillet compa*r*ut en n*ost*re Consistoire Mons*ieur* ymbiese[10] gentilhomme de Gand auecq certaine co*m*mission de mons*ieu*r de Lumbres[9], requerant bien insta*m*ment certaine quantite de deniers des egl*is*es affin d'en[11] daduancher certaine occasion que se disoit presenter, pour le bien et deliurance de n*ost*re patrie. Sur quoy luy fust respondu : Combien que nous attendismes response du Prince doraignes sur noz escriptz que luy auions faict tenir p*ar* Hans Spenckhousen, toutesfois quen ceste endroict nous ne voulismes encore fallir a faire n*ost*re debuoir, selon n*ost*re petite faculte, et le moyen que Dieu nous auoit donne. Cependant que nous estions deliberez p*re*alablement co*mmun*iquer la chose auecq les Francois, et enapres luy donnerions response absolute. 8 9

Le 13 de Juillet comparurent en consistoire Jehan des maistres[12], M*onsieu*r Cornille Taymont et 10

auecq co*m*mission du Prince D'Oraignes soubscripte de sa main, par lesquelles l*ett*res estoient encore IX aultres p*er*sonnes co*m*mises pour requerir certaine collecte de deniers sur toutes les egl*is*es Belgicques, pour aduancher le faict darmes que led*ict* S*ieu*r Prince auoit entreprins a la deliurance de n*ost*re poure patrie, repulsion de linquisition despaigne, et lestablissement de la vraie religion. Lesdicts co*m*missaires demandoient aussy a scauoir, combien de deniers auoient este receuilliz p*ar* les co*m*missaires p*re*cedents, item specification des noms et surnoms de ceulx qui auoient contribue. Car[13] (co*mm*e ilz disoient) led*ict* Prince vouloit bien estre informe de tout, afin de scauoir ceulx qui se seroient bien acquitez au debuoir quilz ont a leur Patrie, et qui non : a fin aussy qua laduenir personne ne seust a vanter de quelque contribution, quil neust poinct prestee. 11

Fust aussy faict ostension p*ar* mons*ieu*r Taffin en p*rese*nce desd*ict*s co*m*missaires, de certain escript du Prince d'Oraigne, par lequel fust[11] derogne a la co*m*mission de Hans Spenckhousen, protestant se vouloir tenir a la co*m*mission derniere[14] desd*ict*s douze p*er*sonnes et que p*ar* icelle luy pourroit estre satisfaict. 12

[10] Jan Van Hembyze or Imbize, see Letter No. 25, note 7.

[11] Added above the line.

[12] MS. *et* after *maistres*, but crossed out.

[13] MS. *cestoit* after *Car*, but crossed out.

[14] MS. *deniere*.

Il fust respondu p*ar* nous, quen toute diligence et fidelite nous nous emploierions selon le contenu de ladicte co*m*mission tant que n*ost*re petite faculte le porteroit. 13

Le 30 Doctobre monstroit au Consistoire Mons*ieu*r de Dolhaing[15], certaines l*ett*res de credence du Prince Doraignes datees du 22 dAougst, requerant assistence dargent sur le camp et sans dilay, pour laduanchement de l'entreprinse dud*ic*t Prince, requerant aussy de pouuoir leuer les deniers receuilliz p*ar* les Commissaires p*re*cedents. Fust respondu que nous ferions co*mm*e les Francois, et selon ladueu desd*ic*ts co*m*missaires. 14

Endorsed:

Aengaen*de* de collecten
versocht van wegen des
P*rinsen* va*n* *Oraignen.*

[15] Adrian de Bergues, Sieur de Dolhain and Bohem, a nobleman of Hainault, was entrusted with several important commands in the expeditions which the Prince of Orange undertook in behalf of the oppressed Netherlands. But his misconduct and cowardice compelled the Prince to dismiss him in 1570; he died in 1572. See Van der Aa, *Biogr. Woordenboek;* Groen van Prinsterer, *Archives ou Correspondance inédite de la Maison d'Orange-Nassau,* III. 351, 363.

88.

THE MINISTER and ELDERS of the DUTCH CHURCH, LONDON, to THE CHURCH at GENEVA etc.

London, Wednesday, 28 April 1568.

§ 1. *We send you John Engelram and William Mayard with some articles, which we have gathered together for the sake not only of our Flemish-Dutch Church but of all the Churches of our nation, and on which we wish to hear your opinion and approval, and which you may correct wherever you think necessary.* 2. *We, therefore, request you to hear the said brethren with attention and to accept their words with confidence.* [*The same letter, in* §§ 3 *and* 4, *with some slight necessary modifications, to other reformed Churches on their route.*]

Literę fidei Magistrorum Joannis Engelrami[1] et Guilielmi Mayardi[2] ad Ecclesiam Geneuensem. 1

Obseruandi in Domino fratres et patres, mittimus ad vos fratres hosce nostros pręsentium latores, nominibus Johannem Engelramum et Magistrum Guilielmum Mayardum, vt certos articulos[3] (quos in communem rem tum nostrę hîc Belgio-germanicę Londinensis, tum omnium vbi-uis nostrę nationis Ecclesiarum rem collegimus) vobis exhibeant: vestrum nostro nomine super his liberum iudicium et approbationem iuxta vestram

[1] See Letter No. 57, note 5.

[2] Willem Mayaert occurs also in the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (published by the Marnix-Society at Utrecht), p. 221.

[3] From the documents now in the possession of the Dutch Church, London, it does not appear which points the Consistory wished to see explained by the Church of Geneva and other reformed Churches on the Continent. But there cannot be much doubt that the *answer* of the Genevan Church is printed as "Epistola xxiv" in *Epistolarum Theologicarum* Theodori Bezæ Vezelii liber unus. Secunda editio, Genevae, 1575 (p. 137). This answer, which treats of twenty-seven articles bearing on Ecclesiastical polity, is dated 25 June 1568. It is translated into Dutch in Sym. Ruytinck's *Gheschiedenissen der Nederduytsche natie in Engelant*, p. 67 sqq., and he says that it was signed by Theodorus Besa; Nicoläus Colladonius; Johannes Pynaldus; Carolus Perottus; Cornelius Bertrandus; Petrus Carpenterius; Johannes Perilius; Anthonius Calvus; Johannes Jacomotus; Remundus Calvetus; Johannes Tremuleüs; Casparus Fanergius; Aegidus Chansaeus; Franciscus Portus; Johannes de Pleurre; Ludovicus Henricus; Symon Goulartius; Abdenago Duplaeus.

It was, he says, also signed by the brethren of Bern, Lausanne, Zurich and Heidelberg.

prudentiam (cuius correctioni et emendationi eos, vti in literis ad vos fusius indicauim*us* quàm-libentissimè permittimus) expetant, ac sic publico calculo communitos tandem ad nos referant. Itaq*ue* oramus obnixissimè, colendissimi domini ac fr*at*res, vt hos nostros dictos fr*at*res attentè audiatis, eorum verbis, quę nostro no*min*e vobis expone*n*t, plenam fidem, tanqua*m* si ipsi coràm essemus habeatis, et hanc quam à vobis in co*m*mune*m* Eccl*es*ię Dei ędificatione*m* postulam*us* op*er*am efficite vt breui sentiamus. Prouehat Dominus Jesus Christus o*mn*ia vestra studia in no*min*is sui gl*or*iam et solidam Eccl*es*ię suę ędificationem. Amen. Datę Londini in nostro Cons*istor*io xxviij° Aprilis. 1568. Subs. no*min*ib*us* Ministri verbi, Senior*um* et Diaconoru*m*. 2

Eorundem literę fidei ad alias reformatiores Eccl*es*ias. 3

Obseruandi in domino fratres, quemadmodu*m* hos nostros fr*at*res pręsentiu*m* latores no*min*ibus Iohannem Engelramum et M*agistrum* Guilielmum Mayardum emisimus ad ministros Ecclesię Geneuensis, vt certos quosda*m* articulos (quos in co*m*munem tum nostrę Belgio-germanicę Eccl*es*ię Londinensis tum o*mni*um vbi-uis nostrę nationis Eccl*es*iaru*m* rem collegimus) suo iudicio ac calculo, iuxta suam prude*n*tiam approbent: ita q*uo*q*ue* eosdem vt ad quaslibet reformatiores Dei Eccl*es*ias, quę ipsis in hoc itinere occurre*n*t, accedere*n*t, co*m*misimus: precantes obnixè easde*m*, vt hos dictos nostros fr*at*res attente audire, eorum verbis, quę nostro no*min*e expone*n*t, plenam fidem ta*n*q*uam* si ipsi coràm adessemus habere, et dictos no*st*ros articulos in co*mmun*em Eccl*es*ię Dei ędificatione*m*, vnà cum dictis fr*at*rib*us* no*st*ris Geneuensibus sua quoq*ue* subsignatione communire velint. Fortunet De*us* Opt. Max. o*mn*ia ve*st*ra consilia et studia ad immortalem no*min*is sui gl*or*iam et Eccl*es*ię suę solidam ędificatione*m*. Amen. Datę Londini in no*st*ro Consistorio xxviij° Aprilis 1568. 4

Subs. no*min*ib*us* Ministri verbi, Senioru*m* et Diaconoru*m*.

Inscriptio l*it*erarum ad Eccl*es*iam Geneuensem

Doctissimis, pientissimis ac fidelissimis Eccl*es*ię Geneue*n*sis Ministris et antistitib*us* fratribus ac p*at*rib*us* nostris in Domino longe colendissimis.

89.

EDMUND GRINDAL[1], Bishop of London, to JOANNES COGNATUS[2].

89[a].

JEAN COUSIN, to GODFRIDUS WINGIUS[3].

89[b].

JEAN COUSIN, to EDMUND GRINDAL, Bishop of London.

London, Tuesday, 12 October 1568.

§ 1. *I should like to have a copy of the proceedings with regard to Michael Angelo, who was deposed from his ministry in the Italian Church in London, at the time of Edward VI. The book containing these proceedings is, I believe, in the hands of Godfrey Wingius and the elders of the Dutch Church.* 2. *Copy also the short form of penitence which the said Michael submitted to, but on a separate piece of paper, and let them be signed by three or four of your people.* [3. *Cousin asks Wingius to send him the book or the transcripts desired by the bishop.* 4. *Cousin writes to the bishop that he has shown his letter to Wingius, but that the latter cannot find the book in question, which some of the elders think was taken to Emden by Martinus Micronius.*]

S. D. Oro vt cures mihi transcribendam brevem su*m*mam actorum cu*m* Michaële Angelo Florentino[4] qui depositus fuit è suo Ministerio quod in Ecclesia Italica, hic Londini, regnante felicissi*m*æ memoriæ Edwardo sexto, obibat, propter constupratam Ancillam vt fertur. Credo librum illum Actoru*m* esse penes D*ominum* Gottofredu*m* Wingiu*m* et seniores Ecclesiæ

[1] See Letter No. 45, note 1.
[2] id est Jean Cousin; see Letter No. 73, note 9.
[3] See Letter No. 18, note 2.
[4] See Letter No. 82, note 4.

Belgicæ[5]. Describe etiam formam brevem publicæ pœnitentiæ 2 quam idem Michael subibat, sed vtru*m*q*ue* seorsum in schedis diuersis. Cupio etiam, vt eadem triu*m* aut 4[or] ex vestris testimonio subsigne*n*tur, et vt q*uam* primu*m* co*m*mode poteris expediatur hoc negotium. optime etiam fuerit vt non euulgetur, quicq*ui*d hac in re actu*m* fuerit. Vale.

xij°. octob. 1568.

Tuus in Christo,

Edm*undus* London*iensis.*

Addressed:

D*om*ino Joanni
Cognato.

At the foot of the Letter is the following note written by 3 *Cousin to Godfridus Wingius:*

Optime mi Godfride his intelliges quid a
me requirat D*ominus* Episcopus, obsecro
vt libru*m* ad me mittas, aut tu ipse
scribas quod petit. Vale.
12 Octobris.

Under the address given above Cousin has written the address for this note:

D*om*ino Godfrido
Wingio.

On the verso of the Bishop's Letter Cousin wrote his Answer as follows:

Reuerende D*om*ine, dedi has literas tuas legendas God- 4 frido p*er* vnu*m* ex Senioribus ecc*lesi*æ ipsius. Affirmat se nihil tale posse reperire quod rogas. Existima*n*t no*n*nullj Seniores D*ominum* Martinu*m* Microniu*m*[6] secu*m* detulisse libellu*m* illu*m*

[5] It is to be observed that the Bishop, knowing or believing that this Minute or Act book was preserved in the Dutch Church, preferred to write to the Minister of the French Church rather than to Godfr. Wingius, the Minister of the Dutch Church. The latter does not seem to have been an easy person to deal with (see Letter No. 104, note 2) and it is not impossible that he had given umbrage to the Bishop.

[6] Martinus Micronius was one of the Netherland refugees who, at the accession of Queen Mary in 1553, quitted England for Denmark, and after being also expelled from the

Actorum Emdam. Hęc sunt quę pręstare potuj. Venissem ad te, sed *pro* die crastino studeo; si in re quapiam alia meam op*er*am requisieris, jubeto. Vale

12. Octobris.

Cousin.

latter country, settled for some time at Emden (see Letters No. 4, note 4 and No. 18, note 22). If there ever existed a Minute or Act book for the years 1550 to 1553 (to which reference is made here) it seems to be lost, as the earliest that exists at present commences with the month of July 1560.

90.

ON COLLECTIONS REQUESTED BY WILLIAM, PRINCE OF ORANGE.

[London, November, 1568[1].]

§ 1. *Several brethren find a difficulty in the affair of M. De Lumbres, which they have notified to the elders, and which the latter have laid before the commissioners.* 2. *Namely, as to the desire of the prince to know the names of the congregation, it is to be considered:* (a) *that many persons of the congregation serve great merchants across the sea;* (b) *that several others are no exiles but free to enter the country;* (c) *that the wives of several others are still across the sea, all of whom would be compromised by the drawing up of a catalogue of names.* 3. *Many also are unwilling to lend money, and some would only lend out of shame or through persuasion.* 4. *All those would blame the elders for having sent in their names without their knowledge, especially if they were in any way molested on account of the loan.* 5. *It would, therefore, seem best to inform M. de Lumbres of these difficulties and to ask him to deal with the members of the congregation indivi-*

[1] Although the Endorsement states that this Document refers to the Collection requested by the Prince of Orange "in 1570," it clearly refers to the transactions recorded above in No. 87, which took place in 1568. As it is not credible that the refugees would have allowed several months to elapse before responding to the Prince's appeal, we may assume that the year in the Endorsement is an error.

dually, employing in this affair those whom he may find ready to help him. 6. *Further, to desist from using threats against those who decline to lend, as, for instance, declaring them, in the name of the prince, rebels, deserters of the common cause, enemies of the fatherland, forbidding them all traffic on water and land, and confiscating all their property.* 7. *All such measures the king* [*of Spain*] *alone is competent to take, and it is incredible that the prince should intend to expel the king from his country.* 8. *Nor could he take these measures as governor-general, as he has no right to that title and if he had, could not exceed his commission.* 9. *Which is also clear from his own printed protestations, and an attempt to do so would greatly defame him, as it would justify the charge of the Duke of Alva that he aspired to the position of governor-general of the Netherlands.* 10. *It would also have bad consequences to promise repayment of the money lent from the possessions of ecclesiastics, temporisers &c., and freedom of assizes, tolls &c., as this is plainly a usurpation of the authority and revenues of the king, and would undoubtedly cause general confusion, mutiny &c.*

1 Daer syn diuersche broederen die swarieheit vinden ontrent des*er* sake van Mons*ieu*r de Lumbres[2]. de welcke sy p*ar*ticulierl*ick* en*de* priuatim den auderlinghen a*n*ghegheuen hebben. Waero*m*me oock de aud*er*ling*en* de selue metten notablen wel hebben willen co*mmun*iquieren.

2 Sy segghen angaen*de* touergheuen van alle de namen der guenen die inde ghemeinte[3] syn, Dat daerinne te considereren syn de naeruolghende poincten.

Eerst datter vele persoonen syn inde ghemeinte die groote coopluyden dienen ouer zee.

Item diuersche die niet gheba*n*nen syn, en*de* noch liberlick mueghen int landt gaen.

Item diuersche die huerlieder huusvrauwen noch ouer see hebben, Alle de welcke by touerleueren vande catalogue souden mueghen gheinteress*er*t werden, in diuersche respecten.

3 Daer syn oock etlicke die niet ghewillich syn tot des*er* saeke eenighe leeninghe te doene, ofte om der conscienc*ie* wille die sy in dien deele niet vry en hebben, Ofte om ander oorsaeken. Daer syn ande*ren* die meer duer schaemte oft p*er*suasie dan and*er*ss*ins* leenen sullen.

4 Alle dese sullen oorsaeke nemen vande aud*er*linghen te beschuldighen dat se hare namen ouerghegheuen hebben buuten haren weten, Ende dat se hierinne haren officinnen en*de* beroepinghe te buuten ghegaen syn, Sond*er*linghe indien sy om

[2] See Document No. 87, note 9.

[3] The Prince did not ask for a list of the names of *all* the members of the *congregation*. but merely of those who had contributed; see the document printed above as No. 87. § 11.

trefnus des*er* leeninghe hier oft hiern*a* hemlied*en* ghemolestert vonden in hare persoonen oft goeden.

Daeromme so vele dict punct van touerleueren des cata- 5 logums angaet soude schinen voor tbeste aduys, datmen mons*ieu*r de Lumbres[2] dese zwaricheden *angaue* en*de* seyde dat hy middel vonde om de p*er*soonen der ghemeinte te spreken en*de* met hemlied*en* te handelen naer synen goeden raedt, bruyckende hierinne den dienst der gonen die hy ghewillich vinden sal.

Voorts[4] dat hy hem v*er*draeghen wille van sodane dreeghe- 6 menten te ghebruÿcken als hy alreede begonnen heeft ouer de gone die niet sullen willen leenen Als van dat hyse van alsnv vuter name vanden Prince van oraegnen declarirt voor rebellen, v*er*laeters vande ghemeene saeke, vyanden des vaederlandts, hemlieden interdiceren*de* alle trafficque te watere oft te lande. Item van alsnv alsdan, en*de* van alsdan alsnv confisquiert hare goedinghen etc. Want voorwaer dit en competert niemandt 7 dan den Coninck, Ende ten es niet gheloofuel*ick* dat den Prince meeninghe heeft den Cueninck vut synen Lande te stooten, en*de* hem seluen daervan met ghewelde heer en*de* meester te maeken. Indien men hier teghen werpt den prince zalt doen 8 als generael[5] gouuerneur, daer jeghens dient gheconsiderert dat hem dien tytle nyet toe en compt, noch noint en dede, en*de* een gouuerneur en mach oock syne co*m*missie niet excederen, sond*er*linghe in sodane handelinghen. Men besie de cronicque van Vranckerycke van dese letste tyden, men zal niet bevinden, dat den Prince van Conde sodane authoriteit ofte sup*er*intenden*cie* oynt heeft willen vsurperen vp den cueninck syn Landt ofte volck.

Emmers syne protestatien in drucke vutghegaen en brin- 9 ghen sulcx niet mede, maer veel meer de contrarie. Ende alsmen dese saeke wel insien wilt, so en can den Prince hierdmee nyet weynich ghediffamert worden. Want tguene dat den Ducq dalua hem als een crime capitael vpgheleit heeft, namel*ick* als dat hy altyts vanden beghinne ghestaen heeft, naer den staet van gouuernuer gen*er*ael vande Ned*er*landen, dat soude hiermede gheverifiert worden etc.

[4] With paragraphs 6—9 compare the Letter printed below as No. 112.

[5] Added in the margin.

Tes insghelycx van quaeder consequentie, dat men trem- 10
boursement vande gheleende pfennighen belooft te doene vp de goederen vande ecclesiasticquen, temporisaers etc. Item datmense toesecht vryheit van assysen, tollen, imposten en*de* diergheli*ken* lasten. Want voorwaer dit ware naecteli*ck* ghevsurpert vp de authoriteit en*de* domeinen vanden Cueninck. Waervut ontwyfelick volghen wilt eene *gener*ale confusie, mutinerie, ende v*er*derfuenesse des Landts. Ten es niet ghenouch dat de saeke recht es diemen begheert, maer men moet oock rechte middelen bruycken om daertoe te co*m*men.

Endorsed:

Aengaende de Collecten
v*er*socht van wegen des
P*rincen* van Orangien.
voorghewende zwarigh*eyt*
ann° 1570[6] &c.

[6] See above note 1.

91.

JOHANNES HELMICHIUS[1], to the CONSISTORY of the DUTCH-GERMAN CHURCH in LONDON.

Norwich, Thursday, 4 [November] 1568.

§ 1. *The brethren whom you sent to us can explain to you how your advice has pleased me and our consistory, but at their request I add a few words in writing.* 2. *Our consistory have carefully considered the origin, progress and end of our negotiation and think that the matter will be safe in my hands.* 3. *They advised me, however, to consult brother Ysbrand [Balkius], but when I thought that we might go, the Flemish consistory would not, at present, let their minister, and hence, even the brethren whom you had sent, did not think it advisable for me to come alone.* 4. *Therefore understand that my coming is delayed rather than refused, and also continue earnestly to demonstrate to the brethren in this town, especially of the Flemish consistory, your desire for reconciliation or tranquillity amongst you, as perhaps their refusal would not be persisted in.*

Obseruandis in Chr*isto* fratribus Ministr*is* et Senioribus Ecclesię Belgiogermanicę quę est Londini S. P.

Fratres quomodo et quatenus consilium vestrum tam mihi quam nostro Consistorio placuerit, poterant quidem abunde missi ad nos fratres explicare: ceterum illoru*m* obtemperans precibus et rationi, aliquid etiam ipse scribere non recusaui. Sic ergo habetote. Fratres nostri Consistorij maturè ac seriò expenderunt totius negotij caussam primamq*ue* originem, progressione*m*, deniq*ue* et finem ipsam: ac iudicarunt vnanimiter, rectè fore factum quicquid ipsemet statuerem, vtpote quib*us* satis esset persuasum et sępius compertum quo modo, qua moderatione, quo tu*m* condolendi tum medendi affectu vbiq*ue* ea de re hactenus locutus fuerim. Consulebant tamen ne cu*m*

[1] See Letter No. 84, note 1.

fratre Isbrando[2] deliberare pigeret. Cum itaq*ue* ego in eam se*n*tentiam venissem vt proficisceremur (a qua non. abhorrebat ipse d*ominus* Isbrandus) accidit vt diuersu*m* sentiret Consistoriu*m* Flandricum, nimiru*m* hoc tempore suu*m* Ministru*m* non esse dimittendum. Quo cognito, etiam ipsis quos misistis fratrib*us* visum fuit, non expedire me solum venire, licet alioqui promptissimum. Restat igitur fratres vtrumq*ue*: vnum, vt meu*m* quidem adue*n*tum neq*ue* temere, neq*ue* pertinaciter negatum, sed co*m*muni consilio potius dilatu*m* esse intelligatis. Alterum verò, vt hoc vestrum siue reconciliationis inter vos, siue quęrendę tranquillitatis studium omnib*us* in hac vrbe fratrib*us* ac pręsertim Consistorij Flandrici seriò approbare pergatis. Fieri enim potest (meo quidem iudicio) vt in repulsa facienda non perseueretur. Dominus Jesus, cui singuli sumus ędificationis nostrę reddituri rationem, nos omnes sancto suo veritatis atque pacis Spiritu donet, eodemq*ue* in ęternu*m* stabiliat ad nominis sui gloriam et Ecclesię incrementu*m*. Amen. Ex Nortwiche .4. Octobr.* 1.5.6.8.

Vester Joha*n*nes
Helmichius.

Addressed:

Ministris ac Seniorib*us*
Consistorij Ecclesię
Belgiogermanicę quę
est
Londini.

Endorsed:

Receptę 9. Noue*m*bris. 1568.

* *Added in the margin by another hand:*
Pro Octobr. scribendu*m* Nouemb.

[2] See Letter No. 101, note 1.

92.

THEODORUS BEZA[1], to JOHANNES COGNATUS[2].

Geneva, Friday, 11[3] March 1569.

§ 1. *I have this winter received seven lengthy writings from Antonius Corranus in which he very bitterly accuses you and the whole order of Elders. I write this, not because I wish to revive disputes, but in order that you may see that the Church committed to your charge do not suffer by them.* 2. *In order that proper moderation may be used in dealing with the affair, I have forwarded everything to the Bishop of London, and trust that you will submit to his decision and judgment in such a manner, that all may understand that you have consulted nothing but the peace of the Church.* 3. *Whatever may have happened, you see that Satan endeavours to ruin you by the same wiles by which he has destroyed other French refugee churches, namely by the opinion rooted in some people that wherever the French go they bring discord and tumult with them.* 4. *As regards Corranus' accusations against you personally, you will all the more inspire people with faith in your innocence if you defend it most calmly.* 5. *Our friend Remundus will, I think, write to you about our affairs.*

Mi frater, quòd tam raras à me accipis, velim assiduis meis occupationibus acceptum feras. Nunc autem putaui omninò, hanc ad te scribendi occasionem à me prætermitti non posse. Accepi hac hyeme septem quædam scripta Antonij Corrani[4], eaq*ue* copiosissima, in quibus et te nominatim cum alijs quibusdam mihi ignotis, et totum seniorum ordinem Vir ille tam acerbè grauiterq*ue* accusat, ut vix quicquam virulentius scribi potuerit: qua de re certiorem te faciendum existimaui, non ut contentiones siue iam sopitas rursus excitem, siue adhuc ardentes fodiam, sed idcirco duntaxat ut intellecta

[1] See Letter No. 39, note 11. [2] id est Jean Cousin; see Letter No. 73, note 9.

[3] This Letter is printed as "Epistola LVII" in the Collection of Theodore Beza's Letters published under the title *Epistolarum Theologicarum Theodori Bezæ Vezelij* Liber Unus. Secunda editio, Genevæ, apud Eustathium Vignon, 1575. It is there dated 8 March 1569.

[4] See Letters No. 75, note 3 and No. 82, note 3. The printed edition adds *Hispani* after the name *Corrani*.

tanti momenti criminatione, des operam ne quid ex ea re detrimenti Ecclesia tibi commissa accipiat. Nosti et millies expertus es, nobis per bonam et malam existimationem ingrediendum esse. Vt autem ea, qua decet, moderatione res tota 2 statim pertractetur, neq*ue* ut aliquoties istic factum est, flamma ex flamma spargatur, omnia ad Reuerendum dominum Londinensem[5] misi, cuius arbitrio ac prudentiæ[6] te sic prorsus obsequi velim, ut te nihil tuum hîc[6a] quærere, sed uni paci Ecclesiæ tibi à Deo commissæ studuisse omnes intelligant, ac reipsa experiantur. Potuisti, ut astutus est noster hostis, in actione huius causæ decipi, quod maximis etiam viris usu uenit, et ista quorundam vehementia, quos ait Antonius[4] in Galliam usq*ue* fuisse allegatos, mihi nonnihil est suspecta, siquidem ita se res habet. Sed minimè vanam fuisse hanc tuam suspicionem, ne non satis syncerè homo iste ageret[7], res ipsa ni fallor ostendit, ut si quid hîc peccasti, ego quoq*ue* si tuo loco essem, fuerim omnino[8] similiter aut grauiùs etiam peccaturus. Sed multa hîc incidunt de interceptis et perperam translatis, aliquoties dissimulatis[9] litteris, et alijs quibusdam, quæ sic iste vobis impingit, ut si vera sint (quod ego quidem mihi persuadere non possum) omnino reprehensione digna videantur. Sed utcunq*ue* se res habeat, vides quid Satan conetur, 3 nempe ut vos illis dolis pessundet, quibus alibi peregrinantes Ecclesias Gallicas perdidit, ea in quorundam etiam optimorum animis insita opinione, quæ facilè posteà eximi non potest, Gallos videlicet ubicunq*ue* fuerint, discordias et tumultus secum trahere. Huc igitur præcipuè enitendum in contrariam partem videtur, ut publica tranquillitas priuato quouis dispendio redimatur. Quòd autem attinet ad priuatas controuersias, quo 4 sunt grauiores istius in te criminationes, eò maiorem facies innocentiæ tuæ fidem, si quàm placidissimè[10] illam defenderis, id est si quam maximè Christianè te in tota caussa gesseris,

[5] Edmund Grindal, see Letter No. 45, note 1. [6] *potestati* in printed edition.

[6a] Added above the line.

[7] After *ageret* the printed edition adds: *perlectis ipsius ad N. literis, quas non aliunde quam ab ipsomet accepi.* The *N.* perhaps indicates Nicolaus Gallasius (see Letter No. 82, note 3).

[8] *fortasse* in printed edition. [9] *simulatis* in printed edition.

[10] *planissime* in printed edition.

quod te facturum confido. De rebus nostris scribit ad te 5
copiosè Remundus[11] noster, ut arbitror. Itaque totam hanc partem omitto. Bene vale, mi frater. D*ominus* Jesus sancto suo spiritu te regat, et in tot difficultatibus sustineat, ut inoffenso cursu stadium hoc tuum ad metam usq*ue* decurras. Geneuæ, 11 Martij 1569.

Tuus Th. Beza.

Addressed: 6

Fidelj Christj seruo,
Johannj Cognato,
Gallicæ Londinensis
Ecclesiæ, fido Pastorj,
fratrj & symmystæ
charissimo.
Londinj.

Endorsed: 7

Redditę 9° Iunij.

[11] Remundus Calvetus, one of the Ministers of the Genevan Church, see Letters No. 42, § 4 and No. 85, § 27.

93.

GEORGIUS WYBO, alias OCTAVIUS SYLVANUS[1], on the GOVERNMENT of the LONDON-DUTCH CHURCH.

[London, Tuesday, 26 April 1569?][2]

§ 1. *Certain useful and necessary articles regarding the proper constitution of the London-Dutch Church submitted by the minister George Wybo to the assembly (of ministers and elders).* 1ª. *The Ministers of the Dutch, French and Italian Churches and the Elders, with one or two of the chief ministers of the English Church, to assemble once a month, and the assembly so constituted is to take cognizance of all controversies and important affairs, which cannot be conveniently decided in their particular churches.* 2. *In case a serious matter arises which ought not to be decided without the Superintendent being consulted, such consultation should only be done by this assembly or at least with their knowledge and consent.* 3. *Each member of a church should submit to the suffrages of the Consistory of his own Church, and, if he consider himself aggrieved by the judgment of the Consistory, should refer his cause to the aforesaid assembly.* 4. *A competent secretary to the Consistory should be elected, whose duty it would be to take the votes of the Consistory, to make a memorandum of the voting, and to deduce from such memorandum the decision of the Consistory, which the minister, whose turn it would be that week to preach, should repeat and confirm, with such observations as circumstances might demand.* 4ª. *He should also have charge of all documents which concern the Church. Nor should any document be considered an authentic document of the Consistory unless it be signed in their name.* 5. *The custom, observed in the English Church, of three persons explaining one and the same text of the Scriptures, should also be adopted in the London-Dutch Church, with the addition of a moderator, namely the minister whose turn it would be to preach that same week. These explanations should not last longer than two hours: one hour for the first interpreter; twenty minutes for*

[1] See Letter No. 86, note 1, and Letter No. 80, note 1.

[2] The date assigned to this document is by no means certain. In the document which follows, the date of which is certain, it is said (§ 11) that Georgius Wybo delivered, on 26 April, to the Consistory of the Dutch Church, London, a document towards the pacification of the Dutch community in London, and it is possible that the present one is that to which reference is made. It is also said there that he was elected to the ministry of the Dutch Church about a year and a half before, which must mean after 2 March 1568, for on that day he refused the appointment (see Letter No. 86). Ruytinck in his *Gheschiedenissen der Nederd. Natie in Engelant*, p. 83, places his election in 1569, and the List of ministers preserved in the Dutch Church gives it as 1570. See also Letter No. 127.

each of the remaining interpreters. To this college might be elected the Ministers, Elders, Deacons and some of the other brethren of tried faith and doctrine. 6. *The ecclesiastical censure should be used every week in the Consistory between the ministers and the interpreters concerning the doctrine and the interpretation of the ministers and interpreters. The censure of morals should take place every month.* 7. *In order not to burden the Consistory uselessly with many and various affairs, it would be well if the Elders, each in their respective parishes (into which the Church is to be divided), received the complaints of the brethren and settled controversies, unless something happened which required the treatment and decision of the whole Consistory.* 8. *A certain number of members learned in the law, might be elected to decide mere civil matters. If anyone felt aggrieved by them, the Consistory could be again appealed to.* 9. *The ordinary Ministers should have the power, with the authority and consent of the Elders, to elect others, of tried faith and doctrine, to preach for them in case of illness, absence or serious affairs.*

Certa quędam Capita vtilia et necessaria ad bonam Ecclesię Londinogermanicę constitutionem, quę Georgius Wybo Latinè cognominatus Octauius Syluanus eiusdem ecclesię Minister, reuerendo et sancto Coetui ecclesiastico (cui ob diuturnum morbum quo etiamnum decumbit pręsens adesse non potest) examinanda et diiudicanda summa cum reuere*n*tia ac humilitate proponit solam Dei gloriam et regni Christi propagationem in hoc sancto negotio spectans. 1

Primum.

Vt singulis mensibus conueniant trium Ecclesiarum exterarum Ministri cum Senioribus, quibus accedet, si co*m*modum videbitur, vnus atq*ue* alter ex pręcipuis Anglicarum Ecclesiaru*m* Ministris. ad quem Coetum pertinebit cognitio omnium controuersiarum, ac rerum grauium, quę in particularibus Ecclesijs commodè decidi non potuerunt. 1[a]

Secundum.

Si quid grauioris difficultatis oboriatur de quo nihil statui debeat, nisi consulto prius D*omi*no Superintendente prout ratio sui in nos officij postulat, ne hoc fiat nisi ab ipso Coetu, vel saltem eo conscio et consentiente. 2

3[m]

Vt singula Ecclesię membra suffragijs Consistorij particularis suę Ecclesię, aut maiori saltem parti sese submitta*n*t. Atque vbi se grauatos iudicio Consistorij putabunt ad pręדictum Coetum causam referent. 3

4m

Vt idoneus Scriba siue Amanuensis eligatur, qui sit ab actis totius Consistorij, quiq*ue* bona fide velut os ac manus totius Consistorij suffragia excipiet, scriptoq*ue* rediget, si negotium requirat, atque eiusdem Consistorij aut maioris partis mentem ac sententiam ex scripto apertè proferet, quod ipsum postea Minister, cuius ea hebdomade vices erunt concionandi repetet confirmabitq*ue*, addita pro temporis ratione et rei qualitate cohortatiuncula. Cuius quoq*ue* Amanuensis fidei co*m*mittetur cura o*m*nium scriptorum, quę Eccl*esi*am concernent. Neq*ue* vllum scriptum pro authenticis actis Consistorij habebitur, cuius integer contextus, singula verba, eorumq*ue* ordo toti Consistorio pręlecta, co*m*muni consensu confirmata et manu deputati ad hoc Consistorij nomine subscripta non fuerint.

5

Vt laudabilis prophetandi[3] ratio in Eccl*esi*a Londinogermanica iuxta morem Anglicanę Eccl*esi*ę exerceatur: nempe vt tres prophetent, hoc est eundem scripturę locum ordine explicent quibus accedet quartus, totius actionis moderator: Isq*ue* erit ex Ministris ille cuius vices co*n*cionandi illa septimana futurę sunt. Sed ita vt totum illud prophetandi tempus vltra duas horas non extendatur. Primus enim vix spatium vnius horę sibi vsurpabit, et quod reliquu*m* erit temporis cæteris tribus cędet. In hoc autem prophetaru*m* Collegium non modò coaptabuntur verbi Ministri, sed etiam ex Senioribus, Diaconis, atque adeo ex cæteris fratribus aliquot qui sint probatę fidei et Doc-

[3] Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 84, says, under the year 1571, that it was resolved to abolish a certain exercise called Prophecy, as certain bold and ignorant people by their contradiction often caused great confusion but little edification. It appears, however, from the *Kerkeraads-Protocollen der Londensche Gemeente* (Werken der Marnix-Vereeniging, Serie I, Deel I), pp. 276, 290, that it was not entirely abolished in 1571, but suspended for a time. The Prophecy was a public examination of the Doctrine of the Ministers; it was first introduced by Joannes à Lasco, Micronius and the Consistory and had always devoutly been kept up, as is evident from the Christian Ordinance of Micronius printed in 1554 in London. Not everyone was allowed to speak, but the Elders, Deacons and some excellent and devout men, selected for the purpose and who were known as seeking nothing but the glory of God and the edification of the community. Its object was to exercise the ministers and to assure everyone of the truth and firmness of his religion. A similar exercise is still kept up in the Scottish Highlands.

trinę, necnon conuersationis honestę, atque ad hanc functionem perquam apti et accommodi.

6m

Vt Censura Ecclesiastica singulis hebdomadibus in ipso Consistorio inter Ministros et prophetas exerceatur, tam quod ad doctrinam quam prophetiam attinet Ministrorum ac prophetaru*m*. Singulis autem mensibus Censura morum fiat. 6

7m

Ne Consistorium inutiliter multis et varijs negotijs grauetur non inconsultum fuerit vt Seniores quiq*ue* in sua parœcia (in quas Ecclesia distribuenda est) fratrum querelas excipiant controuersiasq*ue* componant: nisi fortè quid grauius acciderit quod totius Consistorij tractatione ac determinatio*n*e indigeat. 7

8m

Vt ex toto corpore Eccl*esi*ę, si co*m*modum videbitur, certus eligatur numerus eorum qui legum ac Iuris videbuntur magis periti, penes quos de causis merè ciuilibus statuendi facultas erit. A quibus si quis se grauatum putabit, ad Consistorium recurrere licebit. 8

9m

Vt ordinarijs Ministris potestas concedatur, alios etiam extraordinarios Ministros in locum suum surrogandi, qui vices suas in concionibus suppleant, vbi ob morbum, absentiam, vel grauiora negotia eorum operam desiderauerint: modò sint exploratę fidei, deque eorum syncera doctrina, ac honesta conuersatione constet. Ita tamen vt sine authoritate et consensu Seniorum huius nihil fiat. 9

Georgius Wibotius Verbi minister
per morbum Lecto affixus.

94.

PROPOSALS FOR RECONCILIATION[1].

London, Wednesday, 27 April 1569.

§ 1. *This is our advice and form of confession of guilt. Both parties confess to have greatly sinned in this protracted dispute, against God and their neighbours, and beg forgiveness from all those whom they may have offended, and pardon all those who have wronged and slandered them.* 2. *A minister, who has remained impartial, will announce this peace. And silence as to the dispute is imposed upon all the former ministers, the elders and the whole congregation.* 3. *Six weeks or two months after the announcement of this peace, half the number of elders will be discharged and as many new ones elected in their place by the whole community.* 4. *Within eight or fourteen days the same measure to be adopted with respect to the deacons, but the former deacons and the other brethren who have formerly partaken of the Lord's Supper, shall not be eligible to either of these offices.* 5. *Offer of the ministers and the Consistory of the Low-German community of London to all those who, having separated themselves from the community, wish to join it again. As no peace or unity in religious affairs can be effected with any one before he is reconciled to God, His holy will and word, we request every one to accept and approve a basis of the doctrine of Christian liberty, of a proper and Christian conscience, of the use of ordinary things, preservation of Christian ceremonies and polity in public worship and assemblies, power of the ministers and rulers of the community, of obedience of the subjects, of unity with the community, founded on the Bible and the opinion of all reformed communities, and, in witness thereof, to sign the articles sent by the community of Geneva and printed by us, and thereby to bind themselves to do nothing against such a basis.* 6. *And as they have unjustly separated themselves from the community of Christ we also request them to confess their guilt in the manner that shall be decided upon by the French ministers, we being ready to forgive them all the wrong that they have done against us personally.* 7. *And although last year we often privately and publicly, and even recently in print, confessed our guilt, we yet, in order to facilitate their union with us, admit again that, in this dispute, we have often exceeded the limits of prudence and forbearance and beg forgiveness for it.* 8. *Because Eldership and Deaconship are apostolical offices and appointments entrusted by God only, we are of opinion, that they cannot be resigned or changed by the persons who hold them, except for very weighty reasons.* 9. *Our offer refers only to the past dispute and is not connected with any private affairs.* 10. *When they observe all that has been said above, we will accept them again as our dear Brethren and Sisters in the Lord, and will assist them as much as is in our power.* 11. *Compromise of the ministers of the Consistory of the Low-German community of London. As we have never refused to adopt any means calculated to reunite with us the brethren who have separated themselves from our community, we have agreed with George Wybo (whom we, eighteen months ago, called to our ministry) to hand his writing given us yesterday, together with our own and that of those who have separated themselves from our community, to the French ministers, who may, if they please, take some English and German ministers into their council.* 12. *And let them indicate to us all that they may find in these three documents which would tend to confirm the peace between us and the brethren who have separated from us; or, if they should wish to draw up a fourth document, which, in their opinion, might better promote the said peace, we promise to adopt and carry it out faithfully.* 13. *We declare that this is our opinion, and promise the aforesaid French ministers that we and our community will abide by it with respect to the brethren who have separated from us.*

[1] See Letter No. 80, note 1.

Dit is onzen alderbesten ende bequaemsten raedt die wy na onsen cleyne gauen door Godes genade hebben co*n*nen vinden, tot bevredi*n*ghe en*de* stichtinge der gemienten. 1

Forme der schuldtbeki*n*ninge ende beuredinghe.

Beyde partyen bekenne*n* datse grootelix gesondicht hebben in desen langduerige*n* twist, teghen godt en*de* haeren naesten. Biddende ootmoedichlick alle de ghene*n* die daer doer eenichsins ve*r*erghert geweest syn, dat sij hen sulckx om Christi wille vergheuen, gelyc sij ooic alle onghelyc en*de* laster haren persoonen aengedaen van gantscher herten vergheuen.

Een Minister die sich noch ter eender noch ter ander syde ghemoyet heeft, sal dese vrede ve*r*condighen. Ende de oude Ministers, Ouderlinghen ende de gantsche Gemiente, metgaders oock dander partie sullen op straffe der Christelicker Discipline ve*r*bonden syn, vander voirgaender twistsake ofte eenighe poincten der seluer gheen mentie te maken noch opentlic opden predickstoel noch priuatelic op eenighe andere plaetsen: Maer alle voirgaende dinghen dies aengaende sullen met een eewich swijghen begrauen woirden. 2

Sesse wecken ofte twee maenden na de vercondinghe deses vredes sal het gantsche Corpus der Gemiente een nieuwe ve*r*kiesinghe doen, Te weeten De helfft der ouderlinghen die nv in dienste syn behoudende, en*de* so veel nieuwe daertoe ve*r*kiesende. Ende binnen acht offte vierthien daeghe*n* daer na sal desgelycks een ve*r*kiesinghe der Diakenen[2] gheschieden, in de welcke ooc deen helft sullen blijuen, ende soe veel daer toe ve*r*cooren woirden. Behaluen dat de oude Diaconen met den anderen broederen die voirtydts mede ten nachtmael geweest hebben voir ditmael tot gheen van beijde dese ampten en sullen ve*r*cooren woirden. 3 4

Georgius Octaui*us* Sÿluanus[3]

Joannes Cubus[4]

[2] This new mode of electing deacons caused serious disputes in the Dutch Church; see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), pp. 46, 74, 79, 87 &c.

[3] See Letter No. 86, note 1.

[4] In the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), p. 3, he is mentioned as one of the deacons of the

Anbiedinghe der Dieners en*de* Consistorie der Nederduytsche*n* gemiente Chr*ist*j to Londen, an alle de gene edt sij vrouwe off man die van der seluen gemiente geweken, wedero*m*me mit horl*ieden* vereenighen willen.

Dewyle geen vreede noch eenicheit in religie saken mit menschen gemaeckt werden mach, voir dat selue voirierst mit godt v*er*eenighet en*de* sich synen h*eilighen* wille en*de* woirde onderdanichlicken onderwerpen, Soe isset, dat wy Dienars en*de* gemiente voirs*eid*, v*er*soecken bij desen aen alle de gene, die ouer ettlicke jaaren van onser voirs*eider* gemiente affgeweeken syn. Sy sullen ter godtliker v*er*eeniginge hörer mit ons en*de* mit onser voirs*eiden* gemiente, sodanen grondt der leere vander Christeliker vryheit, van goeder en*de* Christeliker conscientie, van gebruycker middelmatigher dinghen en*de* onderhoudinghe christeliker ceremonien en*de* politien in openbaren kercken-diensten en*de* tosame*n*co*m*psten van mach der Dienaren en*de* regenten der gemiente, en*de* ghehoirsamheit der onderdanen van eenicheit mit godes gemiente te houdene en*de* na grondt bibelscher schrift en*de* aller gereformeersten gemienten geuoe-len, annemen en*de* approbeeren, en*de* ten teeckenen des, sodanen artikelen, als van der lofwerden gemiente van Geneue en*de* anderen gecomen, en*de* van ons in drucke vthgegeue*n* syn,

Dutch Church, on 10 November 1569. On pag. 246 (30 November 1570) he is again spoken of as deacon, and as having established a school for teaching French and Latin, while at the same time he asked his discharge as deacon in order to be able to devote all his time to his school. This request does not seem to have been complied with, as on pp. 295, 297 (4, 11 March 1571) he is again spoken of as deacon. Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 87, says that two ministers of the Dutch Church, London, were sent to Holland, in 1572, in order to assist the Prince of Orange in establishing the reformation in that country on a firm footing, and that, in their absence, the remaining minister, Georgius Wybotius, confirmed *Joannes Cubus* and Jacobus Regius as ministers in their place. On p. 106, under the year 1575, the same author speaks of Joannes Cubus of "Maidstone"; which agrees with the *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland*, 1575—1609 (Werken der Marnix-Vereeniging, Serie II, Deel I), where on pp. 4, 10 he is, on 15 March 1575, spoken of as minister of the community of Maidstone. On p. 121, under the year 1576, Ruytinck speaks of him as minister of the Word of God in London, which is again confirmed by the *Acten*, pp. 11, 32 (22 May 1576). On p. 133, under the year 1577, the same Ruytinck relates that in the Netherlands religion made great progress and from all sides ministers were collected to serve the various communities. Caspar Heydanus, minister at Antwerp, was sent over to London and obtained the services of Joannes Cubus on condition of his being allowed to return, if the Dutch Church in London should require his services. He seems to have died at Antwerp, probably in the month of October 1579 (see *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 117).

mit hören eighen handen, een ieder voier sich selues onderschrijue*n*, en*de* sich also v*er*binden, sodane*n* grondt der leere, op geenerleye wyse, te weedercomen willen.

Ten anderen v*er*soecke wij to an den seluen, dewyle sij 6 onrechtelycke*n* en*de* sier archeliken vander gemiente chr*ist*j afgeweken syn, dat sij daer ouer haer schuldt bekenne*n* sulle*n*, so veele en*de* in soedaner vuge als de Frantze predica*n*ten na inhoudt des compromisses to deeser saken v*er*williget na hoerer discretie v*er*ordenen sullen. So vele die schuldtbekentenisse angaet des genes, dat sy weder onse persone*n* missdaen of misshandelt hebben, syn wij soe bereedt, iae veel bereeder hem dat selue om chr*ist*j Jesu wille te v*er*geuen, en*de* mit eeuwiger v*er*getenisse also te begrauen, dat wij edt ni*m*mermier to ghenen tyden hen to enighen v*er*wyte v*er*haelen willen, als sy bereedt syn sulckes van ons te begeere*n*. Ende 7 opdat wij noch te bet desen beiegene*n* mochten, in deser horer voirs*eiden* v*er*eeniginge mit ons, hoe wel wij in voirleden iaren to menichmael beyde priuatelicken en*de* openbarliken, oic noch onlanges bij openbaren drucke, onse schuldt bekendt hebben in etteliken stucken, So beke*n*ne wij noch gerne bij desen, wij hebben onderwylen in der belydinghe deses voirleden langduerighe*n* twistes, menschelike affecten beweesen, en*de* syn de paelen der voirsichticheit, saechmoedicheit en*de* lanckmoedicheit ettlike mate to buijten gegaen waerouer wij oic van herten bidden, een ieder wie sich onser hier eenichsins te beclaghen heeft, wil ons sulckes om chr*ist*j willen vergeuen.

Auer dewyle dat auderlinckschap en*de* Diakenschap (van 8 welcker v*er*kiesinge hier buijten allen propooste en*de* oic gants tegen natuere deser voirgenomen v*er*eeniginge, oirsake gegeuen is eenen artikel te settene) apostolische ampten ende beroepinghen syn, die noch doer vleesch noch doer bloedt, dan van godt alleene, hoe wel door menschen, na godtsaligen oeffeni*n*gen, vastens en*de* biddens der gemiente opgelecht werden, achte wij dat deselue ampten noch vth menschen wilkör noch doer goedtduncken noch affecten noch doer compositie en*de* noch weijnigher eniger boissheit wraeckgiericheit te diene (als hier in onser affgainge van dienste, na v*er*soecke der affgewekenen

vander gemiente, gheschien soude) dan alleene vth gewichtighen gegeuen oirsaken vanden p*er*sooenen, die deselue ampten bedienen, affgelecht noch v*er*andert werden connen. Ende wat wij hierinne to eniger tydt doen willen, als wij wel daer van oic nv ouer ettlike maenden vth oirsake der genadiger toenemi*n*ge der gemiente wat bedacht hebben wille wij na onser vrijheit en*de* na den genen dat wij allerstichtlikste vinden sullen onbedwonghen doen.

Auer deese onse anbiedinghe versta wij alleene vander generaliteit der voirleden voirgewendeder twistsake, en*de* wat daer onder soe wel van onser als van hörer syden eygentliken v*er*uanglic is, en*de* niet soe daer ietes bysonders en*de* dat alleene priuaet waere, mochte priuatelicken van enigen begaen syn. 9

Soe sij desen dat voirsecht is, nacomen, willen wyse hier meede als lieue Broeders en*de* Susters inden Heere weederom in onser christelicke v*er*samelinghe annemen, en*de* hem alle hulpe en*de* bystandt waere noidt syn sal nae onsen v*er*moegen trauwelicken doen: Gedaen in onser Nederduytsche*n* gemiente to Londen, desen xxvij*sten* Aprilis a*nn*o 1569. 10

Compromisse der dienars der Consistorie der Nederduytschen gemiente Christi to londen opden v*er*soeck M. Georgij Vibotij[5], ouer eenen pacificatie forme, van een bij schrifte gestelt. 11

Gelyc als wij Dieners en*de* Consistorie der Nederduijtschen gemiente christi to Londen, noyt to geenen tyden affgeslagen hebben enige godtlike middele*n* die daer dienen mochten de gene die van ons en*de* onser Christeliker gemiente affgeweken waren, wedero*m*me mit ons en*de* derselue*n* gemiente te v*er*eenigen en*de* te v*er*heelene, Also isset oic, dat wij ten v*er*soecke M. Georgij Vibotij[5] (den wij geleden ongeuerlick anderhalff iaar to onser voirs*eiden* gemiente dienst, wettliken en*de* ordentliken beroepen hebben) hier toe noch hebben staen willen en*de* syn mit gemiene*n* aduijse mit den seluen M. Georgio[4] v*er*dragen syn pacificatie schrijfft in deser saken gemackt en*de* ons den 26. Aprilis gedaen, sampt onsen, dat wij en*de* oic dat gene dat die, die van ons ende onser voirs*eider* gemiente

[5] Otherwise called Georgius Octavius Sylvanus, see above, notes 3 and 4.

affgeweken syn, na syner vrijer v*er*williginge (de wijle hij op syn schryfft niet gestaen hebben woude) daerbeuen maken sullen, sullen te gelycke gedaen werden in handen onser seer lieuen en*de* eerwerden broeders dienars en*de* predica*n*ten der Fransen tungen, die als nv hier to Londen in groiten getale tegenwoirdich en*de* gantsch onsuspecte mannen syn, en*de* soe sy noch eenighe o*n*suspecten predicanten edt sij vth den enghelschen of duijtschen to sich nemen willen, en*de* van hen in hoerer to samen geroepen v*er*samelinge, rijpelicken na hoerer geleertheit en*de* godtsalicheit, ouergelecht werden: en*de* dat- 12 gene, dat sij dan vth desen drijen schrifften vinden sullen dat allerschriffmatigeste ende voegelickste te sijne godtliken vrede, tusschen ons en*de* den genen die van ons affweecken syn, te bestedigen: off soe sy, na hoerer bescheydiger discretie vth off buyten den voirs*eiden* drijen schrifften, een vierde schrifft maken wille*n*, dat sij na hoerer godtliker wysheit noch grondiger en*de* bequaemer achten den voirs*eiden* vreede te vorderen, dat sy ons dat seluige angeu*en*, en*de* wij oic te gelijcke dat seluige anneme*n*, en*de* trauwliken sonder enige argelist demseluen nacom*m*en sullen. Dat dit onse een- 13 voldige meyni*n*ge sij, en*de* dat wij ons sampt onser gemiente, hier toe, an de voirs*eiden* Frantze Dienars ende predicanten en*de* alle vromen, v*er*binde*n* wille*n*, soe v*er*re de gene die va*n* ons affgeweecke*n* syn, vele off weynighe*n* to gelycke*n* co*m*promisse mit o*n*derscryui*n*ge hoerer handen beuestet, staen willen, hebben wij hier meede en*de* mit onderscryui*n*ge onser eygen handen opentliken voir der gantzer weereldt betuygen wille*n*. Gedaen in onser Nederduytschen gemiente chr*ist*j to Londen Desen xxvijsten Aprilis a*nno* 1569.

Endorsed: 14

Apr. 1569
Silvanus
Cubus
tot reconciliatie

95.

PETRUS GABRIEL and JOANNES ARNOLDI recommend DIERICK ALLERTZOON to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Emden, Friday, 26 August 1569.

§ 1. *We, ministers of the dispersed Church of Amsterdam, moved by heartfelt pity, recommend to you a pious skipper of Amsterdam, named Dierick Allertzoon, alias Black Dierick;* 2. *who, having arrived here from England, has told us how, to his great loss and the sorrow of his wife and children, his ship has been seized (having been taken for a papist and enemy of our religion).* 3. *And there being good hope, according to Mr Dolheyn's promise, of regaining his ship, if he could prove that he is no papist, he has presented to us two credible witnesses, who both have resided for a long time at Amsterdam.* 4. *One of them has testified that the said Dierick not only separated himself from the papal idolatry, but also joined the true religion and had his child baptized and his name registered by our minister Jan Arentzoon.* 5. *The other declares that he himself brought Dierick's ship out of Amsterdam, the said Dierick being too much suspected by the magistracy and the barrier-keeper, to venture himself on the ship and sail away from Amsterdam; that, moreover, the said Dierick has ever since conducted himself piously and like a Christian, and desires to continue in the same way.* 6. *Having heard this from the witnesses and from other respectable merchants, who have fled hither from Amsterdam, we inform the brethren of the same, hoping that it will be to his advantage, and trust that you, seeing his great loss and the grief of his wife and children, will help them.* 7. *We shall always be ready to serve you wherever it is possible.*

Ghenade en*de* vrede van God onsen Hemelschen Vader door Jesum Christum. Amen.

Zeer gheliefde broeders in den Heere dewyle ons de Heylighe Schrift leert dat wy an allen menschen sullen goedt doen en*de* in zonderheyt an de huysghenooten des gheloofs, zo zijn wy dienaers der verstroeyder Ghemeynte van Amsterdam vut hertgrondelicke medelijden veroorzaect gheweest an v l*ieden* te schrijuen, om v l*ieden* mits desen hooghelic te recommanderen eenen vroomen schipper van Amsterdam met namen Dierick Allertz*oon* aliàs zwarten Dierick, de welcke alhier binnen Embden

vut Enghelandt by ons gheco*mm*en zijnde, heeft ons zijn groot
ongheluck en*de* ellende voorghedraghen, namelic, hoe dat zijn
schip aldaer (voor een papist en*de* voor een vyandt onser religie
ghehouden zijnde) aenghehaelt is tot zijn groote schade en*de*
tot groote droefheyt en*de* smerte van zijn lieue huysvr*ouwe*
en*de* kinderen daervan hy een goet ghetal heeft. Ende o*mm*e 3
dieswille datter noch goede hope is door de toezaghe van Mons^r^
Dolheyn[1] om zijn schip wederom te krijghen, zo verre als hy
Dierick voors*eid* konde bewijzen dat hy gheen papist en ware
oft dat hy de bekende waerheyt met huychelen niet verzaect
hadde, zo heeft hy tot ontschuldinghe zijns persoons, twee gheloof-
weerdighe ghetuyghen voor ons ghebracht met namen Willem
Bruyn van Zwarte Sluys en*de* Claes Willemz*oon* vander Gauwe
die beyde langhen tijt binnen Amsterdam ghewoont hebben,
waervan de eene voor de waerheyt betuyght hoe dat de voors*eide* 4
zwarten Dierick hem niet alleenlic van de Papistische afgoderye
afghezondert heeft als de openbare predicatie des Euangeliums,
in onse Vaderlandt gheweest is, maer heeft hem ooc by de ware
religie gheuoeght en*de* zijn kindt in de Ghemeynte Christi
laten doopen belijdende eerst zijn gheloue en*de* latende zijnen
name aenteeckenen van onse b*roeder* Jan Arentz*oon* dienaer
des woordts. De andere ghetuyght hoe dat hy zelue vut den 5
name vanden voorz*eiden* Dierick zijn schip heeft met groot
perikel vut Amsterdam ghesteken om dat hy Dierick van we-
ghen der ware religie al te suspect was by der Ouerheyt en*de*
by den boomsluyter. Derhaluen en dorste hy hemseluen op
het schip niet betrauwen om buyten de palen van Amsterdam
te varen int openbaer, en*de* naer dat hy vut de stadt ghe-
weest is zo heeft hy hem altijt vroom en*de* christelic ghe-
draghen, en*de* en heeft hemseluen tot gheen huychelye (als
wel leyder Gods vele schendelic ghedaen hebben) begheuen,
maer is volstandigh ghebleuen by de waerheyt des Heylighen
Euangeliums, en*de* is ooc door de ghenade Gods also ghesint
dat hy begheert in de aenghenomen waerheyt goeden voortganc
te doen. Dewijle wy nu dan zodanighe onderrichtinghe van 6
den voors*eiden* Dierick vut der ghetuyghen mondt en*de* vut
andere goede Cooplieden van Amsterdam alhier ghevlucht ghe-

[1] See Letter No. 87, note 15.

hoort hebben, zo heeftet ons niet ongheraden ghedocht (vriendelic daertoe verzocht zijnde) het selue den broederen aen te dienen, verhopende dattet hem niet weynigh in zijn bedroefde zake voorderlic zal wesen. Derhaluen willen wy v L*ieden* zeer beminde broeders om Christi wille ghebeden hebben, dat ghy de groote schade des voors*eiden* Diericks en*de* de smerte zijner bedructer huysvr*ouwe* en*de* kinderen aenziende, den seluen uwe hulpe en*de* bystandt naer den aert der christelicker liefde in dese droeuighe zake allesins wilt bewijzen, op dat hy eenmael vut zijnen noodt magh gheholpen zijn, en*de* zijn huysghesin eerlick (als hy pleeght) den cost winnen. Dit doende lieue broeders zo zult ghy Gode (die een vergheldcr alles goeds is) eenen aenghenamen dienst doen, ende ons beyden een zonderlinghe vriendschap bewijzen. Ende waerin dat wy v l*ieden* 7 eenichsins konnen dienstelic zijn, zo zult ghy ons altijt naer onse kleyn vermoghen ghewilligh en*de* bereyt vinden. Hiermede blijft Gode beuolen, die v met zijnen Heylighen Gheest regere dat ghy met eenerley ghesintheyt de opbauwinghe der Ghemeynte Christi muecht zoecken, ende den bandt des vredes vast behouden, op dat Godes eere verbreyt en*de* zijnen Heylighen name onder allen menschen magh ghepresen worden. Gheschreuen vut Eembden in Oostvrieslandt desen 26 Augusti a*nno* 1569.

By ons uwe welgheliefde broeders en*de* dienaers der verstroeyder Ghemeynte van Amsterdam.
Petrus Gabriel.
Joannes Arnoldi.

96.

THE CHURCH at EMDEN gives religious advice and consolation[1] to the LONDON-DUTCH CHURCH.

Emden, Wednesday, 12 October 1569.

Salus et Pax in D*omi*no. Det D*omin*us effari nos posse spiritu suo illud, quod vestro nostroq*ue* no*min*e concepimus gaudium, non Ethnica aut Rhetorica, sed spirituali veraq*ue* congratulatione. Accepimus etenim quicquid fuit diuersaru*m* partium studij, inuidia Sathanæ (qui militantis Ecclesiæ calcaneum mordere iusto Dei iudicio haud cessat) aspersum, spiritu amoris suffocatum. Et nunc cernere profecto licet in longe diuersum, quam mundus iudicat, finem cedere nobis nostram in q*uam* plurimis cum ignorantiam ingenitam tum multifariam etiam in maximis minimisq*ue*, cum a magnis cum paruis ingeniis pręoccupatione carnis factam transgressionem: et hanc cum omnibus piis Patriarchis, ac Patribus nostris co*m*munem, non tragicum, sed comicum sortiri euentum, Deumq*ue* vere bonum bonis, facilem facilibus, vt quibus summum bonum intus in animis (vtcu*n*q*ue* fatigemur aliunde) regnum Dei, Pax, iusticia, gaudiumq*ue* in spiritu sancto fuerit hactenus, eritq*ue* semper repositum, vereq*ue* concludi fidelibus in Chr*ist*o cuncta cedere bono. Iam vero quid superest vos nobiscum Christi sponsi ac Capitis nostri charissima membra: q*uam* vt si quid in hac fidei, dilectionisq*ue* fraternæ variis sese huc vsq*ue* offerentibus occasionibus co*m*modi prouidentia paterna, siq*ue* quid inco*m*modi nostris id sic promerentibus erratis, acceperimus, id ad ædificationem, emendationem co*m*munem interpretemur? Hoc etenim quodcu*n*q*ue* nobis vsu venit, si eo animo, eaq*ue* consideratione, quà Clementissimus

[1] The Letter refers to the disputes and dissensions which had distracted the Dutch Church for some time past; see the documents printed above as Nos. 80 (note 2), 88, 93, 94, and below the Nos. 100, 102, 104.

noster coelestis Pater omnia in fidelium et electorum suorum vtilitatem co*n*uertit, spiritu adoptionis interpretati fuerimus: non modo eius misericordiam, sed post quæcunq*ue* admissa peccata sup*er*emine*n*tem experiemur beneuolentiam. Ac vti huc vsq*ue* fidei vnitatisq*ue* vinculo, animorum consensum societate Ecclesiæ visibili per Ministerij a Chr*isto* instituti apertam et nunq*uam* desituram exercitationem mutua opera candidè firmiterq*ue* tenuimus: ita deinceps inq*uam* optimo non ho*min*is aut carnis, sed Christi præceptoris nostri Dei viui instituto religiose progrediamur; vtq*ue* omnibus in hac tam vtili, pia necessariaq*ue* pacis restitutione, qui operam suam contulerunt, gratias magnas Dei et Christi nomine: ita maximas eis habemus qui in hoc maximam operam suam, studiumq*ue* pro virili (non dubito quin Angelorum subsidio) collocauerunt, quorum laboribus, curis, vigiliis, gemitibus, lachrimisq*ue* hoc tantum a Deo tempore maxime oportuno impetrauimus. Dominus benedicat eis et cineri eorum. Memoria eorum non pereat in æternum, terram incolent et fortunabuntur. Nunc audite fratres, quam bonum et quam iucundum vnanimiter cohabitare fratres[2]. Abite abite vulpeculæ, vineam destruere conantes[3]. Modicum abscondit se D*ominus*, et mox reddidit videndum se nobis, non etenim fieri poterit, vt Sponsam suam deserat Sponsus. Osculemur eum et amplectetur nos. In hoc igitur nunc cognoscet nos mundus, quod Discipuli eius sumus, quoniam inuicem nos diligimus. Ponamus igitur animas nostras pro fratribus, vigilemus pro ouibus nostris, vulneratos solicitè medeamur, vt vnum sumus, sic vnum semper sentiamus, loquamur, accrescamusq*ue* in virum adultum staturæ Christi, alter alterius onera portemus. Charitas patiens est, benigna est, multa fert atq*ue* sperat, neq*ue* vt ipsa hic res testatur, optato fallitur premio. Hic namq*ue* vt neq*ue* rerum grauissimarum difficultas, ingeniorum varietas, conditionum diuersitas, tempus longinquum atq*ue* difficile, calu*m*niatoris mendax suggillatio, nec tot persequutiones et falsi fratres Regnum Christi in nobis impedire nequiuerunt: sic porro nil tam magnum, asperum, inopinatumue aduenire posse iudicabimus, e quibus Ecclesia per sedulitatem Prępositorum auxilio Dei non facile eruatur. Omnipotens igitur æterne ac viue Deus, æterne Pater D*omi*ni

[2] Ps. cxxxiii. 1. [3] Cant. ii. 15.

nostri Jesu Christi, qui te patefecisti immensa bonitate, et clamasti de filio tuo *Dom*ino nostro Jesu Ch*risto*. Hunc audite. Conditor omnium rerum et conseruator cum filio tuo coæterno, λόγῳ[4] et imagine tua, et spiritu sancto effuso in Apostolos, fouente creaturam tuam, sapiens, bone, misericors, iuste et fortis miserere nostri propter Jesum Christum filium tuum Dominum nostrum, quem voluisti pro nobis esse victimam *μεσίτην*[5] *καὶ ἱκέτην* mirabili et inenarrabili consilio, et sanctifica, inflamma, Doce, rege, iuua cor et animas nostras Spiritu S*ancto* tuo, sicut dixit Filius. Quanto magis pater coelestis dabit Spiritum sanctum petentibus. Et opus quod in nobis, in medio hostium tuorum incoepisti, perfice, et nominis tui causa, tuorum exulum, et longo tempore oppressorum, miserearis, et propter scandala infirmorum potentiam tuam: Declarato, quò confirmatiores facti, ad extremum vsq*ue* vitæ halitum, in tui nominis confessione perseuerent et placide è vita hac in æternam migrent beatitudinem. Amen. Bene et fœliciter Valete Patres et fratres in Domino obseruandi, Æmedæ A*nn*o redempti orbis 1569. duodecimo die mensis Octobris.

Albertus Harde*n*berg*us*[6] doctor S. T. et Pastor Embdensis Ecclesiæ
Martinus Eliacus[7] Emdensis ecclesiæ minister
Johannes Lindęmius[8] eiusdem Ecclesiæ minister
Bernhard*us* Borsuman*us*[9] ei*us*de*m* ecclesiæ minister
Nomine et iussu Cetus lineæ Emde*n*sis.

[4] MS. λογω. [5] MS. *μεσιτήν*. [6] See Letter No. 2, note 1.

[7] Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, p. 467, speaks of Martinus Eliacus, who had been first Roman priest in the village Tzum near Franeker, but embracing the true religion, he quitted his country and, in the company of other Frisian ministers, went to Emden. In 1565 he preached at Hinte and in 1566 at Leeuwarden. In 1568 he was appointed minister at Emden and was confirmed in his ministry on the 15th November of that year. On p. 459 Meiners calls him Martinus Aegidius Eliacus. He died 6 December 1573.

[8] Meiners (*l. c.* p. 459) says that Johannes Lindensis entered on his ministry at Emden on the same day as Eliacus. He died 11 May 1573.

[9] Bernhardus Borsumanus, probably so called after his native place Borssum, a village in East-Frisia, was first minister of the Reformed Church at Hamswerum, but was called to Emden in 1569 and confirmed in his ministry there in the month of June.

Addressed: 3

Doctrina et Pietate ornatissimis
viris, Ministris, Senioribus
ac Diaconis Ecclesiæ Londinensis
Belgicæ Dominis ac fratribus n*ost*ris
in Christo colendis et obseruandis,
Tot Londen.

Endorsed: 4

Ontf*angen* in Consistorien 23 M*ar*tij 1569[10]
Voor Paesschen.

And in another hand: 5

A Cœtu lineæ Emdensis
Hardenberg*us* etc. Ministr*i* Emd*enses*.

[10] This is Old Style, therefore 23 March 1570.

97.

EDMUND GRINDAL[1], Bishop of London, to JOANNES COGNATUS[2].

Fulham, Monday, 7 November 1569.

§ 1. *Nearly two months ago one of my friends who favours your churches wrote to me asking me to find some means of reconciling you with Corranus, who has submitted more humbly than before to my judgment.* 2. *I have told him to do what you demanded in your letter to him, namely to acknowledge in writing his fault with regard to his allegations of Turkish and inquisitorial cruelty, and to promise to live henceforth peaceably.* 3. *Your third demand, that he should acquiesce in the sentence, belongs to us Commissioners. We will see that he makes this submission and apologises for the disrespectful words uttered about us.* 4. *Accordingly he has sent me the inclosed formula, in which I do not like the word "submissio", but it is said that you used the same word in the same sentence in some of your writings. I do not quite understand your phrases, but tell me on a separate piece of paper whatever you wish to have emended in this formula.* 5. *I also pray you to be easy in accepting this reconciliation. He has already for eight months been suspended from the ministry, not for his doctrine, but for his conduct.* 6. *As regards the controversy about his doctrine, he will not be restored to the ministry until the matter has been settled; only, as he has acknowledged his fault in a document which has been read to the Consistory and signed by him, I trust that you will forgive the past.* 7. *I should have written to you long ago if your family had not been afflicted by the plague; I hope that you are all now out of danger.* 8. *You can leave your reply at my house at St Paul's; the keeper will forward it to me.*

Salutem in Chr*isto*. Jam sunt fere duo menses quod quidam ex meis Amicis pręcipuis et vestrarum Ecclesiar*um* Patronus singularis ad me scripsit, ut rationem aliquam inirem de reconciliatione habenda inter Corranu*m*[3] et vos. Corranus ipse multo humilius q*ua*m solebat se totum meo Judicio submisit. 1

[1] See Letter No. 45, note 1. [2] See Letter No. 73, note 9.
[3] See Letters No. 75, note 3 and No. 83, note 3.

Prescripsi igitur illi ut breuissimam formulam scriberet in qua 2 et suu*m* peccatum agnosceret de illis diffamationibus, videlicet de crudelitate Turcica et Inq*u*isitoria, et pacifice se posthac victurum polliceretur: nam hæc duo ipsimet in vestris ad ipsum literis postulastis: Tertiu*m* postulatum, ut acq*u*iesceret senten- 3 tiæ, ad nos Co*m*missarios pertinet. Nos illam submissionem, atq*ue* etiam pro verbis par*um* honorifice de nobis eiaculatis ab ipso nobis fieri curabimus. Duo illa sup*er*iora tantum attingunt Ecclesiam vestram. misit igitur mihi formulam quam 4 tibi cu*m* istis mitto. In hac formula displicuit mihi verbum **Submissiouis,** q*u*odam in loco positum, sed respondet*ur* vos vti eodem verbo in quodam scripto vestro in ea*n*dem sententiam. Ego phrases vestras non plene intelligo. Sed oro te vt si quid sit in hac formula quod emendatum cupis, vt id in alia schedula mihi seorsu*m* perscribas, et vná cum formula ipsa quam primu*m* co*m*mode poteris, remittas. Oro etiam te vt te 5 facilem prebeas in acceptanda hac reconciliatione, et alios ad idem prestandu*m* sollicites. Nihil mihi gratius efficere potestis. Iam totos octo menses mansit suspensus a Ministerio *propter* offensa*m*, non in doctrina, sed in moribus: quæ sane poena fuit non exigua. Quod ad Controuersiam de doctrina attinet, 6 quam nunc habet cu*m* sua Ecclesia: alia res est: et non restituetur ad Publicum Ministeriu*m*, priusq*uam* de illo negotio transactum fuerit. Hoc tantu*m* nunc ago vt agnita culpa in breui scripto, et vobis in Consistorio vestro p*er*lecto atq*ue* oblato cum subscriptione manus suæ, Vos illi omnia preterita condonare velitis. Nisi D*omin*us familiam tuam hoc co*n*tagioso morbo 7 afflixisset, iam pridem te de hoc negotio interpellassem. nunc spero te et tuos extra periculum esse. Deus vos conservet. Fullamiæ 7° Novembr*is* 1569.

Tuus in Christo,

Edm. London*iensis*.

p*o*st script*um* 8

Responsu*m* tuu*m* relinquere potes apud Ædes meas Paulinas, custos ædiu*m* curabit huc deferendas.

Addressed: 9

Do*mi*no Joanni Cognato
Ecclesiæ Londinogalli-
cæ Ministro, fratri
charissimo.
Londini.

Endorsed by Jean Cousin: 10

Lettre de M[r] Leuesque po*ur*
vne reconciliation auec Corran.

And in another hand:

Londinj acceptę 9 Noue*mbris*
1569.

And again in another hand:

Grindall
7 Nov. 1569.

98.

[JOANNES COGNATUS[1]], to EDMUND GRINDAL[2], Bishop of London.

London, Saturday, 12 November 1569.

§ 1. *Last Tuesday night I received your letter with the document of Anthony Corroni, which I submitted the following Thursday to our Consistory. We have decided to postpone other matters and to meet to-morrow to settle the Corrani affair.* 2. *Two or three of us will call on you next week on any day that you may name, or we will send an account of our deliberation, whichever you prefer.* 3. *We return Corrani's writing of which we have taken a copy.* 4. *We should like to read the document which you received lately from Theod. Beza.*

Salutem[3] in Chr*ist*o. Die Martis sub nocte*m* literę tuę cu*m* scripto Anthonij Corranj[4] redditę mihi fueru*n*t obse*r*ua*n*de Do*m*ine, de quibus ante subseque*n*te*m* diem Jouis no*n* potuj co*n*ferre cum n*ost*ro Consistorio. Decreuimus aute*m* sepositis alijs negociis vnà co*n*uenire die d*omi*nico p*ro*ximo vt tandem de toto Corranj negocio ex co*m*muni o*mnium* conse*n*su aliquid statuat*ur*. Proinde si ad p*ro*xima*m* hebdomadam diem nobis dixeris quo nos com*m*ode audire possis duo vel tres ad te veniemus, aut saltem co*n*sultatione*m* n*ost*ram scripto mittemus, vtrum arrideat magis paucis significato. Vale Londinj 12 Noue*m*b*ris* 1569. (1, 2)

Interea scriptum Corranj cuius copiam retinemus ad te remittimus. Si non displiceret nos libe*n*ter ea Corranj scripta obiter legeremus quæ nuper tua Dominatio accepit a D*omi*no Theodoro Beza[5], ne videamur quidq*ua*m postulare ab ipso Corrano, scriptis ipsius nu*n*q*ua*m visis, quod semel nobis impegit in eo cętu cum a te et co*m*missarijs regię Maiestatis lata fuit in eum sente*n*tia. De hac re rogant fr*at*res vt ipse iudices. (3, 4)

Iterum vale.

[1] See Letter No. 73, note 9. [2] See Letter No. 45, note 1.
[3] This text is printed from the draft of a reply to the preceding Letter; see Letter No. 83, note 3. [4] See Letters No. 75, note 3 and No. 82, note 3.
[5] See Letter No. 39, note 11.

99.

[JACOBUS] BUCERUS[1], to GODFRIDUS WINGIUS[2].

Sandwich, Monday, 2 January 1570[2a].

§ 1. *I feel induced to break off our long continued silence to learn something about your church and your own affairs. Ours enjoys peace, but is very poor. Hence we have been compelled to abandon some elders and deacons on account of their poverty and to select others in their place, by a new process of which you have no doubt heard.* 2. *Several members of our church insist upon the psalms of Dathenus being sung at our meetings; and as I believe that the same difficulty has presented itself to you, I should like to hear whether you accept or reject them. If there is nothing serious against it, we ought, I think, to assent and trust that you will join us. Pray let me hear your opinion this week.* 3. *I expect also your answer and that of the French to my questions lately sent to you, and also about Bouwens of Cassel.* 4. *As to your questions regarding your ministry at Cassel, I have found but one person who could testify in this matter and he is entirely in your favour. If you think that his testimony would be of service to you I will send it.* 5. *Isebrand (Balkius) of Norwich has sent me some theses, one portion of which assert, while the other deny, that the infants of papists can be baptized, and we are asked which of the two we approve. If you have received them tell us your opinion.* 6. *I hear with pleasure that your church is tolerably peaceful, and hope that it will be so always. I certainly advise you and your colleague to endeavour to heal this wound, to which you will contribute much by harmonizing with those recently elected.* 7. *Salute your colleague and all others.*

Gratia et pax per Jesum Christum.

Non potui, chariss*ime* fr*ater*, quin molestu*m* et diuturnu*m* 1
hoc inter nos sile*n*tiu*m* abru*m*perem, spera*n*s te eodem etiam adductu*m*, vt de statu Eccl*esi*ę, adeoq*ue* reru*m* tuaru*m* intelligerem. Quod ad n*ost*ram attinet, fruit*ur* bona et co*n*tinua pace quidem Diuino beneficio, veru*m* penuria p*r*emit*ur*. Extrema necessitas nup*er* nos adegit ad destitue*n*du*m* aliquot Seniores, et Diaconos, respectu eoru*m* inopię, et alios in eoru*m*

[1] See Letter No. 57, note 1. [2] See Letter No. 18, note 2.

[2a] It is not impossible that the writer dated his Letter according to the English reckoning, in which case the true date is Tuesday, 2 January 1571.

locum sufficiendum et quidem noua et insolita ratione, de qua te audiuisse non dubito: quod vtcunque successit. Alia rursus se offert, qua plerique omnes qui sunt de Ecclesia nostra flagitant, adeoque vrgent, vt in cętibus nostris Ecclesiasticis cantentur psalmi Domini Datheni[3]: quo in luto, quoniam et vos quoque hęrere opinor: duxi isthuc tibi indicare vt siue hos recipiatis siue reijciatis, instituti vestri rationes cognoscam. Certe nisi quid habeamus grauissimi ponderis, videtur omnino hijs annuendum: Quò si esset in gratiam vulgi deveniendum, optarem vt vnà nobiscum huc condescendatis, si alioqui esset integrum: Deinde, vt ineantur rationes, quibus pax Ecclesiarum publica promoueri queat. Cura igitur vt de vestra sententia hac hebdomada cognoscam. Expecto et vestrum et Gallorum ad meas questiones nuper transmissas responsum: Item super negotio cuiusdam Joannis Bouwens Casletaui. Quod ad tuam postulationem attinet de conditione ministerii tui apud Casletauos: tantum vnum inuenimus qui hac in re testari potuit, atque ille totus pro te facit: Verum quod solus esset non duxi operepretium, eius testimonium transmittere: Si tamen tibi commodare poterit, curabo vt habeas. Missę sunt ad me Noruico ab Isebrando[4] theses quędam diuersi generis, quarum priores asserunt, posteriores negant babtizari posse papistarum Infantes: super quibus requiritur nostra sententia, qua declaremus vtras probemus: et si illę etiam ad vos peruenerint, precor vt significes. Audio Ecclesiam vestram iam esse vtcunque tranquillam, quod plurimum gaudeo, et opto vt sit perpetuum: Et certè suaserim, vt vna cum tuo Collega fratre meo charissimo omnibus viribus enitaris, vt fędum illud vulnus obducatur: quo vos collaturos plurimum opinor, si vobis quoad fieri poterit, optimè cum nuper electis conueniat: Verum nihil non a vestra pietate

[3] Hitherto the Dutch Churches in England and elsewhere had used the Psalms translated into Dutch by John Utenhove; see Letters No. 2, note 2, and No. 21, note 29, and the bibliographical description of the various editions of those Psalms in Mart. Nijhoff's *Bibliographische Adversaria*, v. 250 sqq. But in 1566 Petrus Dathenus published a Dutch translation of the Psalms after the French text of Beza and Marot (see Letter No. 25, note 7), which very soon superseded all earlier translations. In the Dutch Church, London, Utenhove's Psalms were replaced by those of Dathenus in March 1571; see *Kerkeraads-Protocollen* (published by the Marnix-Society), p. 302 sqq.; Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 85.

[4] See Letter No. 101, note 1.

et prude*n*tia spero. Saluta tuu*m* collega*m*, aliosq*ue* o*mn*es in Do*mi*no. Raptim Sanduuicę An*no* Do*mini* 1570. Janua*rij* 2°. 7

Tuus perinde ac suus
[Jacobus] Bucerus

Addressed: 8

Docto et pio Do*mino* Godfrido
Wingio Verbj Dej ministro
in Eccl*es*ia Londinogerma*nica*
Londini.

Endorsed:

Receptę 24 Januarij 1570.

100.

G[OTFRIDUS] W[INGIUS][1],
to[2] ?

London, Tuesday (?), 14 February [1570?].

§ 1. *As the Antichristian tyranny rises here very high, and the papists do everything in their power to cause sovereigns and princes to combat with the Lamb, and many Christians thereby suffer grievous wrongs;* 2. *several brethren here ask whether a Christian may look on at such misery of his fellow brethren and hold his hands without employing all means (except the shedding of blood) to deliver them either through force or the breaking open of prisons.* 3. *Others ask whether a Christian is allowed to break open prisons, to resist magistrates and to deliver prisoners.* 4. *On the part of the prisoners it is asked whether an inquisitor and similar persons with their sergeants should be recognised as magistrates who are not to be resisted.* 5. *Again, whether one is bound openly to reveal and*

[1] See Letter No. 18, note 2. With this Letter compare Letter No. 104.

[2] From §§ 7 to 11 it would seem that the present document was addressed, in the name of the Dutch Church, London, of which Wingius was one of the ministers, to other Dutch

confess one's faith before such persons or at their request. 6. *Again, whether a Christian in the presence of secular magistrates is bound (knowing that they are ignorant of matters of faith and live without fear of God) to recognise the same as his judges, who are not to be contradicted and to whom he has to make a public confession of his faith.* 7. *All those connected with us, have discussed the above questions and agreed upon them, but at the same time considered it necessary to ask your opinion;* 8. *in order that we may be better informed or confirmed in our opinion, may advise our brethren and console those who are imprisoned with the promise of deliverance.* 9. *We pray you earnestly to read our questions attentively, to consider them as Christians and to tell us your opinion as to how a Christian, imprisoned or free, is to conduct himself in this respect. Regard the prisoners as your fellow-prisoners; have compassion on our misery, and pray the Lord to deliver His poor people from such tyranny.* 10. *You could perhaps also send us some maxims from imperial law whereby we might warn the blind magistracy as to their duty and office, and induce them to greater reflexion regarding religion, and* 11. *the like from papal law, wherewith we may encounter the papists, and remove their unjust sword.*

Genade vnd vrede van Gode dem Hemelschen Vader doer Jesum Christum onsen eeneghen vnd eeweghen Heilandt vnd Salichmaker &c.

Anghesien Christelicke broeders, dat de Antichristische tijra*n*nie hier bij ons opprehoigeste vast opstijget vnd tridt, vnd de pauwstsche creatueren oppet dapperste allen horen vlijth anwenden, alle Vorsten vnd Heeren, vnd int gemeine, alle ouerheiden an de baene te bringene, mit den Lamme te strijdene, vnd vth alsodaner oirsaken hier vnd daer vele Christen in lijden vnd bande*n* komen, vnd daer so ia*m*merliken missha*n*delt, vnd mit erschrickliken pijnen, offt te verloichenen, offt alle secreten vnd andere hoeres geloiuens medegenoten te openbaren, gedrunghen werden, dat men edt niet wel vthspreken soude moghen: So werdt velen broederen hier vth alhier oirsake gegeuen, te vragene, offt oick een Christen mit goeder co*n*scientien magh sulck een ia*m*mer sijnes medebroeders ansien, sijne hande stille hauden, vnd niet alle middele anwenden (so verre emmers, alsser enichsins geen bloedtuergieten te beureesen ware) denseluigen edt sij mit gheweldt ofte midt koerckerbroecke vth te helpene, om alzo menigerleije vaerlicheidt, die

1 [1]

2 1[3].

reformed Churches, as those established at Sandwich, Colchester, Frankfurt &c. &c. Its date will probably be 1570, as on 6 August of that year Wingius made a confession on the points treated of in this document (see below No. 102), and in Letter No. 101, § 6 it is said that on 28 May and 25 June of the same year Wingius treated of this subject, and also wrote a pamphlet which was "recently" suppressed. The present document, however, is probably not the "libellus" referred to, which he is more likely to have written after the answers to the present request had come in.

[3] The numerals in the left margin are those of the MS.

vuth sulcker tijrannischen geue*n*ckenisse so an hem so an a*n*dere,
2. die noch vrij zij*n*, onstaen mochte, voer te co*m*men. Ander vraghen 3
ter co*n*trarie. Offt oick een Christen mach einichsins zij*n*e hande
to keerkerbroecke, wederstа*n*t der Ouerheidt vnd ontwendinge
3. des gheuangnen broeders anleggen. So vraecht men oick van 4
wegen des gheuangnen: Offt men oick schuldich es den Kettermeester offte sijnes gelijken, mit hoeren scharianten, voer
een Ouerheidt te bekennen, derwelckeren men geen wederstant, wan zij de hande an iemande anleggen willen, soude doen
4 moghen. It*em* offt men oick zijnen geloouen voer den seluen, 5
offt vut versoecke desseluen, schuldich es naecktliken te open-
5 baren vnde te belijden. It*em* offt oick een Christen voer der 6
weereldtliken Ouerheidt staende, schuldich es deseluige (die
hij weeth, dat sij niet met allen, van saken des geloeue*n*s
verstaen, maer gantz Godtloiss vnd buijten alle voerchte Godes
zij*n*, vnd met dem toiuerschen tumelbeker der schoinen Babel
gantz van sinnen vnd allen redelicken verstande beroiuet zy*n*),
voer sijne onwederleggelicke richters te bekennen, voer welcken
hij zijne*n* geloiuen naecktelicken zal belijde*n* moeten, insonderheijt so sij sich des gerichthandels in deser sake so seer
niet a*n*nemen, mer alle hoere aduisse, geest vnd wijssheidt
vth den hoigen houe, dar de Satan mit zijnen gehorneden
creatueren alleene bijna dat regiment voeret, halen moeten.
Ouer dese vnd dergelijken vragen, hebbe wij eenmael te 7
samen gheweest alle die hier bij ons in dienste zij*n*, vnd zij*n*
daeri*n*ne toin merstendeele wel ouer een komen, den Heere
zij danck. Dan op dat Godes waerheidt van meer getuijgen,
vnd mit klaereren bescheide, dan van ons na onser eenuoldicheijt en*de* simpelheijt ghedaen ware, betuijget vnd oppet
klaersten voergestelt vnd bestediget werden mochte: So heefft
allen den broederen doetemael tsame*n* versamelt, goedt gedocht, ja hebben mit ernste begeert, datmen o*m*me deselue
vragen an uwe *Lieden* sonder einich vertreck schrijuen zoude,
vnd daruan uwe aduijss, geuoelen, vnde meininge mit klaerer
grondt der Schrijfft beuestiget, affuorderen. Op dat wij also 8
offt beter leeren, offt beter berichtet vnd in onser voergegeuen
meininge versteercket, allen getrauwen broederen mit krachte
vth Godes worde raden, alle vrome geua*n*genen troisten, vnd

allen onduldigen (die vut eenen worde van vthhelpen, meer troistes vnd vroeuwde bij tijden grijpen, dan vth thien duijsent, dar sij to geduldt mede vermanet woerden, die oick dan andere vrome Christenen van onbarmartigeidt beschuldigen, omme dat zij de vuijst bij sich stille hauden) in hoerer kleijmoedigheidt mit meerdere*n* ansiene helpe*n*, hoer verkeert oerdeel hem ontleggen, vnd alle vroemen van hoerer valschen beschuldinge beurijen mochten. So is dan onse ernstege bede an uwe L*ieden* 9 Werde broeders, dat gij doch dese onse vragen mit ernste insien willet, daerouer Christliken beraedslagen, vnd ons ter iersten gelegentheidt daeruan klaer end Schrifflick bescheidt ouersenden, vnd int gemein een Godlick aduijss vnd raet geuen, woe sich een Christen, so wel ongeua*n*gen, als geua*n*gen, in desen deele des cruijtzes, schuldich is, na Gode, te dragen. Nemet v doch der geuangenen an (bidde wy v) als mede geua*n*gen: siet onsen ia*m*mer an mit medelijdigen herten, vnd biddet midt vlijte den Heeren Zebaoth dat hij mit sijner heijrkrachte eenmael angrijpe, vnd sij*n* aerm troisteloiss volck van dusdaner tijra*n*nije genadigliken na sijnen goeden wille verlosse. Kondet ghij ons oick enige trefflike 10 sproeken vth den Keijserliken rechten ouerschrijuen, daermede datmen de blinde ouerheidt hoerer plicht vnd amptes *ver*manen, vnd to meerderen nadencken der saken der religie bewegen mochte: Item vut den Pauwstliken rechten, daer- 11 mede men den Papen beiegenen, hoer onrecht sweerdt affbinden, vnd sich hoerer geweldt enichsins o*n*ttrecken moechte, &c. dat ware ons oick gantz a*n*genaame. De almoege*n*de God becrachtige V vnd ons alle te samen mit sijnen Geeste, vnd allerleije Godtliker Wijssheijdt, vnd stuere alle uwe, vnd onse voernemen vnd raedtslagen to groitmakinge sijnes heijligen namens, bauwinge, stichtinge vnd wassdomme sijner Chrislicken Gemeine, vnd to onser aller eewigen salicheijdt, Amen. Gheschreuen mit haeste, mit kleijner lust vnd gelegentheijdt den 14. Febr.

G. W. Vth name vnd beuele aller
broeder hier bij ons.

101.

Y[SBRANDUS] BALKIUS FRISIUS[1], to GODEFRIDUS WINGIUS[2] and BARTHOLDUS WILHELMI[2a].

Norwich, Friday, 3 March 1570[2b].

§ 1. *When I was with you I understood that, a few days before my departure to your place, Herman Modet had been accused by you and your Consistory as to certain articles read to him in the presence of some of the brethren.* 2. *He now falsely asserts that you shewed those articles not to him, but to me, as if I, not he, had been guilty of them.* 3. *Hence I beg you to send me, by the present courier, a copy of the said articles and to inform me of all that has been done in the matter.* 4. *So doing you will render a service to truth and innocence.*

S. P. Quia cum apud vos essem, charissimi fratres, videbar mihi intelligere Hermannum illum Modet[3] aliquot ante

[1] Ysbrandus Balkius, alias Trabius, probably born at Balk, in Frisia, was, in 1564, appointed minister to the Lutheran community at Norden in East Frisia (see Letter No. 103, § 5). In 1565 he went to Antwerp, where he remained till March 1567, when he was compelled to leave the town. In 1569 we find him as Minister of the Dutch Church in Norwich; see J. S. Burn, *History of the Foreign Protestant Refugees in England*, pp. 202, 218. He remained in that capacity till 1575 at least, but from 1576 till at least 1578 he was minister of the Dutch Church at Sandwich, having succeeded Jacobus Bucerus; see Letter No. 57, note 1; *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland* (Werken der Marnix-Vereeniging, Serie II, Deel I) pp. 11, 32, 38, 40, 47, 48; Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, pp. 135, 162. In 1579 he appears to have returned to Antwerp (see below a Letter of his dated June 1579), and it is said that in 1589 he came over to the Dutch community in London, but after some time returned to Holland, where he was successively appointed minister at Naarden, Stavoren and Leiden. Ruytinck (*l. c.*, p. 151) asserts that in 1591 he served as minister at Dantzic. See Van der Aa, *Biographisch Woordenboek;* Meiners, *Oostvrieschlandts kerkelyke Geschiedenis*, II. 391, 392; Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 351, 352, 358, 388, 610, V. 114; *Werken der Marnix-Vereeniging*, Serie III, Deel II, pp. 128, 129, 155, 161; *ibidem*, Deel IV, p. 22; *ibidem*, Deel V, p. 251.

[2] See Letter No. 18, note 2. [2a] See below, note 7.

[2b] It is possible that the writer dated his Letter according to the English reckoning, in which case the true date is Saturday, 3 March 1571.

[3] Hermannus Moded, Modet, Modetus (also called Herman Strijker, or Herman Van Benthem, and Doctor Botter) was born at Zwolle in Holland early in the 16th century, and embraced monastic life. But he very soon became acquainted with the principles of the reformation, and as early as 1545 travelled through the Netherlands as a preacher of the Gospel. In 1560 he was minister of the Reformed Church at Breda (see Christ. Sepp, *Geschiedkundige Nasporingen*, III. 102) and served in 1562 in the same capacity at Antwerp, as is clear from the Letter printed below as No. 104, §§ 10[e] and 10[h]. In June 1566 he was in the neighbourhood of Ghent preaching to a multitude of seven or eight thousand persons, and in August following he was again at Antwerp while the images were destroyed there. But though he was a zealous and not very discreet reformer, he earnestly protested that

meam ad vos profectionem diebus impetitum à vob*is vestro*q*ue* consistorio fuisse super certis articulis, illi, præsentib*us* priuatis aliquot fratrib*us*, prælectis[4]: quos bonus ille vir sui

the charge brought against him of having approved of, and having taken part in, that event, was unfounded (see a Letter of Abraham Ortelius, dated 27 August 1566, in the first volume of the Archives of the Dutch Church, London, published at Cambridge in 1888; also his own *Apologie*, published in 1567). It is stated in Van der Aa's *Biographisch Woordenboek* that "from Antwerp he went again to Ghent, but the Spanish Government soon banished him, and, after having been present at a Synod at Wesel, held on 3 November 1568, he took refuge in England; that in 1572 he was appointed the first reformed minister of Zierikzee, and in that capacity contributed much towards the establishment of the reformation in Zeland; that in 1578, he was again at Ghent and, in conjunction with Petrus Dathenus (see Letter No. 25, note 7), preached there against the Pacification of Ghent and, therefore, against the Prince of Orange, the chief author of that treaty of peace." This does not appear to be quite correct. There can be no doubt that Modet acted for some time as minister of the Dutch community at Norwich, and his appointment as such seems to have been made before 23 March 1568, as in a Letter of that date (published in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 6) the two other ministers of that community request Modet to travel for them to Geneva by way of Wesel. (On the affairs to be discussed at Geneva may be consulted the document printed above as No. 88.) It seems likely that Modet on his return from Geneva attended the Synod at Wesel of which Van der Aa speaks. From the above Letter it would seem that he was or had been in London about the beginning of March 1570. Again, in the *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland*, 1575—1624 (published in 1872 by the Marnix-Society at Utrecht), p. 12, we read that "Hermannus Moded, minister of the Word of God at Norwich, was deputed, on the part of the Dutch Communities of that city and of Yarmouth (*ibid.* p. 15), to a colloquy about to be held in London on 22 May 1576," and he signed the Acta of that Colloquy "nomine ecclesiae Norwicensis" (*ibid.* p. 32). Again, Sym. Ruytinck, in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 135, says that, in 1578, Queen Elizabeth, while on her Progress, was addressed and presented with a cup on behalf of the Dutch Community of Norwich, by Herman Modet, one of the ministers of the Dutch refugees dwelling in that city. John Nichols in his *Progresses and Processions of Queen Elizabeth*, II. 19 (second edition II. 151), records that this took place on Tuesday the 19th of August, and he also prints the Latin oration and an English translation of it, but without mentioning the name of the minister who delivered it. It is not clear till what date he remained at Norwich, but in 1580 he appears to have returned to the Netherlands and to have been appointed minister at Utrecht. In 1581 he was minister of the reformed church at Tergoude (see a Letter of Abraham Ortelius, dated 22 November 1584, in the first volume of the Archives of the Dutch Church, London). Under the government of the Earl of Leicester (1586, 1587) his influence was great and felt in the most important affairs of state, and when the Earl returned to England, Modet was despatched to this country to request the Earl's return and the Queen's protection for the reformed Church. In 1588 the Consistory of Utrecht dismissed him from his ministry on account of his political intrigues, and he went to Emden where he resided for some time. Afterwards the States of Holland awarded him a pension and employed him in various missions to Germany and elsewhere. In 1603 he was at Middelburg and he was still living in 1612. See Van der Aa, *Biograph. Woordenboek*; Mertens and Torfs, *Geschiedenis van Antwerpen* (index); Will. te Water, *Historie der Hervormde Kerke te Gent*, p. 222 sqq.; Groen van Prinsterer, *Archives ou Correspondance inédite de la Maison d'Orange-Nassau*, tom. III, p. 102 sqq.; and the *Werken der Marnix-Vereeniging*, published at Utrecht, 1870—1885.

[4] There is, strange to say, no record of this proceeding in the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571, published by the Marnix-Society at Utrecht.

vbiq*ue* interpres calumniatur hic non sibi, sed mihi à vob*is* exhibitos fuisse : quasi non ipse sed ego coram v*est*ro consistorio eorum constitutus fuerim reus: Vos per chr*istu*m oro, 3 vt exemplum eorum articuloru*m* illi in v*est*ro consistorio siue exhibitorum siue prælectoru*m* ad me per hunc tabellariu*m* transmittatis: simulq*ue* quid ea in re et coram quib*us* et quovsq*ue* effectum sit, mihi transcribatis: quod si feceritis, 4 veritati et innocentiæ studebitis, quàm o*m*ni*no* spero vel amicis vel inimicis vos prælaturos. Qui aut*em* verum tacet, falsum co*m*mittit, L*ex* præsbyteri C. de ep. et cler.[5] Et, qui metu alicuius superioris veritatem occultat, iram dei super se prouocat c. quisquis. ii. 9. 3[6]. Valete fratres, quæ retrò sunt obliuiscentes, uel propositam meta*m* regni chr*ist*i promouendi vnà nobiscum, et nos vobiscu*m* enitentes. Salutate fratres. Noordwici quinto nonas Martij, 1570.

V*este*r in Chr*ist*o symmista et frater:

Y. Balkius Frisius.

Addressed: 5

Ornatissimis viris d*omi*nis
Godefrido Wingio et
Bartholdo Wilhelmi[7],
ministris verbi in ecc*lesia*
Belgiogermanica
Londini.

Endorsed:

Receptę 5° Martij 1570.

[5] Cod. Justin., Lib. I. Tit. 3: De episcopis et clericis.

[6] Gratiani Decret. secunda Pars, Causa XI. Quest. III. cap. lxxx. in Richter-Friedberg's edition, Lipsiæ 1879.

[7] Bartholdus Wilhelmi or Guilhelmi, of whom no biographical record seems to exist, was about 1569 appointed minister to the Dutch Church, London, together with Georgius Wybotius (see Letter No. 86, note 1), when the community had so increased, through the persecutions in the Netherlands, that Godfried Wingius (see Letter No. 18, note 2) was unable to minister to its wants unaided. In the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (*Werken der Marnix-Vereeniging*, Serie I, Deel I) he is frequently found taking part in the events of that period. In 1572 he appears to have left for the Netherlands to assist there in establishing the reformation, and in 1573 he was appointed minister of the reformed Church at Dordrecht; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant;* and below the Letters printed as Nos. 124, 128, 131, 133. About 1576 the Magistrates of Hoorn appointed him as their minister; see Ger. Brandt, *Hist. of the Reformation*, I. 317, 318.

102.

CONFESSION of GOTTFRIDUS WINGIUS[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

London, Sunday, 6 August 1570.

§ 1. *Confession of Gotfried Wing's belief concerning the civil magistrate, his authority and duty and the duty of subjects towards the magistrate, which he has always taught both in Flanders and in the Dutch Church, London: to remove all suspicion as regards his belief which has lately arisen to the serious prejudice of his calling and ministry. Presented to the Consistory of the Dutch Church on 6 August 1570.* 1[a]. *I recognize the civil magistrate and believe that it is a divine ordinance that, by the labour of chiefs, the good are defended and the wicked repressed, and thereby piety, honesty and peace preserved among men.* 2. *I hold that a devout and faithful magistrate is a blessing, an impious and unfaithful one a scourge and punishment from God.* 3. *If anyone constitutes himself a lord or magistrate, against the laws and privileges of his country, or, being a magistrate, robs his subjects of their privileges and liberty or oppresses them, the ordinary magistracy should resist him, but in a legitimate way, that there may be no occasion for sedition or rebellion.* 4. *If a lawfully constituted lord be impious, covetous, ambitious, cruel etc., he can only be set right by a superior power and the states of the country; private persons and inferior magistrates should obey him and rather suffer injury than oppose him.* 5. *Every one should submit to the magistrate and his commands, provided they militate not against the word of God.* 6. *Every one should render obedience, honour, reverence, assistance, taxes, tributes &c. to the magistrate.* 7. *Hence those err seriously who think that they do not sin, when they pay the fine imposed upon them by the magistrate for their obstinacy, as if by a fine they could expiate their sin.* 8. *Subjects owe all this to wicked as well as to pious magistrates.* 9. *Subjects are to pray for their pious as well as their wicked magistrates.* 10. *They may employ no other than spiritual weapons against wicked magistrates.* 11. *Followers of Christ, having fallen into the hands of a wicked magistrate, be he spiritual or secular, and being questioned by him as to their faith, are not allowed to conceal it from him.* 12. *Pious persons, fearing that their infirmity is of such a nature, that they could not be such soldiers of Christ, should, according to His own advice, flee in time. But if they be prevented from doing so, they should seek refuge in God's promises and rather suffer any injury, violence or death than deny their faith or do anything wicked.* 13. *Those are to be regarded as seditious and rebels who snatch away prisoners from the magistrates or their servants, or from prisons &c.* 14. *Hence those err who think that such a defence or deliverance of prisoners is a work of Christian charity.* 15. *Also those are seditious and rebels who oppose the lawful magistrate or those sent by him to arrest pious and harmless persons.* 16. *Subjects are not allowed to thrust themselves, of their own accord, into the office of magistrate for the reform of civil or ecclesiastical polity.* 17. *Those who attempt to do so, however devout and well-meaning they may be, are to be regarded as seditious and rebels.* 18. *Similarly those who attempt to do so by*

[1] See Letters No. 18, note 2 and No. 101, note 2.

the destruction of idolatrous statues, temples or such things; 19. *or who take up arms against their lawful magistrate, or wish to reform the papacy according to Deuteronomy vii, &c.* 20. *For it is the Lord's to alter and reform kingdoms, to exalt or humiliate kings, to convert wicked or to substitute pious magistrates.* 21. *If any one should wish, of his own accord, before the proper time, to free himself from the cross laid upon his shoulders, he will confer no good upon his country, but create indignation and evil.* 22. *Hence those err who defend this seditious and rebellious belief by saying, that Christ having cast out all them that sold and bought in the temple, every one is allowed to follow this example for the public reformation of the Church.* 23. *Also those sin who, under pretext of zeal, harass or insult priests, monks and nuns.* 24. *In this writing I have laid down my belief as regards the authority and duty of the magistrate, and the duty of subjects towards him.*

Confessio[2] Gottfridi Wingij verbi Dei ministri, quod attinet ad doctrina*m* tum de politico magistratu, eius authoritate ac officio, tum de subditorum erga eundem officio: quemadmodum ille eandem doctrinam tu*m* in Flandria, tum hic Londini in Eccl*es*ia belgio germanica perpetuò docuit et propugnauit: Ad comprimendam, ac (quoad eius fieri potest) eximendam omnem sinistram suspicionem, quæ nuper occasione eiusdem doctrinæ eidem, in graue vocationis ipsius ac ministerij præiudicium creata est. Tradita eiusdem eccl*es*iæ belgio germanicæ Consistorio sexto Augusti An*no* 1570. 1

1. Politicum[3] Magistratum agnosco et sentio, esse ordinationem diuinam, qua procerum opera, defensis bonis, coërcitis autem malis, pietas, honestas et pax inter ho*m*ines conseruantur. Ac proinde extendere se hoc munus ad vtramq*ue* legis Mosaicæ tabulam. 1a

2. Item quod quemadmodum pius et fidelis Magistratus incomparabilis Domini benedictio est: ita impium, infidelem, inertem aut tyrannicum Magistratum, vt sit flagellum et animaduersio, ad castiganda subditorum peccata et malitiam ab irato Deo excitari. 2

3. Quod si quisquam repugnantibus legibus et patriæ priuilegijs sese Dominum aut Magistratum constituit: aut si is qui in Magistratu confirmatus est, subditos iniustè spoliat priuilegijs et libertate quæ eis adiurauit, aut eosdem manifesta tyrannidè opprimit, tum huic sese opponere debere ordinarios Magistratus, qui secundum Deum et pro officio defendere debent subditos suos, tam aduersus domesticum quam peregrinum tyrannum. 3

[2] With this "Confession" cf. Letters Nos. 100 and 104. [3] MS. *Policitum.*

Intelligo[4] de ordinata et quæ per formam iustitiæ fiat oppositione: ne quis vllam hic seditionis aut rebellionis ansam arripiat[4].

4. Quod si aliquod vitium sit in persona eius, qui iuxta leges et patriæ iura aut per tacitu*m* aut apertum assensum Dominus est, nempe quod sit vel impius vel auarus, vel ambitiosus, vel crudelis, vel scortator, impudicus etc. hoc corrigere esse solius superioris potestatis ac patriæ ordinum: quorum-uis autem priuatorum hominum ac etiam ipsoru*m* inferiorum magistratuum esse, vt præstita hic debita obedientia iuxta Christi doctrinam simul et exemplum magis eligant iniuriam pati q*uam* deserta vocatione (in qua quisq*ue* perpetuo se continere debet) vim vi opponere, ac sic iniuste facere velle. 4

5. Quosuis sine vlla personarum exceptione, qui Dei ordinationi aduersari nolint debere Magistratui subijci eiusq*ue* mandatis, modo Dei verbo non aduersentur, parere. 5

6. Quosuis subditos etiam propter conscientiam debere Magistratui[5] præstare obedientiam, honorem, timorem, subsidia et fidem: item exactiones, censum, tributa, et quicquid ille cum verbo Dei (vti dictum est) non pugnans, imponit ac imperat. 6

7. Ac proinde crasse errare eos, qui æstimant se coram Deo sine culpa esse, dum in ijs quæ iam dicta sunt, suæ contumaciæ mulctam a Magistratu impositam luunt tanquam si (Papistica ratione) peccati pœna peccatum compensare ac expiare posset. 7

8. Quosuis subditos ea quæ iam paulo ante dicta sunt, præstare debere non solu*m* pijs sed et impijs Magistratibus. 8

9. Quorum-uis subditorum esse, vt Deum precentur tam pro suis pijs quam impijs Magistratibus: pro pijs, vt porro pij esse pergant, pro impijs, vt pij reddi possint. 9

10. Subditis aduersus suos impios Magistratus non alia a Deo arma concessa esse qua*m* spiritualia, Nimirum sacro sancti verbi Dei, confessionis fidei, precum, resipiscentiæ ac veræ conuersionis ad Deum patrem per Jesum Christum: quodq*ue* quiuis, qui sunt sub Euangelica professione subditi, debeant (quisq*ue* iuxta suum donum et vocationem ac dum necessitas postulat) duntaxat his Euangelicis armis vti ad erigendu*m* Christi regnum quod spirituale, cæleste et [non][6] huius mundi est[7]. 10

[4] *Intelligo—arripiat* added in the margin.

[5] MS. *Magistratum.*

[6] Omitted in MS.

[7] St John xviii. 36.

11. Christi fideles in manus Magistratus impij (Nimirum, vt vulgo dicitur) spiritualis aut secularis a superiore Magistratu constituti, illapsos, ac ab eodem de fide interrogatos non posse eandem vllo modo cęlare, sed debere eos eam in Dei timore ac Christiana cum modestia profiteri.

12. Pios suam infirmitatem tantam esse deprehendentes, vt hic tales Christi milites esse non possint, debere iuxta eiusdem Christi Domini consilium, tempestiue fugere. Quod si vero intercepti fugere nequeant, vt tum ad veras ac fideles Dei promissiones confugiant, ac potius quamuis iniuriam ac violentiam, imo et mortem ipsam ferant quam vt impia fidei Christianæ abnegatione aut rebelli illata[8] vi, aut vel carnalis[9] et priuati brachij fiducia, aliquid quod illicitum sit, attentare velint.

13. Eos pro seditiosis ac rebellibus habendos esse, qui plures aut pauci numero Magistratibus aut illorum satellitibus suos captiuos esse[10] pios et innoxios abducunt eripiunt ac vi auferunt, siue è carceribus per carcerum effractionem, siue in itinere per aliqua*m* illatæ vis speciem.

14. Proinde crasse errare eos, qui æstimant talem defendendi aut liberandi[11] vinctos rationem, esse opus Christianæ charitatis: quum scilicet ea et a Christo Domino, vt res capitali supplicio digna, in Apostolo Petro serio damnata et reprehensa sit ac Apostolicis Eccl*e*sijs (apud quas duntaxat dicta spiritualia arma in vsu fuere) prorsus incognita fuerit.

15. Etiam eos pro seditiosis et rebellibus censendos[12] esse, qui ita, vti dictum est aut alia ratione priuata vi sese opponunt suo legitimo Magistratui aut alijs a superiore Magistratu ad captiuandos pios et innoxios emissis, non obstante quod talis magistratus sit prorsus impius ac idololatrius, ac eius emissi, impij ac idololatrici sacrifici.

16. Subditis siue ij plures siue pauciores sint, nullo modo licere vt priuata attentatione sese ingerere possint in Magistratus officium circa ciuilis aut Eccl*e*siasticæ politiæ reformationem.

17. Eos qui hoc ita attentant (et si alioqui pij sint, ac hic ingentem suum zelum ac bonam intentionem quam ad promo-

[8] MS. *illuta*. [9] MS. *carnialis*.

[10] *esse* makes no sense; either it is a slip of the pen for some such word as *etsi*, or *ceu*, or *quasi*; or we must read: *rati eos esse*, or something like this.

[11] MS. *librandi*. [12] MS. *cencendos*.

uendam Dei gloriam et publicam vtilitatem habent, prætendant) hac quidem in parte habendos esse, non sane pro ijs, qui se hic, vt de re bene gesta iactare possint, sed pro carnalibus seditiosis[13] ac rebellibus hominibus.

18. Etiam eos priuatos pro talibus habendos esse, qui vllo vnquam tempore, siue in hoc regno siue alibi, vt simile quid designent in animu*m* inducent, siue id fiat per idololatricarum statuarum euersionem, templorum et sacellorum violationem aut alijs similibus rebus. 18

19. Etiam eos priuatos pro talibus quales prædicti sunt, imo et pro seditiosis hominibus habendos esse, non solum qui pretextu prætensi dicti zeli aut alia sub ratione in medium prodeunt ac arma capiunt aduersus suum legitimum Magistratu*m*: sed et qui (quemadmodum pridem Thomas Munther[14] vna cum sua rebelli caterua) Papatum reformare volunt, iuxta septimum Deuteronomij, quod huc citant, caput: aut iuxta Phineæ Num. 25 Gideonis Judic. 6. et Mattathiæ 1. Machab. 2. exempla. 19

20. Dei proprium esse opus, vt regna mutet ac reformet: vt reges potentia euehat ac rursus humiliet, vt impios Magistratus conuertat, aut auferat, ac pios substituat et quod ea de causa debeant subditi (sepositis quibus-uis ad rebellandum ac seditiosis cogitationibus machinationibusq*ue*) modeste ac cum gemitibus Deum pro impetranda liberatione inuocare, eam ab illo (iuxta illius sanctam voluntatem) expectare. 20

[13] MS. *sediosis.*

[14] Thomas Muentzer or Muenzer, born at Stolberg in the Harz in 1490, was educated at Halle and Leipsic, where he graduated in 1515; in 1517 he was appointed teacher in the Martini gymnasium at Brunswick and in 1520 preacher in the church of St Mary at Zwickau. Here he opposed the friars on the one hand and the humanist reformers on the other, while his eloquence, combined with his Christian Socialism, gave him great power over the people. Along with Nicolas Storch another reformer, who exercised great influence over the people at Zwickau, he formed a society governed by twelve apostles and seventy-two disciples, and in secret conventicles proclaimed the revelations of the Holy Spirit which he and some of his followers professed to possess. Conflicts soon arose between the society and the civil and ecclesiastical authorities, but Münzer and Storch seem to have maintained their position. In September 1521 Storch went to Wittenberg, while Münzer travelled through Bohemia, then by Silesia to Brandenburg and Saxony. In 1524 Münzer was in Thuringia and in South-Germany. Wherever he went his Christian Socialism was welcomed by the oppressed peasantry, who were encouraged to rise in the insurrection (Peasants' War) which ended so disastrously for them at Mühlhausen 15 May 1525. After the battle Münzer was taken and executed on 30 May. See Seidemann, *Thomas Münzer, eine Biographie*, Dresden, 1842; *Encyclopædia Britannica; Zedler's Universal-Lexicon;* Meyers *Conversations-Lexicon;* Brockhaus' *Convers.-Lexicon;* Herzog's *Real-Encykl.*

21. Quod si qui sine vocatione ac ex priuata attentatione, volunt ipsi ac ante tempus (iuxta superius dictam rationem) sibi impositam crucem è ceruicibus suis excutere, eos non solum non salutem adferre patriæ aut regno, sed potius tum apud Deum tum apud homines certam indignationem ac quæ-uis mala: ac quemadmodum propheta Jeremias populo Israelitico sui temporis dicebat, efficere vt pro ligneo fiat ferreu*m* iugum[15]: ac etiam deniq*ue* vt Euangelium Christi Domini eius[16] sancta Eccl*es*ia pessimè audiant: ipsorum progressus ac omnis pietas impediantur, quæ-uis impietas, errores ac hæreses confirmentur: quotquot sunt verè pij contristentur[17] ac pudore suffundantur: infirmi et qui nondum solide instituti sunt, magis labefactentur ac a Christo depellantur: ac qui-uis cæci idololatræ magis excycentur[18] ac in[19] suorum idolorum cultum indurentur. 21

22. Ac proinde prorsus crassum esse eorum errorem, qui propugnandæ dictę seditiosæ opinioni aut designatæ rebellioni, vrgere volunt Christum communem nostrum dominum saluatorem (vt priuatum quempiam hominem diuino quodam zelo incensum) exegisse è templo venditores et emptores[20]: quodq*ue* in reformanda publice Eccl*es*ia liceat hoc visum Christi exemplum vni cui-uis priuato homini imitari. 22

23. Deniq*ue* et eos prorsus carnales et pseudeuangelicos esse, qui prætextu dicti zeli instant, subsannant ac quibus-uis ignominijs, conuitijs ac iniurijs (tum furando, spoliando[21], denudando: tum tundendo, figendo, cædendo, vulnerando[22], secando, mutilando et alia quapiam ratione impiam vim inferendo, ac latrocinando) efficiunt cæcos ac miseros sacrificos, monachos, nonnas, quos iuxta Christi Doctrinam, conueniebat vel omittere, aut pia modestia, institutione et precibus Christo Domino adducere. 23

Consistorio.

Hoc scripto complexus sum, dilecti fratres, meam de supradictis doctrinæ de Magistratu, eius authoritate et officio, deniq*ue* et de subditorum erga eundem officio capitibus confessionem, 24

[15] Jer. xxviii. 13. [16] Read: et eius? [17] MS. *constristentur.*
[18] Read *exeaecentur.* [19] Repeated in MS. [20] Matt. xxi. 12.
[21] The margin is here injured and only *sp* and *do* is visible. [22] MS. *vuoluerando.*

eamq*ue* vobis exhibere et tradere volui, quo ita exactius ac certius vobis constet, quod hic mihi fundamentum enata est: ac vt hac ratione (presertim si vos eadem doctrinæ capita, mecum approbetis, ac id quod ego a vobis expectem[23] in eius rei iudicium vestris ipsorum manibus ijsdem subscribere velitis)[24] commodius ac facilius perueniamus ad frugiferam vnitatem Ecclesiamq*ue* Dei co*m*munibus studijs ædificare possimus. Date vt supra subscriptum Vester in Do*m*ino frater, Godfridus Wingius.

Endorsed:

R*euere*n*d*o Domino[25].

[23] MS. *expectam.* [24] The bracket is written in the MS. after *expectam.*
[25] This endorsement probably indicates that the document was sent to the Bishop of London, the Superintendent of the Dutch Church, London.

103.

THE CONSISTORY of the NETHERLANDISH CHURCH at MAIDSTONE, to [the DUTCH COMMUNITIES at FRANKENTHAL and HEIDELBERG][1].

Maidstone, Thursday, 10 August 1570.

§ 1. *We have received and read the document sent by you to the ministers of Emden, and thereon write you this advice.* 2. *In our opinion we ought to endeavour to raise up the ruined house of the Lord, for which purpose we consider builders, i.e. preachers, necessary.* 3. *As regards the building up it should begin at once, it being required by the present distress, and not, as you seem to think, when we are free to return to our country.* 4. *As regards the builders, there is no necessity to select any to study for the ministry, but let the unemployed preachers, who now are to be had in our country, be sent over to preach here, and raise up in this manner the ruined house of the Lord.* 5. *And if they could not be properly maintained, we in England and others elsewhere might assist the communities in the maintenance of their ministers, which was already proposed at the commencement of our flight, when I was at Emden with Ysbrand [Balkius], [Georgius Vibotius alias] Sylvanus and many other preachers from Holland and West Friesland.* 6. *As to educating persons for the ministry, the plan is not bad if it could be done properly. But to do it as you propose is not so easy.* 7. *For, when money is collected into a common chest for the maintenance of those selected for such education, persons would be required to receive and distribute it, for which they would have to be paid, and it would be much if they did it faithfully.* 8. *And as in the selection of men for*

[1] Ed. Meiners says on p. 426 of his *Oostvrieschlandts kerkelyke Geschiedenisse*, vol. I, that at Emden a lengthy document is preserved drawn up and signed by Caspar Heydanus and Philip Van Marnix, in the name of the Dutch communities of Frankenthal and Heidelberg and dated 21 March 1570, in which it is urged that a general fund be established by the dispersed Netherlandish communities to support needy ministers and other talented men so as to have them ready for employment at suitable occasions. And that in order to promote this plan some men should be sent at certain times to Frankfurt, there to take counsel on the matter. To such a document the above Letter seems a reply. Meiners thinks that the step taken by the Frankenthal and Heidelberg ministers practically led to the General Synod assembled at Emden in October 1571 (see Letter No. 108, note 1).

the ministry inquiries are to be made as to their natural capacity, knowledge of the Scriptures, devotion, &c.; 9. *it is our advice that each church should endeavour to educate persons who are known to them in their own community, in the most convenient way, just as is done by some of the Churches in England. This can be done with little or no cost, as persons are selected who are able to do something for their bread, while studying the Scriptures and their duties as preachers. And it would be still better if persons could be found with some means of their own.* 10. *As regards your second proposition about a mutual agreement and communication among all the dispersed Netherlandish communities, and your third proposition about passers-by, we consider them good and necessary.* 11. *As to what you write that one or two members of each community should be present next September at Frankfurt, to deliberate further, we should agree to it if the expenses were not too great for our small community. But it would, in our opinion, have been better and less costly if you had sent your commissioners into England, as a few communities of a county could come more conveniently and with less cost than many communities of a whole kingdom.* 12. *This is our advice which we send to you together with that of the brethren and ministers of London and elsewhere. It was the intention of all the Dutch communities to meet together for a common discussion, but this was for the present impossible.*

Ghenade vrede ende barmerticheit van Gode onsen hemelschen Vaedere doer onsen Heere Jesum Christum zy hulieden L*ieue* en*de* weerde Broeders gheweinscht voor eene herdtgrondelicke salutatie. Amen.

Naer alle godsalighe ende behoorlicke groetenisse zeer gheliefde Broeders V L*ieden* sult weten dat wy het schrift by hulieden an onse L*ieue* B*roeders* de Dienaers van Embden ghesonden onfanghen en*de* ghelesen hebben, waerop wy V L*ieden* dit voor ons aduys cortelic hebben willen ouerschryuen. 1

Ons aduys op deerste propositie is dat ons wel goet dinct datmen neersticheit doen zal om het veruallen Huys des Heeren op te richten. Hier toe achten wy noodtsaeckelic datter Boumeesters dat is Predicanten zullen gheuonden worden. 2

Vande opbouwinghe en*de* de boumeesters is dit ons aduys. Eerst vande opbouwinghe, datmen van stonden an zal beghinnen te bouwen, dewyle dat den ieghenwoerdighen nood dat sonderlinghe vereescht, ende niet datmen eerst zal dincken op te bouwen wanneer wy vryheit hebben om te moghen wederkeeren naer ons Vaderland dwelc hulieder aduys schynt te wesen volghen*de* V L*ieder* schryuen. 3

Ten anderen vande Boumeesters is ons aduys dat tot deser opbouwinghe niet noodigh en is eenighe tot het studium des Predicampts te v*er*kiesen en*de* te stellen maer datmen de Predicanten dier nu zyn en*de* nerghens in dienste en zyn in onsen vaderlande zal zenden om te predicken en*de* alsoo het veruael- 4

len Huys des Heeren op te bouwen. Ende dewyle zy bekent mochten zyn inde steden en*de* plaetsen daer zy voortyden hebben ghestaen zoo mochtmen die v*er*anderen van plaetse. Ende zoo de zelue niet wel onderhouden conden werden mitgaders haer cleyn ghetal en*de* aermoede, zoo mochten wy huyt Ingheland en*de* andere huyt andere landen dezelue te hulpe co*m*men tot onderhoudinghe haerder Predicanten. Dit was eens inden beghinne onser vlucht doen ic tot Embden was met Isbrando[2] Syluano[3] en*de* een groot ghetal van andere Predicanten huyt Holland en*de* West Friesland met de Dienaers van Embden ghandelt maer quam tot gheenen effecte. 5

Als van Predicanten (teghen in toeco*m*menden tyden wanneer het den Heere onsen God belieuen zal openinghe en*de* vry wederkeeren in ons Vaderland te gheuen) op te queecken, dinct ons niet quaet, so verre het eenighsins bequaemelic mocht toeghaen. Maer om de saecke ten effecte te bringhen ghelyc ghylieden B*roeders* in V L*ieder* schrift vooren stelt dinct ons L*ieue* Broeders swaerder te wesen dan ghyt licht zyt achten*de*. Want ten eersten anghaen*de* de ghemeine V*er*samelinghen der penninghen te doene en*de* in een ghemeine busse te bringhen tot onderhoudinghe der ghenene diemen tot het studium soude ordoneren dit zelue wilt groote moyte en*de* vele groote onnutte oncosten inbringhen : Zoo van het ghelt bequaemelic in een busse te weghe te bringhen daer het behoort zoo van mannen te stellen die dese penninghen onfanghen en*de* huytdeylen zouden, dewyle dat de zelue dit nauwelic sullen willen doen zonder daer voren ghesolanzeert te zyne, ende dedent zyt trouwelicken het ware noch vele. 6 7

Ende dewyle dat daer niet weinich an gheleghen is wiemen tot Predicanten anneemt en*de* v*er*uoordert maer datmen neerstelic moet sien niet alleene of zy eenich goeden ingien en*de* goede beghinselen des v*er*stants inden Euangelio en*de* die H*eilighe* schrift hebben maer ooc in sonderheit of het godureesende en*de* sedighe mannen zyn die niet aestcoppigh en*de* eyghensinnich en zyn dewyle dattet eenen Bischoppe en*de* Predicante sulcx 8

[2] Ysbrandus Balkius, see Letter No. 101, note 1.

[3] Georgius Sylvanus alias Wibotius, see Letter No. 86, note 1.

te wesen en*de* in meer andere dinghen onstraffelic betaemt te zyne als Paulus ghenouch te kennen is gheuen*de*.

So eist dat allen desen angheineerct ons aduys wel zoude zyn om dit al te schuwen dat elcke kercke haere nersticheit dede om so*m*mighe tot Predicanten op te queecken vande ghene die zy wel kennen in hare ghemeente daer toe bequaeme te wesen ende dat met de alderbequaemste middelen en*de* wyse van doene als het moghelic ware, ghelyc dat so*m*mighe kercken al hier in Ingheland zyn doende dwelck gheschieden can sonder cleynen ofte gheynen cost dewyle zy de zelue nemen die wat weten te doene tot hare brootwinninghe en*de* ondertusschen sich oeffenen in het studium der H*eilighe* schrift en*de* Predicampt of alsmen eenighe bequaeme vinden can die wat goets behouden hebben om by te leuen dat is noch beeter. 9

Anghaende de tweede propositie van de onderlinghe ouereenco*m*minghe en*de* ver*c*undschappinghe onder alle ver*s*troyde nederlandsche ghemeinten. Ende de derde propositie van*de* Passanten, die dincken ons zeer goet en*de* noodsaeckelick. 10

Voorts dat de Broeders syn schryuende dat huyt alle Ghemeinten een of twee sich souden willen desen naestco*m*menden September tot Francfort vinden om mondelinghe breeder te handelen, dat zelue wilden wy wel ghedaen hebben ten ware dat den oncost te groot zoude vallen voor de cleynheit onser Ghemeinte. Maer ons dinct dattet voeghelicker ende minderen oncost en*de* moyte hadde gheweest waert dat ghylieden L*ieue* B*roeders* in Inghelant huwe comysen ghesonden haddet dewyle dat weinighe Ghemeinten huyt een Graefschap met minderen oncost en*de* beter connen co*m*men dan vele ghemeinten huyt een gansch Conincrycke. 11

Dit is lieue en*de* weerde B*roeders* cortelic ons aduys dat wy V L*ieden* hebben willen particulierlic ouer senden met het aduys onser anderen B*roeders* en*de* Dienaren zoo van Londen als van elders. Wy hadden vooren ghenomen huyt alle ghemeinten by een te co*m*men om van der saecke te spreecken en*de* generalic ons aduys an V L*ieden* ouer te schryuen maer het en conde voor ditmael niet gheschiden. Bidden*de* V L*ieden* voor desen tyd ons cort en*de* simpel schryuen en*de* aduys danckelic te willen annemen. Ende blyft hier mit den Heere 12

beuolen. Huyt Maideston in Ingheland in het Graefschap van 13 Kent desen 10en Augusti 1570.

Per me Nicasium ab Horreo Vulgo dictum Vander Schuere[4] Ministrum Ecclesię Maidestonensis Jussu et nomine Consistorij.

[4] See the note at the end of this volume.

104.

[CERTAIN MEMBERS of the DUTCH CHURCH, LONDON], to [EDWIN SANDES][1] Bishop of London.

London, Friday, 17 November 1570.

§ 1. *As on* 18 *October our Consistory delivered to the reverend sirs, deputed by you to hear our cause, their answer to our complaint, which we on* 12 *September preferred against*

[1] Bishop Grindal (see Letter No. 45, note 1), who had been Superintendent of the Foreign refugee Churches since 1559, was translated to York on 16 May 1570. His successor in the See of London (and as such in the office of Superintendent), Edwin Sandes or Sandys, was born in 1519, and at the age of fourteen entered as a member of St John's College, Cambridge. In 1548 he was Vicar of Haversham and was created D.D. the following year and also elected master of Catharine Hall. In 1553, when he filled the responsible situation of vicechancellor of the University, his zeal for the reformation led him to join the partisans of the lady Jane Grey. After having preached a sermon on Sunday, 16 July, before the Duke of Northumberland, he was on 25 July taken to London and lodged in the Tower, but shortly afterwards removed to the Marshalsea, and after remaining there for nine weeks he was set at liberty. Upon his liberation search being again made for him he took ship and arrived at Antwerp in May 1554, and from thence went to Augsburg and Strassburg. In the latter place his wife joined him, but she died shortly afterwards. When the news of Queen Mary's death arrived, he was staying at Peter Martyr's house at Zurich, but immediately returned to England where he arrived 13 January 1558–9. Very soon the Bishopric of Carlisle was offered to him, which he refused, but he accepted the see of Worcester to which he was consecrated at Lambeth 21 Dec. 1559. From this time until his death he was continually involved in quarrels. Upon the translation of

them before you, and as they, unjustly, charged us with many things which, if passed by in silence, would seriously prejudice us; 2. *we request you to let us have a copy of that reply and of other writings delivered with it, and to grant us a few days to prepare a reply;* 3. *also that you will enjoin the Consistory to hand us those writings and acts which we have already twice demanded in writing, to enable us to demonstrate the iniqaity of the suspension decreed against Godfried Wingius our minister.* 4. *We beg your Reverence not to be offended at our importunity and to grant us a few days, to show the origin and course of our cause, rather than to prejudice it by a hasty decision.* 5. *That we may further this cause as much as possible, and show its origin to enable you to form an opinion on it, we now add two chapters (which we have mentioned in our complaint against the Consistory), namely (a) on the corruption of our nation above all others, and (b) on the new dissension in our church touching certain points of doctrine, whereby you will see how justly we, on* 12 *September, demanded and do now demand from our Consistory:* 6. *first, that it, approving of the doctrine regarding the duty of subjects towards a magistrate, which Wingius propounded on* 28 *May and* 25 *June, and which is also contained in a recently suppressed pamphlet, should assent to his confession which he presented* (on 6 *August* 1570) *for the solution of the present difficulty and allow this to be publicly testified to the Dutch Church.* 7. *Secondly, that the Consistory should inculcate the said doctrine on all those who created a disturbance in the church in consequence of the said sermon of Wingius of* 25 *June, and accused him then and at other times verbally and by writings of false doctrine; or, reprimand them if they are unwilling to abandon their error.* 8. *We could wish not to have been under any necessity of writing thus to you and preparing our proofs, but since the indiscreet temerity of our Consistory forces us to it, we rather keep faith with God, His Church, the beloved land of our dwelling and our own character, than, dissembling the real state of things, not supply the material for remedying the vices of our people.* 9. *May the Lord bless the labours and endeavours of yourself and the other Ecclesiastical Commissioners of Her Majesty.* 10. *That our nation is, more than any other, infected with various errors, is proved:* 10[a] *by the Synod held at Antwerp in* 1562, *which Georgius Vibotius himself (who presided over, or at least attended it) confessed lately on* 18 *October in the house of Dr Watts before the Ecclesiastical Commissioners.* 10[b]—10[i]. *By various documents, letters, heresies, &c., written by members of our Church &c.;* 10[j]. *by the admission of those who separated themselves from our community, to the sacraments and public offices in the churches of Norwich and Maidstone, which, on the other hand, rejected several who came with good testimonials from our Church;* 10[k]. *by the iniquitous and arbitrary sentence which Herman Modet and Carl Ryckwardt and six of their associates promulgated, on* 8 *July* 1567, *not only in condemnation of the judgments, sentences &c. of the bishop of London and other Ecclesiastical Commissioners of Her Majesty, but also in confirmation of various errors;* 10[l]. *by certain controversial chapters of doctrine which we arranged into certain theses, forwarded to Geneva and other reformed churches, and also published with the assent and wish of (Edmund Grindal) the bishop of London;* 10[m]. *by the disturbances which Ysbrand Balk created by his sermons and pamphlets;* 10[n]. *by the invasion, in* 1566, *of papistical churches and the destruction of images, &c.;* 10[o]. *by various printed pamphlets, not to speak of diverse sects as Arians, Anabaptists &c.* 11. *That our church is not unanimous in doctrine, and that some of its members are more rational than others is proved:* 11[a]. *by the protracted dissension between Georgius Vibotius and Godfried Wingius on the breaking-open of prisons and the deliverance of prisoners out of the hands*

Grindal bishop of London to the see of York, Sandys was appointed his successor at London and had restitution of the temporalities 13 July 1570. In this capacity he claimed to be superintendent of the Dutch Church in London, as his predecessor Grindal had been, a claim which occasioned considerable bitterness between him and that congregation. He was translated to the archbishopric of York 8 March 1576—7, and died 10 July 1588; see Cooper's *Athenae Cantabrigienses,* II. 24 sqq.

of the magistrate while on the road; 11ᵇ—11ᵈ. *by various actions of the said Vibotius with regard to Wingius;* 11ᵉ. *by accusations brought forward by thirty or forty members of the Church, verbally and in writing against Wingius, the authors of which have hitherto not been asked by the Consistory to substantiate their charges;* 11ᶠ. *by continual disputes among the deacons, and among the members of the Church, as to the ejection of idols from churches by private persons and the reformation of religion;* 11ᵍ. *by the suspension of Godfried Wingius;* 11ʰ. *by the public dispute of Thomas Soenen and John Engelram, which commenced 24 February 1567;* 11ⁱ. *by the public condemnation, by some members of the Church, of the orthodox doctrine of God as regards the duty of subjects towards a magistrate, as false and popish, without the Consistory prohibiting them;* 11ʲ. *by the Consistory procuring the suppression of a certain pamphlet (exhibited for sale during the last four years with the knowledge of the bishop and the approval of the previous Consistory), without inquiring into the accusations against the book;* 11ᵏ. *by Philip Garcy publicly propounding as his opinion that Christ, in ejecting the vendors and buyers from the temple, acted as a private person;* 11ˡ. *by the repeated visions and asseverations of Georgius Vibotius as to the impending destruction of the Belgian-Dutch Church.*

R*euerend*o Domino D*omino* Ep*iscopo* Londinensi nostro ordinario Superintendenti. 1

Quandoquidem obseruande D*omi*ne antistes, nostrum Consistorium nuper ad xviij^um Octobris suam ad nostram querimoniam quam aduersus eos coram tua R*euerent*ia xij° Septembris instituimus, responsionem intulit ad reuerendos D*omi*nos à tua R*euerent*ia ad audiendam nostram causam deputatos; nosq*ue* (vti ex eiusdem ipsius responsionis, quę tum nobis facta est lectione assequi potuimus) vehementer, et tamen (vti veracissimis ac euidentissimis rationibus nos euicturos esse non dubitamus) prorsus sine vllo merito grauarit, in pluribus, quę si silentio pręterirentur, nostrę innocentię et candori, in hac (quam nos ad tuę R*euerent*ię tanquàm ordinarij nostri iudicis iudicium pertrahere ipsi-met planè coëgerunt) maximi momenti causa non parum pręiudicij facere possent. Hinc tuam R*euerent*iam demississimè oramus, vt nobis eiusdem dictę responsionis aliorumq*ue* simul traditorum scriptorum copiam fieri, quo-q*ue* ad ea respondeamus, aliquot saltem dies dari possint, concedas. 2 Deinde vt et ex eiusdem R*euerent*ię tuę iniunctione, nobis à dicto nostro Co*n*sistorio tradantur ea scripta et acta, quę nos (ad commonstrandam ac euincendam suspensionis nostro ministro D*omino* Gottfrido Wingio[2], in grauissimum diutini sui in Eccl*es*ia Dei 3

[2] Gotfridus Wingius (see Letter No. 18, note 2), who was appointed minister to the Dutch Church, London, in 1563, appears to have frequently given offence to certain members of his congregation by his preaching and writings, and he does not seem to have been particularly successful in removing any of his difficulties. The *Kerkeraads-Protocollen*

ministerij prȩiudicium decretȩ iniquitatem et indignitatem) scripto bis postulauimus. Oramus verò enixissimè tuam R*euerent*iam 4 obseruande D*omi*ne, ne hac nostra importunitate offendaris, sed expenso huius causȩ nostrȩ pondere, illi (quò eius fontes et rationes plenè exponi possint) potius dictos aliquot dies concedere digneris, quàm vt ex citiore decisione, ei quicquàm incommodi relinqui patiaris: nihil tamen hîc aut R*euerent*iȩ tuȩ pietati aut emaculato iudicio vlla in parte prȩscriptum volumus. Quò 5 verò nos, quoad in nobis est, causam hanc iuuemus, fontesq*ue* eius, ex quibus omnium commodissimè simul et compendiosissimè, id quod nos summis votis optamus, de ea iudicium informari possit, commonstremus, duo capita[3] quorum nos in dicta nostra querimonia aduersus dictum nostrum Consistorium meminimus, Nimirum de gentis nostrȩ prȩ alijs corruptione, et de nostrȩ Ecclesiȩ in quibusdam doctrinȩ capitibus nouo iterum dissidio (quorum occasione nostrum prȩsens Consistorium nos potissimum grauare ac apud plurimos nobis inuidiam conflare velle videtur) vnà cu*m* eorundem efficacissimis ac manifestis-

der Londensche Gemeente, 1569—1571 (published by the Marnix-Society at Utrecht) give a somewhat imperfect account of these quarrels. In June 1570 several complaints were made to the Consistory, the principal of them being that he had said in the pulpit that the chief commotion in the Netherlands had been caused by preaching and iconoclasm (*ibid.* p. 160 sqq.). As regards this point the Consistory required him to remove the offence (*ibid.* p. 165), especially because the Synod (which in London consisted of the ministers and certain members of the three Foreign refugee churches) had imposed silence on this subject (*ibid.* p. 167 sqq.). But Winge adhered to, and explained and defended what he had said (*ibid.* p. 169 sqq.), so that on 15 July the Consistory suspended him from the function of preaching (*ibid.* p. 179). Some deacons and other members of the congregation, however, sided with Winge against the Consistory (*ibid.* p. 199), and considered his suspension unjust and wicked; he himself appears to have brought the matter before the Bishop of London, as the superintendent of the Foreign Churches, while the Consistory brought it before the Synod. Wingius succeeded in obtaining from the Archbishop of Canterbury a mandate (dated 12 August) to the ministers and elders of the Dutch Church, enjoining them to suspend all further proceedings in the matter and to submit it to the Bishop of London or his deputy (*ibid.* p. 193). From the present document, which is in the handwriting of Wingius, and of which his adherents probably sent a copy to the Bishop of London, it appears (§ 1) that they had already written to him on 12 September and that the Consistory of the Dutch Church wrote to him, in reference to the writing of Wingius' adherents, on 18 October. On 19 November archdeacon Watts informed the Consistory that the Superintendent desired to take cognizance of the dispute between Wingius and the Consistory. The result of the bishop's investigation and decision was that both parties had sinned: Wingius by condemning the brethren without distinction, the Consistory by suspending their minister without the knowledge and advice of their Superintendent; and by an act dated 24 December 1570 Wingius was restored to his ministry (*ibid.* p. 257, 261).

[3] See below §§ 10 and 11.

simis probationibus, superioribus, in pręsentiarum adijcere voluimus: ex quibus hauddubiè, obseruande Domine, luculentissimè cognoscere ac perspicere poteris, quàm non temerè sed iustissimis simul ac grauissimis ex causis, nuper ad xij^um^ Septembris coram tua R*euerent*ia à dicto nostro Consistorio postulauerimus: quemadmodum et id etiamnum hisce pręsentibus, seriò postulamus, **Primum**, vt doctrinam à D*omino* Gottfrido Wingio[2] verbi ministro, xxviij° Maij[4] et xxv^to^ Junij, de subditorum erga magistratum officio, propositam, eandemq*ue* etiam in quodam libello[5] nuper suppresso comprehensam, quę et perpetua Eccl*esi*ę huius nostrę doctrina est, approbans, eiusdem D*omini* Wingij confessioni[6], ipsi aliâs ad transigendam pręsentem Eccl*esi*ę difficultatem ęquissimis sub conditionibus semel et iterum oblatę, subscribat. hocq*ue* ipsum Eccl*esi*ę (apud quam publicè offensio data est) publicè contestatum fieri sinat. Deinde vt ij, qui ad dictam posteriorem Wingij concionem publicum in Eccl*es*ia tumultum excitantes, eundem Wingium, tum, et aliâs, et verbis et scriptis de falsa doctrina insimularunt ac palam accusarunt, iuxta eandem dictam doctrinam, à dicto Consistorio orthodoxè instituantur: aut si errorem deponere nolunt, et sint pręsertim ex eorum numero, qui ex diutina aliquot annorum Eccl*esi*ę perturbatione, cum Eccl*es*ia tandem initam pacem, hac ratione iterum resciderunt, vt iuxta consuetum Eccl*esi*ę ordinem legitimè corrigantur. Optassemus nos sanè admodum obseruande Domine, nullam nobis hîc, vt ad dictum modum scribere hasq*ue* ad hoc probationes parare coacti fuissemus, datam fuisse occasionem: Verùm quum nos huc prorsus impulerit inconsultissima nostri pręsentis Consistorij temeritas, qua non solum nos nostramq*ue* Eccl*es*iam, sed et orthodoxa*m* Dei doctrinam adeoq*ue* et semet ipsum in graues de seditiosis erroribus suspiciones adduxit: maluimus nos fidem nostram, quam Deo, eius Eccl*esi*ę gratiosoq*ue* nostri huius incolatus loco, adeoq*ue* et nostrę ipsorum-met existimationi debemus (etiam conflato nobis apud plurimos graui odio) fideliter liberare, quàm, cum multorum bona gratia dissimulando

[4] It does not appear from the *Kerkeraads-Protocollen*, referred to above, that Wingius had propounded any objectionable doctrine on 28 May. Some of his expressions on 2 and 30 April had given offence (*ibid.* p. 132, 144).

[5] See Letter No. 100, note 2. [6] See the Document printed above as No. 102.

id quod res est, maximè necessariam materiam medendis nostrorum apud nostras Ecclesias hominum vitijs, ijs qui ad hoc donis et authoritate à Deo instructi sunt, non suppeditare. Dominus Jesus Christus, fortunet, obseruandissime Domine, tuę Reuerentię reliquorumque Regalis Maiestatis in causis Ecclesiasticis Commissariorum labores ac studia omnia ad immortalem nominis sui gloriam. Amen. Londini 17. Nouembris Anno 1570. 9

Esse nostram gentem prę alijs varijs erroribus infectam, probatur. 10

1 Per synodum Antwerpię sub annum 1562. habitam, de qua ipse-met Dominus Georgius Vibotius[7] (qui illi aut pręfuit aut saltem interfuit) nuper xviij° Octobris in ędibus Domini D. Wattes[8] coram obseruandis Dominis Commissarijs palàm professus est. 10a

2 Per monitorium[9] Ecclesię nostrę ad Ecclesiam Antwerpiensem, in causa de magistratu piorum persequutore scriptum. Datę xxvj[i] Aprilis 62. 10b

3 Per Consistorij Ecclesię Antwerpiensis ad dictum scriptum responsionem[9], per ipsum-met Dominum Georgium Vibotium[7] conscriptam, ac nonnullorum nominibus non satis fideliter subscriptam. Datę xxvj. Maij Anno 62. 10c

4 Per quandam deinde inter istam nostram et Antwerpiensem Ecclesiam super dicta controuersia initam In Iunio Anni 62 transactionem. 10d

[7] On the action of Georgius Vibotius alias Sylvanus (see Letter No. 86, note 1), at the Synod of Antwerp of 1562, see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Marnix-Society, Ser. I. Dl. I), pp. 261, 268.

[8] Thomas Watts the Archdeacon of Middlesex is indicated by this name. He matriculated as a pensioner of Christ's College, Cambridge, in November 1549, was B.A. in 1552—3 and during the reign of Queen Mary an exile for religion at Frankfort. He returned to England soon after the accession of Elizabeth, and 1 Jan. 1559—60 had the prebend of Tottenhale in the church of St Paul. In the same year Grindal bishop of London made him one of his chaplains. He commenced M.A. at Cambridge in 1560, and 31 Jan. 1560—1 was collated to the archdeaconry of Middlesex. In the convocation of 1562 he supported the various proposals which were made for dispensing with certain ceremonies in the Church. He was however in the ecclesiastical commission. In 1570 he was created D.D. and on 20 August in that year was collated by archbishop Parker to the rectory of Bocking, Essex. He died shortly before 28 May 1577; Cooper, *Athenae Cantabrigienses*, I. 364. See also *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571, pp. 48, 51, 242, 243.

[9] Of these documents no trace seems now to exist.

5 Per subitam eiusdem transactionis ab Antwerpiensium parte rescissionem: de qua testantur quodda*m* D*omini* Petri Delęni[10], nostrę Eccl*es*ię fęlicis memorię verbi ministri, ad Embdenses scriptum, et Hermanni Strikeri[11] Petriq*ue* Hasardi[12] literę. Datę xxiiij[i] Octobris. An*no* 62. 10[e]

6 Per diuersa Consistorialia acta per eundem dictum D*ominum* Petrum Delęnum sub An*no* 62. conscripta[13]. 10[f]

7 Per perniciosam illam et prorsus detestandam Adriani Hamstedij[14] circa fidei orthodoxę articulum de salutifera Domini nostri Jesu Christi incarnatione hęresim, super qua ille legitimè conuictus, ac post spretas contumaciter omnes sibi à tribus Eccl*es*ijs factas admonitiones, tandem xvij°[15] Nouembris An*no* 1560. authoritate R*euerend*i D*omini* Ep*iscop*i Londinensis[16] ordinarij Eccl*es*ię Superintendentis, est ab Eccl*es*ię consortio exco*m*municatus et eiectus: quemadmodum et aliquot eius asseclę, qui-q*ue* cum eo et post eum publicam huius Eccl*es*ię nostrę pacem aliquandiu turbarunt, post spretas itidem pręfractè omnes, quę ipsis super admissis hîc ipsorum delictis factę sunt admonitiones, se exco*m*municari permiserunt, inq*ue* hac ipsa vrbe pręsentes, in ea ipsa exco*m*municatione etiamnum perseuerant. 10[g]

8 Per Hermanni Strikeri[11] literas Datę vj[ti] Augusti An*ni* 62. eius ac Antwerpiensis Consistorij nomine ad nostram Eccl*es*iam missas, quibus ille dictos perniciosos Adriani Hamstedij[14] errores vtcunq*ue* dissimulans R*euerend*i D*omini* Ep*iscop*i Londinen*sis*[16] in eundem acta et sententiam non parum eleuat. 10[h]

9 Per D*omini* Georgij Vibotij[7] literas Datę iiij[i] Octobris An*ni* 64. eius ac Antwerpiani Consistorij nomine ad nostrę Eccl*es*ię Diaconos qui tum erant scriptas, quibus ille non solu*m* publicum R*euerend*i D*omini* Ep*iscop*i Londinensis[16] et aliorum R*eg*alis M*aiesta*tis in causis Eccl*es*iasticis Commissariorum in eosdem dictos Diaconos tum constitutum decretum disscîdit: 10[i]

[10] See Letter No. 15, note 1.

[11] Hermau Strijker, also called Herman Modet, see Letter No. 101, note 3.

[12] See Letter No. 64, note 7.

[13] This refers to a small octavo volume still (unpublished) in the possession of the Consistory of the Dutch Church, Austin Friars, London, containing the Acta of the Consistory from July 1560 to August 1563.

[14] See Letter No. 41, note 8.

[15] Wrongly for 16 November, see the document printed above as No. 46.

[16] Edmund Grindal, see Letter No. 45, note 1.

sed et factiosam subditorum aduersus suos prępositos contumaciam confirmauit: deniq*ue* et ipsorum Antwerpiensium non leuem de Christiana libertate, de Eccl*es*iasticaru*m* constitutionum obseruatione etc. errorem in lucem protulit.

10 Per id quòd ij, qui superioribus annis cum publica omnium vbi-uis piorum offensione, ac sine iusta causa, spretisq*ue* adeò et contemptis omnibus R*euerend*i D*omini* Ep*iscop*i Superintendentis, R*eg*alis Ma*iestat*is in causis Eccl*es*iasticis Commissariorum, aliorumq*ue* doctissimorum ac pientissimorum virorum in eos decretis sententijs, pacificationibus, alijsq*ue* iudiciarijs actis, à dicta nostra Eccl*es*ia desciuerunt, sine vllo ab Ecclesia hac testimonio aut pręstita ei vlla satisfactione, ad Flandricarum Eccl*es*iarum Nordwicę et Maidstonij non solum̀ consortium et Sacramenta, sed et Nordwicę ad publica Eccl*es*ię gubernacula admissi sunt: vbi contrà nonnulli qui à nostra Eccl*es*ia bono testimonio instructi venerunt, palam̀ reiecti fuere. 10j

11 Per iniquam quandam et vehementer temerariam Hermanni Strikeri[16], Caroli (qui se Theophilum nominat) Rijckwardt[17] ministri Flandro-nordwicensis, et sex sociorum in causa eorundem dictoru*m*, qui ad dictum modum à dicta nostra Eccl*es*ia secesserant, arbitralem sententiam, viij° Julij An*ni* 67. non solum̀ in omnimodam dicti R*euerend*i D*omini* Ep*iscop*i Londinensis[18], aliorumq*ue* R*eg*alis Ma*iestat*is in causis Eccl*es*iasticis Commissariorum, et aliorum doctissimorum ac pientissimorum virorum in eadem causa diuersorum iudiciorum, sententiarum, actorum, condemnationem ac euersionem, sed et plurimoru*m* errorum circa Eccl*es*ię et Conscientię definitionem: circa Christianam libertatem: circa vsita- 10k

[17] Carl Rijckwardt (Rijckwaerd, Rijckewaert, Rijckart), who called himself also Theophilus Ryckwaert, or simply Theophilus, D.L. (Doctor Legum? or Divinitatis Licentiatus?), appears from the above statement to have been minister to the Dutch refugees at Norwich as early as 8 July 1567; he was still there on 23 March 1568 (*Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 7); but he and the other two ministers of Norwich (Ysbrandus Trabius and Anthonius Algoet) seem to have been discharged from their ministry in September 1571 by a commission of the archbishop, the bishops and others in consequence of the serious dissensions between them. On 25 May 1574 he married in the Dutch Church, London, Lowijseken Carboniers, of Beveren, as "Karolus Rijckart, called Theophilus" (see W. J. C. Moens, *The Marriage-Registers of the Dutch Church, Austin Friars*, p. 131). He is spoken of as minister to the Dutch refugees at Thetford on 15 March 1575, 22 May 1576, 24 May 1577 (*Werken der Marnix-Vereeniging*, Serie II, Deel I, pp. 4, 10, 12, 32, 33, 37). See also W. J. C. Moens, *Bibliography of Chronyc Historie der Nederlandtscher Oorlogen* (in Vol. 51 of the *Archaeologia*).

tarum earumque cum Scriptura conformium Ecclesiasticarum constitutionum obseruationem: circa ministrorum et Ecclesiasticorum prępositorum authoritatem: circa vnitatem et concordiam cum Ecclesia Christi colendam: circa Ecclesiasticam excommunicationem &c. confirmationem promulgatam.

12 Per controuersa doctrinę capita, per nos certis thesibus comprehensa, quę nos (tum ob nostrorum hominum, quos nullę, neque Reuerendi Domini Episcopi[16] et aliorum Regalis Maiestatis dictorum Commissariorum, neque vllorum pientissimorum ac doctissimorum virorum sententię, acta, studia, ad nostram Ecclesiam à qua desciuerant, reducere valuerunt, contumaciam: tum ob plerasque et in hoc regno et in Belgio nostrę nationis, Ecclesias, quę horum occasione, perpetua nobiscum dissidia alere velle videbantur) magnis Ecclesię nostrę sumptibus Geneuam[18] et ad alias reformatiores Ecclesias (quò scilicet ab ijs approbarentur) mittere ac tandem Reuerendi Domini Episcopi[16] Superintendentis assensu et voluntate pręlo in lucem edere coacti fuimus. 10[l]

13 Per Isbrandi Balccij[19] ministri Flandro-nordwicensis apud nostram Ecclesiam (etiam post constitutam in ea ex diutina dissipatione publicam pacem) tum concionibus tum sparsis publicè famosissimis libellis excitatas turbationes. 10[m]

14 Per factiosam illam (ad quam etiam diuersos Belgicos ministros suam operam locasse constat) in Belgio Anno 66. papisticorum templorum inuasionem, et idolorum demolitionem, quam etiamnum assiduè hîc magnis contentionibus plurimi (in magnam Ecclesię turbationem) defendunt: per seditiosum quendam authoribus quibusdam verbi ministris Belgicis in oppidum Furnense[20], ab ingenti armis militaribus instructa caterua factum appulsum: ad vrbem Yperas simili modo profectionem: &c. Denique et per infanda illa fama circunquaque perlata, multorum pseudeuangelicorum sub falso verbi Dei prętextu in sacrificos Belgicos penus profusionum, prędationum, expilationum, mutilationum, euiscerationum, interemptionum &c. admissa scelera. 10[n]

15 Per impressos publicè diuersos libellos, qui instar sup- 10[o]

[18] See Letter No. 88.

[19] See Letter No. 101, note 1.

[20] Furnes or Veurne in West-Flanders.

posititiorum ac suspectorum clandestinè (in multorum errorum ac Belgicorum motuum defensionem) in vulgus sparguntur.

Tacemus ex nostratibus hominibus diuersas et multiformes sectas, vt sunt Arrianorum, Anabaptistarum, Seruetistarum[21], Dauidianorum[22], Frankistarum[23], Libertinorum[24], Domus[25] (quam

[21] The followers of Michael Servet; see Letter No. 36, note 10.

[22] The followers of David Joris or George, a Dutch anabaptist, who was born at Delft in 1501 and died at Basel under the assumed name of Johan Von Brügge in 1556. He was a man of no education, but had travelled in France and England. About the year 1535 he separated from the Anabaptists, and formed a sect of his own, professing to have visions and revelations by which he was guided, and some of which he printed in his "Wonderbook" in 1542. After having seen his own mother beheaded at Delft in 1537 for her opinions as one of his followers, and others among his adherents persecuted, he finally settled down as a rich citizen of Basel, where he lived under his assumed name, and with the appearance of being a respectable Calvinist, during the last twelve years of his life. After his death he was accused of heresy by his son-in-law (to whom he had not left his property), and his body was at the command of the Calvinist senate at Basel publicly burned by the hangman (J. H. Blunt, *Dictionary of Sects;* Herzog and Plitt, *Real-Encyklopädie*).

[23] Followers of Sebastian Francq or Franck (Latinized Francus) a religious enthusiast, who was born in 1499 at Donauworth (or, according to some, at Woerden in Holland), studied at Heidelberg and was, about 1524, ordained a priest of the Roman Church. But on 17 March 1528 he practically severed his connexion with the Church by his marriage with Ottilia Behaim at Nuremberg. Though associated at first with the Reformers and on a friendly footing with Luther, he soon showed that he was out of sympathy with their dogmatic tendencies and at length was branded by Luther as a "devil's mouth." He was inclined to subjectivity and mysticism and published several works to propagate his ideas, though two or three historical works showed that he was not devoid of talent. After having wandered from Nuremberg to Strassburg, Esslingen, Ulm, Frankfurt, he settled at Basel as a printer and publisher and died there in 1543 or 1545; see Herzog, *Real-Encyklopädie; Encyclopædia Britannica;* Van der Aa, *Biographisch Woordenboek.* See also *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571, published by the Marnix-Society at Utrecht, p. 187.

[24] A Flemish sect of Antinomians, who also called themselves "Spirituals." They originated with Anthony Poekes, Gerhard Ruff, Quintin, and others in Flanders, and thence passed into France, where they were patronized by Margaret, Queen of Navarre and sister of Francis I. Their tenets were, that God being the author of all human actions no human action could be evil; that religion consists in union with God by contemplation, and that any one who had attained to this was free to act according to his pleasure. Calvin wrote against them: *Contre la secte phantastique et furieuse des Libertins: qui se nomment Spirituelz*, à Genève (Jehan Girard), 1545, 2nd ed. 1547; and, translated into Latin by Nicolaus Gallasius, published at Strassburg (Wendelinus Rihel), in 1546. The name was also given to the Ranters and Familists by many English writers of the seventeenth century, from their Antinomian claims of immoral liberty. See J. H. Blunt, *Dictionary of Sects;* Haag, *La France Protestante*, 2nd edition, III. 588.

[25] Domus Charitatis or Amoris (see Letter No. 67, § 4), id est the House or Family of Love, also called Familists, a section of the Anabaptists, who were at first followers of David Joris (see above note 22), but when he dropped the leadership, it was taken up by Henry Nicolas (generally called "H. N."), an Anabaptist who had been mixed up with the Münzer insurrection in his native city of Amsterdam and had fled thence to Emden in the year 1533. He set himself to oppose all existing forms of religion, and to establish

vocant) charitatis &c. de quibus vtinam non tam multa extarent exempla, ne*que* nobis hîc à nostro pręsente Consistorio tam vrgens occasio iniecta fuisset, vt hęc de his et supradictis in medium adferre coacti fuissemus.

Eccl*esi*am n*ost*ram in doctrina diuisam, in ea*que* alios alijs esse saniores, probatur. 11

1 Per diutinum D*omini* Georgij Vibotij[7] verbi ministri in doctrina de carcerum effractione et vinctorum in itinere è magistratus manu subtractione, cum Wingio[2] dissidium: cuius occasione ille (quemadmodum ipse-met xviij° Octobris, in ędibus D*omini* D. Wattes[8] coram reuerendis Dominis Co*m*missarijs negare non sustinuit) nuper ad xiij^m Julij (hoc est, biduo antè quàm Wingio[2] à ministerio suspensionem curaret) publicè coram Consistorio suum ministerium posuit, se*que* ea ipsa de causa, cum eodem Wingio[2] pariter ministrare nec posse nec velle, palam professus est. 11a

2 Per intempestiuum et cum publica offensione coniunctum eiusdem D*omini* Georgij[7] xxv^to Junij, ipso videlicet die et momento, quo Wingius[2] suam de rite et legitimè (ad Christi Domini, nimirum, venditores et emptores è templo eijcientis exemplum) instituenda publica in religione reformatione, anteà xxviij° Maij habitam concionem ex iustis causis aliquo-us*que* repetijt è templo egressum. 11b

3 Per id quòd idem D*ominus* Georgius[7] eo ipso dicti è templo egressus momento, quibusdam eum consequutis ac circa templi fores eum compellantibus, ibidem disertis verbis decla- 11c

an entirely new one; he gave himself to writing of books, which he put in print, the chief being called "The Glass of Righteousness." Fuller (*Church Hist.* ix. 3, § 38) says that Nicolas came to England "in the latter end of the reign of Edward VI, and joined himself to the Dutch congregation in London, where he seduced a number of artificers and silly women, amongst whom two daughters of one Warwick, to whom he dedicated an epistle, were his principal perverts." Martinus Micronius writing to Henry Bullinger, on 20 May 1550, expresses his satisfaction at the arrival of John à Lasco in England, because it is a matter of the first importance that the word of God should be preached in London in the German language, "to guard against the heresies which are introduced by our countrymen, there being Arians, Marcionists, Libertines, Davists, and the like monstrosities in great numbers" (*Epistolae Tigurinae*, p. 365). The Familists maintained that there was no true knowledge of Christ or of the Scriptures out of their community. On 3 October 1580 a proclamation was issued "against the Sectaries of the Family of Love," and this was followed by a form of abjuration issued by the Privy Council, in which the members of the sect were required to abjure their most conspicuous heresies; see J. H. Blunt, *Dictionary of Sects;* Henry Gough, *Index to the publications of the Parker Society.*

rarit, se vt sana non approbare omnia, quę Wingius[2] in dicta concione docuisset.

4 Per publicum eodem tempore et momento, quum vix è suggesto descendisset Wingius, à quibusdam eorum, qui (vt iam indicatum est) dictum D*ominum* Georgium circa templi fores audierant, et alijs, in Eccl*es*ia excitatum tumultum, in quo quidam eundem Wingium, quòd falsa docuisset, palàm et disertis verbis coram turba accusarunt. 11[d]

5 Per manifestas à 30. aut 40. plus minus (inter quos etiam quidam Eccl*es*ię diaconi fuere) in Consistorium aduersus Wingium, tum verbis tum scriptis allatas accusationes: quas tamen (ad seriam eiusdem Wingij postulationem) authores à Consistorio hactenus postulati non sunt, vt legitimè demonstrarent: sed (quod quidem sciatur) impunè, et tanquàm (etiam per excitatum publicè in frequentissima Eccl*es*ia et in templo tumultum) nihil commeriti abire, imo et Domini cęnam adire permissi sunt. 11[e]

6 Per continuas in Eccl*es*ia tam inter Diaconos quàm inter Eccl*es*ię membra, de eijciendorum per priuatos homines è templis idolorum ac repurgandę reformandęq*ue* publicè religionis causa, contentiones et disputationes: de quibus etiamnum, si examen instituatur, edoceri quis posset. 11[f]

7 Per suspensionis Wingio[2], à Consistorio per vocum (id est affectuum) pluralitatem decretę sententiam. 11[g]

8 Per publicam coram Consistorio An*no* 67. Februarij 24 Thomę Soenen[26] nu*n*c Eccl*es*ię Senioris institutam cum Joanne Engelramo[27] disputationem. 11[h]

9. Per id etiam quòd nonnulli ex Eccl*es*ia n*ost*ra integrum ferè annum, et quidem manifestè et publicè sugillarint et damnarint orthodoxam Dei doctrinam de subditorum erga magistratum officio, vt falsam et papisticam, nec tamen à Consistorio quod huius conscium fuit, cohibiti fuere, sed semper sine vlla adhibita debita correptione progredi permissi sunt. 11[i]

[26] Thomas Soen or Soenen appears frequently as concerned in the affairs of the Dutch Church, London (of which he was at one time an Elder; see W. J. C. Moens, *The Registers of the Dutch Church*, p. 209) in *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (*Werken der Marnix-Vereeniging*, Serie I, Deel I).

[27] See Letter No. 57, note 5.

10 Per id quoq*ue* quod idem pręsens Consistorium procurarit quendam libellum (iam quatuor ferè annos, etiam conscio R*euerend*o D*omino* Ep*iscop*o vęnum expositum, et cuius doctrinam sciuit à sup*er*iore Consistorio approbatam fuisse) sub grauibus ijsdemq*ue* publicis de falsa et papistica doctrina intentatis accusationibus ne venderetur supprimi: nec tamen dictarum accusationum authoribus (qui earum occasione ad Consistorium pertracti, palàm declararunt, se eisdem suis accusationibus stare velle) vnquàm ad assiduam per integrum ferè annum partis lęsę postulationem, idem Consistorium iniungere voluit, vt easdem accusationes legitimè euincerent, partiq*ue* hîc lęsę iuxta iuris et ęquitatis ordinem satisfacerent, sed tandem adhuc sine vlla debita correptione hinc abire ac migrare permissi sunt. [11j]

11 Per id etiam, quòd et nuper Philippus Garcie[28] itidem Eccl*es*ię Senior (ad propugnandam et defendendam Belgicam eiconomachiam) publicè in publico probationis Eccl*es*ię doctrinę exercitio, coram frequente Eccl*es*ia et alicubi apud fratres seriò asseruit Christum D*ominu*m in eijciendis è templo venditoribus et emptoribus, sustinuisse personam hominis priuati. [11k]

12 Deniq*ue* per D*omini* Georgij Vibotij[7] iteratò visas visiones, quas nuper ad XIX^{m} Octobris (hoc est ipso postero die, quùm ille vnà cum Consistorio ac nobiscum, in ędibus D*omini* D. Wattes[8] coram D*omi*nis Co*m*missarijs fuisset) in publica coram Eccl*es*ia concione, non solum̀ recensuit, sed et identidem sine modo vehementissimis asseuerationibus et territationibus Eccl*es*ię inculcauit, de interitura scilicet intra breue tempus nostra hac Belgio-germanica Eccl*es*ia: in qua etiam ipsa concione (vt scilicet, vti visum fuit Ecclesiam magis commoueret) suum ministerium Eccl*es*ię in manus seu potestatem resignauit. [11l]

[28] Philippus Garcy, Garcie, or Garcerius appears freqnently as acting in the affairs of the Dutch Church, London, in *Kerkeraads-Protocollen der Londensche Gemeente.* He denied having uttered such an opinion on the action of Christ in the Temple; *ibid.* p. 186 sq. See also W. J. C. Moens, *The Marriage-Registers of the Dutch Church, London*, p. 26, and p. 209 where he appears among the Elders of the Church.

105.

[PHILIP VAN MARNIX][1],

to the

DUTCH and FRENCH COMMUNITIES of LONDON.

Wesel, [1571].

§ 1. *It is well known how necessary it is to preserve in the Church conformity not only in the chief points of pure doctrine, but also in the customs, ceremonies and government of the churches, as well as a mutual intercourse and good understanding, so that one party may soon hear of the condition of the other and render each other assistance, as is clear from the example of the French communities which have always endeavoured to obtain such unity and conformity.* 2. *But as such useful and necessary conformity and unanimity cannot be effected except by mutual visitations and communication of all matters which happen in the meetings and synods (which is also clear from the example of the aforesaid French communities), several of our brethren think it desirable, that, in this deplorable dispersion of the Netherlandish communities of the Dutch and Flemish languages, there should be a common discussion and decision on many important and daily occurrences, and especially a general and Christian conformity of all Netherlandish communities.* 3. *They have proceeded so far that a short time ago, at a private meeting of the Gulich communities, at which several brethren of the Netherlandish communities, now under the cross, and from some other communities, were present, it was resolved to see what could be done.* 4. *For this purpose some of the brethren have requested Prince (William) of Orange to allow me (who, at the command of the Count Palatine, have now been for a long time with the Prince) to appear at the aforesaid discussion in order to further their intention, a proposal which the Prince has approved, hoping that it may succeed.* 5. *He has commanded me to inform you of this, and also pointed out to me certain matters which he wished to have discussed. But nothing has been settled, as everything was put off till the general synod of the Netherlandish communities. This was decided unanimously with the concurrence of the community of Wesel.* 6. *I have consequently been requested to write to you and to ask you to consider how necessary this matter would be in the great need of our poor community, persecuted and afflicted with many diseases and temptations, just as has been witnessed in France where general Synods have been held at different times at Paris and at Orleans.* 7. *You will understand all this better than I could write to you, wherefore it is unnecessary for me to use many words.* 8. *I therefore request you, in the name of the aforesaid brethren and of the brethren at Heidelberg and Frankenthal and in my own name, to further this matter and to send on the part of your community several ministers and brethren of the Dutch and Walloon tongue with authority to assent to all that may be decided upon in the assembly to be held in such a place and*

[1] From the contents of this Letter, more especially from § 4, it would seem that it emanates from Philip Van Marnix, Seigneur of Mont St Aldegonde (see Letter No. 52), and that it is the one referred to in paragraph 11 of Letter No. 108. It seems to be in the handwriting of Marnix; and it is, as is said in § 11, undated and unsigned, while it has, on the back, some sign which may be taken to indicate an E. It is here placed before any other Letter of 1571, but its date is probably not much earlier than that of No. 108 (24 July 1571).

at such a time as may be determined by our brethren at Emden. 9. *The communities here will also join the meeting, and you may feel sure that the prince is greatly pleased with the project, as he desires nothing so much as the glory of God and the edification of the communities.*

Ghenade ende vrede van God den vader door Jesum Christum onsen Heere ende Heylant sy v l*ieden* vermenichfuldiget.

Eersame welgeliefde broeders, Het is genoech openbaer ende kennelick hoe grootelicx het inde kerke Godes[1a] van noode sy[2], eene goede, vaste ende onbewegelickeouereenkominge onder elcander te houden, niet alleen inde hooftstucken der reyner leere, maer oock inde wysen, ceremonien ende regeringhe der kercken, ende daerenbouen een onderli*n*ghe ghemeynschap en*de* goet verstant te houden, So dat de eene vlietich vernemen vanden staet ende gelegentheyt der anderen, en*de* d'een den anderen in alle vooruallende saecken behulpich vallen, Het welcke opentlick blyckt in het exe*m*pel der Françoissche ghemeynte*n* die bouen alle andere dinge*n*, nae dese eenicheyt ende ouereenkominge altyt getrachtet hebben, hoewel dat het[3] sick seluen ghenoechsaem wtwyst. Dewyle nu dan sulcke nutte ende gantz noodige ouereencominge ende eendrachtigheyt geenssins en kan aengelegt noch wtgerichtet werden, het en sy by onderlinghe besoeckinghe en*de* ouereendraginge der voorvallende saeken, welcke inden vergaderingen ofte Synoden geschiedt, also oock[4] by het exempel der voorghemelde Frantzoissche ghemeynte*n* ghenoech openbaer[5] is, So hebben onser broederen ettelicke synde wt eenen goeden christelicken yuer daertoe gedreue*n* worden, Dickmael voorgehouden en*de* vermeldet wat een ghewensschete saecke het wesen soude, Soo men yet sulcx in dese ja*m*merlicke verstroÿinghe der nederlandssche ghemeynten der beyde spraken[6], konde te wegen brenghen, om aldaer, int ghemeyn met gelycker hant, ende eendrachtighe herte*n* te beraetslagen en*de* te besluyte*n* ouer vele sware hoochtwichtighe daghelycks vooruallende saecken, en*de* in sonderheyt, om eene algemeyne lieflicke en*de* christelicke ouereee*n*kominge aller nederlandissche ghemeynten op te richten, Ende hebben dit soo verre gedreue*n*, tot dat

[1a] MS. *het* after *Godes*, but crossed out.
[2] MS. *is*, but crossed out and *sy* written above it.
[3] MS. *wt* after *het*, but crossed out.
[4] MS. *in* after *oock*, but crossed out.
[5] MS. *ist* after *openbaer*, but crossed out.
[6] MS. *so* after *spraken*, but crossed out.

men nu onlancx in eene particuliere v*er*gaderinge der Gulickssche ghemey*n*ten, alwaer ettlicke broederen wt de nederlandissche ghemeynten die nu onder 't cruyce syn en*de* oock wt sommige anderen ghemeynten v*er*schenen*n* waren sulcx voor te dragen heeft voorgenomen en*de* besloten. 4 Hiertoe hebben so*m*mige broederen wt haeren eyghen en*de* besonderden naeme mynen ghenaedigen Heere Den printze van Oran*n*ie*n* onderdanichlick versocht, dat syn v*orstelicke* Gh*enade* wilde toelaten dat ick, die wt beuel mynes ghenadichsten heeren des Palsgraue*n*[7], nu eene*n* tyt lanck, by syn v*orstelicke ghenade* naemelick des printze*n* geweest was, mochte oock inde voorghenoemde vergaderinghe verschyne*n*, om nae de cleyne gaue*n* die ick va*n* God ontfange*n* hebbe, welcke sy magschien hoogher achteden, wt liefde en*de* ghenege*n*theyt die sy my toedroege*n*, dan ickse kan geuoelen, haere voorneme*n* te helpen voorderen. Hetwelcke syn V*orstelicke ghenade* niet alleen voor goet heeft ingesien, en*de* haere voorneme*n* hem laten geuallen, maer oock van ga*n*tzer herte*n* daertoe geraden, en*de* hoogelick gewenscht dat sulcx mochte te wege gebracht werden, verhopende dat het met Godes hulpe ontwyffelick tot eene*n* goeden saligen eynde soude ghedyen.

5 En*de* heeft my wtdruckelick belast, hun die aldaer v*er*gadert waren datselue[8] oock te ke*n*nen te gheue*n*, tsame*n* met sommige andere punte*n* die ick hun soude van syner v*orstelicke ghenaede* wegen voordragen. In den welcken nochta*n*s niets en heeft ku*n*nen besloten werden, ouermits dat sy voor den meesten hoop werdden wtgestelt ende opgeschorst tot aen het algemeyne Synodu*m* der nederlandissche gemeynten. In het welcke sy alle te same*n* eendrachtelick gewilleuert, en*de* gestemt hebben, bekennende het voor seer nut ende gantz noodich te wesen. Waerin oock geuolcht hebben alle de dienaren en*de* broederen der Weselsscher ghemeynte, den welcken het oock desghelycks is voorgehouden geweest.

6 Derhaluen so ben ick vande*n* voorghenoemden broederen versocht geweest, als die ghene die konde getuygeniss geuen

[7] If the date assigned to this document be approximately correct, the Count Palatine referred to must be Frederic III, who reigned from 1559 to October 1576.

[8] Added above the line.

vanden will ende meyni*n*ghe myns voorg*enoemden* ghenadighen heeres des printze*n*, v L*ieden* met eene*n* brief wt haerer aller naeme te bidden en*de* te versoecken, dat v L*ieden* dese saecke met een christelick hertt en*de* ghemoet willet insien, en*de* den grooten noot onser armer ghemeynte die niet alleen met sware v*er*uolginghen maer oock met velerley sieckten en*de* andere aenuechti*n*ghen soo van bi*n*nen als van buyten schier onder-drucket wordt, aensiende, willet ernstelicken bedencken hoe grootelicx van noode dat het syn soude en*de* wat een groote*n* nut en*de* orboor alle lidmate*n* des lyffs Christi daer wt souden ghenieete*n*, dat sulcx te weghe ghebracht werdde, also me*n* in Vranckryck dickmael beuonde*n* en*de* gespuert heeft, daer sy in't midden onder 'tcruyce haere generaele Synoden so te Parys als te Orleans en*de* elders op verscheyden tyden ghehouden hebben: Ick[9] achte broeders dat het v L*ieden* nae de wysheyt ende verstandt daer mede v God begauet heeft, dit vele beter en*de* grondelycker ku*n*net begrype*n* en*de* by v seluen ouer-wegen dan ick het met eenich schryue*n* soude ku*n*ne*n* wt-drucken, wieshalue*n* het oock o*n*noodich is vele woorden hier in te gebruycken, Dewyle doch de saecke haer seluen ghe-noechsaem wtwyst, en*de* schier claerlicken spreeckt, also dat het een yeder wt hem seluen mercken kan. 7

Daerom is myn ootmoedich en*de* vriendelick bidden aen v l*ieden* soo wt naeme vande voorghemelde broederen en*de* te same*n* oock der broederen tot Heydelberg en*de* Franckendal, als oock wt myne*n* eygen naeme als wesende een cleyn lidmaet des Heylighen Lichaems Christi Jesu, daerin wy alle te samen v*er*bonden en*de* verknocht syn, Dat v L*ieden* met alle vliet en*de* arbeyt dese saecke beneerstigen wilt, en*de* v hierin met ghe-meyne eendrachticheyt begeue*n*, seyndende wt vwe ghemeynte*n* ettlicke dienaeren en*de* broederen van[10] beyderley spraeken Duytssche ende Walssche[10] die volmachtiget syn, om alles wat inde ghemeyne vergaderinge sal voorgedrage*n* werden te moge*n* bewilligen en*de* besluyte*n* eue*n* als off v l*ieden* alle met eenander aldaer tege*n*woordich waert, Ter plaetsen en*de* ten tyde als v l*ieden* van onsen broederen va*n* Embden (welcke wy gebeden hebben, dat sy ae*n*gesien de gelege*n*theyt haerder plaetsen 8

[9] MS. *Ich*. [10] *van—Walssche* added in the margin.

willen met de*n* ghene*n* die van hier met eendrachtighe bewilli*n*ghe der broederen daertoe geschickt syn beraetslage*n* en*de* besluyten ouer den bequaemsten tyt en*de* allergelegenste plaetse) sal genoemt en*de* verclaert werden. De ghemeynte*n* all hier 9 sullen haer oock daerin met christelicke liefde en*de* eenicheyt begeue*n*, begherende va*n* ga*n*tser herte*n* dat het tot loff en*de* prys Godes en*de* tot opbouwi*n*ghe syner gemey*n*te ghedyen muege. Oock muege*n* v l*ieden* haer *ver*sekert houden dat Syner vorstelicken ghenaden een groot welgeualle*n* daerae*n* geschieden sal, dewyle hy doch niets inder werelt so seer en begheert als de voorderi*n*ghe der heerlicheyt Godes en*de* de opbouwi*n*ghe der ghemey*n*ten, welcke hy genoech beke*n*t hier door eene groote voorderi*n*ghe en*de* toenemi*n*ghe te ku*n*nen ontfa*n*ge*n*. Ende nademael ick ouer v l*ieder* goeden heyligen en*de* christelicken yuer geenssins en twyffele, en*de* derhaluen my wel *ver*sekert houde dat het v l*ieden* in geenerley wyse en sullent affslaen, So will ick hiermede v l*ieden* den almachtige*n* God, en*de* syner ghenadighe beschutti*n*ghe va*n* herte*n* beuolen hebben bidde*n*de dat v l*ieden* my haere arme medelidmaet en*de* dienaer in alles wat ick *ver*mach willet in vwen heylige*n* gebeden den almachtigen God beuelen. Datum te Wesel.

Endorsed in a different hand: 10

Voor de wtgewekene Nederlantsche
Ghemeijnte*n* beijde Duytsche
en*de* Franchoijsche In Engellant
En*de* eerst bijde Duijtsche Consistorie
te opene*n*. E*tcetera*.

106.

THEODORE DE BESZE[1], to [JEAN] COUSIN[2].

Geneva, Wednesday, 14 February 1571.

§ 1. *Three days ago I received your letter dated* 31 *December* 1570, *and had already received an earlier one, but a two months' journey in Burgundy has prevented me from replying. I thank you for sending me tidings about yourself and beg you to continue doing so.* 2. *As regards Corran, God be praised that he remains confounded.* 3. (*Antoine*) *Chevalier had already written to me about the affair and sent me Corran's writing, asking me to look into the matter; but I should never have finished if I were to amuse myself with such trash. I think he should be avoided and expelled, unless he denounce his own doings and agree with sound doctrine.* 4. *However, if I have time, I will gladly attend to it. But this should warn you to take such people at their word at once. I recollect that the same mistake was made at the Synod of Orleans with regard to Jerome Bolsec, who, being convicted, offered to do more than was demanded of him, and yet afterwards never did anything.* 5. *Cassiodore having shuffled much, and not, I believe, without some effect on those who will not listen to advice, declared at last that he would go to your place to purge himself. May the Lord absolve him, if he has been falsely charged, but if not, confound him entirely. I have warned those who wrote to me about the affair, let them do as they please.* 6. *The books, of which you write, had already been sent to me from elsewhere. They are the most horrible stench that ever rose from hell; it is a matter which you should press upon Her Majesty, the Council, Bishops &c., otherwise we must expect the last day, which will surprise those who are asleep.* 7. *The questions are such that I think they will make every one bewildered: e.g. whether Christ is the true Son of God &c.* 8. *Have you received the Dialogues of Athanasius on those subjects, published by me in Greek and Latin, together with those of Basilius against Eunomius, translated by me again?* 9. *A year ago* [*Sir Walter*] *Mildmay announced, of his own accord, that he would send us £400 in alms, which would have come opportunely; he told me that he only wanted the address to send it on safely. The address was sent, and in recognition of such a good deed I dedicated to him my volume of treatises, which I gave to some Englishmen who were then here.* 10. *Since then I have had no further tidings, except a letter from Rodolf Warcop dated July* 1570, *which I received last December, and in which he tells me that the said Mr Mildmay had received my book with pleasure, and would soon settle the matter of the poor.* 11. *This does not agree with what Mr Mildmay told me, wherefore I fear that those who asked for the money have committed a mistake, or that the letters and the money have disappeared on their way. I care nothing for myself, though I should like to hear that my gift has not displeased him. But I am anxious for the poor, who are many and would be greatly benefited by his gift. Hence I have written to him again, and beg you to forward the letter to him, and to take the matter to heart.* 12. *Send letters or money or both to Lyons to M.*

[1] See Letter No. 39, note 11. [2] See Letters No. 73, note 9, and No. 83, note 3.

Pierre Seve or Jean Combe to forward to M. de la Flesche at Villefranche. For the credit and fidelity of M. Claude le Maistre have failed. 13. *The sons-in-law and children of my late brother are quite well and there is no doubt that all will be well recommended to us.* 14. *The plague has ceased, although now and then some trace of it shows itself.* 15. *The school is recovering well.* 16. *The Lord has exempted only myself out of my family; I have lost four of them and among those my only brother, who left nothing but five orphans behind, the eldest of whom is only eleven years of age.* 17. *Three others have been snatched from the grave, among whom is my wife, though still ailing. May the Lord vouchsafe me to employ the rest of my life better than the past; may He fortify you more and more in His work with your colleague and your whole family.* 18 *The churches of France are in a sad condition; there is no justice, but every audacity remains unpunished.* 19. *Yesterday we heard of a horrible massacre of men, women and children like that at Orleans.*

Tres cher frere, Il y a troys iours que i'ay receu uoz dernieres 1 en datte du dernier de decembre, et en auois desia receu au parauant, sans auoir peu faire response obstant un uoyage de deux mois, qu'il m'a falu faire en nostre quartier de Bourgo*n*gne[3]. Je Vo*us* remercie de ce qu'il Vo*us* a pleu m'escrire de Voz nouuelles si amplement, et Vo*us* prie me faire ce bien de continuer. Quant 2 a Corran[4], loué soit Dieu qu'il est demeuré confus. Ce nonobsta*nt* ie uoy bien que la mauuaisité du monde a[5] prouocqué tellement le Seigneur qu'il n'est pas le temps qu'il faille esperer que Dieu ferme du tout la bouche a l'esprit d'erreur et de blaspheme. Ce pendant il no*us* fault ueiller, a ce que par nostre faulte une seule brebis ne perisse. Au parauant desia M. Cheualier[6] lequel i'estime 3

[3] See below, note 21.

[4] See Letters No. 75, note 3 and No. 82, note 3. It is not quite clear to which "escrit" of Corranus Beza refers. In January 1567 he wrote an answer to Matthias Flacius' *Confessio Ministrorum Jesu Christi in Ecclesia Antwerpiensi, quae Augustanae Confessioni adsentitur*, which, originally written in Latin, was at once translated into Dutch, French, and, in 1570, into English. Most likely reference is made to his *Tableau de l'oeuvre de Dieu* which is dated 1569, though Strype speaks of it as having been published in 1568 (see above Letter No. 82, note 3). His "Apology" mentioned by Strype (see above, p. 272), must have been published some time after the appearance of the "Tableau." Corranus' other works were published after the date of the present Letter.

[5] MS. *besoin* after *a*, but crossed out.

[6] Probably Antoine Chevalier, who was born at Montchamps near Vire in Normandy, in 1507, and studied Hebrew at Paris under Vatable. But his zeal for the reformation induced him to leave France, and he continued his studies at Oxford under Fagius and Tremellius. The Duke of Somerset appointed him teacher of French to Princess Elizabeth. The Roman Catholic reaction, on the death of king Edward VI, compelled him to take refuge in Switzerland, where he arrived with Tremellius, his father-in-law, in June 1551. In 1557 he became pastor at Montreux, but in 1559 he went to Strassburg as Professor of Hebrew. The same year, however, he went in the same capacity to Geneva. When the peace of Orleans had restored tranquillity to France he returned to his native country, which the civil war compelled him again to leave, and he accepted the offer of the chair

n'estre plus pardela, m'auoit escrit de ce fait, et enuoyé l'escrit mesme de Corran[4], me priant d'y besongner. Mais si on se ueult amuser a tel fatras, ie ne sera iamais faict. Censeo potius semel uitandum, et nisj sua, sicutj promisit, detestatus, sanæ doctrinæ absq*ue* ullis ambagibus subscribat, ex co*m*munione eijciendu*m*. Vbj fuerit foris, Dominus de eo iudicabit, et de ipsius fautoribus. Toutefois si i'ay quelque loisir i'y uacqueray tresuolontiers. Mais cela Vous doit aduertir qu'il fault prendre telles gens au mot, sans aulcun delay, d'autant qu'il n'y a en eulx nulle racine. Et me souuient que la mesme faulte fut faicte au Synode d'Orleans[7], a l'endroit de Hierosme Bolsec[8], conueincu et s'offrant a faire plus qu'on ne demandoit, dont il n'a rien faict depuis. Il est uray que tels malheureux esprits ne seroient pas retenus po*ur* cela, puis qu'ils n'ont nj honte nj conscience. Mais si cela ne seruoit a ceux quj se ruinent eulxmesmes, au moins il seruiroit po*ur* les faire cognoistre a d'aultres. Or soit le Seigneur loué de tout. Il cognoist les siens. Cassiodore[9]

of Hebrew at Cambridge. In 1570 he returned once more to his native country, which, two years later, the St Bartholomew massacre forced him to quit again. He succeeded in gaining the isle of Guernsey, where he died shortly afterwards; see Haag, *La France Protestante*, second edition, IV. 308; Cooper's *Athenae Cant.*

[7] The national Synod of Orléans held in April 1562; see the note following.

[8] Jérome Bolsec (who at one time called himself Hierosme Hermès Bolsec) joined early in life the order of the Carmelites, and was preaching in the churches of Paris, his native place, when, in 1545 or 1546, in consequence of a sermon which he had delivered in the Church of St Bartholomew, he considered it prudent to seek refuge in Italy, where the duchess Renée of France received him in her house as almoner, and where he married and took the title of doctor of medicine. Theodore de Bèze says that he was driven out of Ferrara on account of his odious character. In 1550 he resided in the village of Veigy near Geneva on the estate of Jacques de Bourgogne, seigneur de Falais [see Letters No. 1, note 2, No. 2, note 4 and No. 9, note 3], whose physician he was. But he also loved to dogmatise and on 8 March 1551 the ministers of Geneva considered it their duty to warn him that he had been heard to use expressions with regard to the Scriptures which were erroneous. He seemed to submit, but on 16 October of the same year he offended again at a religious meeting, whereupon he was arrested by the magistrate, and (on 22 December) condemned to perpetual banishment from the territory of the Republic. Retiring to Thonon on the banks of the lake of Geneva he accused Calvin of representing God as the author of sin, who thereupon procured his expulsion from the Bern territory. Bolsec then returned to Paris. In April 1562 we find him present at the National Synod of Orléans making submission, imploring the goodwill of the Swiss churches, and soliciting a place as minister. This he obtained at Lausanne, but the Synod of Lyons, held in August 1563, deposed him and he left Lausanne on 2 December following. After his return to France he reverted to his former religion, changing his residence frequently. In 1577 he resided at Lyons, and died about 1584 at Annecy. His best known work is a biography of Calvin, published at Lyons in 1577; see Haag, *La France Protestante*, 2nd edition.

[9] See Letters No. 75, note 3 and No. 82, note 3.

ayant beaucoup tournoyé, et no*n*, co*m*me ie croy, sans quelque efficace enuers ceulx quj ne ueulent croire conseil, dit en fin qu'il ira pardela po*ur* se purger. Dieu uieille le lauer[10] si a tort on luj a mis ceste tache, sinon, le plonger du tout et noyer en so*n* ordure affin qu'il n'en infecte des aultres plus auant. J'en ay aduertj ceux quj m'en ont escrit. Ils en feront ce qu'ils uouldront. Sed syncretismu*m*[11] vobis metuendu*m* censeo, quu*m* satis constet co*m*municata inter istos consilia. Videte in primis ne eos vobis eripiant quoru*m* authoritate, (si forte ab eis fascinarentur quod optimis etiam euenit) potius quaṁ ratione opprimeretur ueritas. Et tamen ne si hoc quidem (quod absit), euenerit, deserenda fuerit causa, cui*us* est Deus uindex. Les 6 liures desquels vous m'auez escrit (a sauoir la plus horrible puantise quj iamais sortit des Enfers,) m'auoit desia ésté enuoyée d'ailleurs. C'est la ou il Vo*us* fault insister, enuers sa Maieste, le Conseil, Euesques, petits et grands, iusques a esmouuoir les pieires, aultrement n'attendons plus que le dernier iour, quj surprendra ceulx quj seront endormis. Les questions 7 sont telles qu'estans entendues, seulement de paroles, ie ne say s'il y a ho*m*me quj n'en soit esmeu.

An Christus sit[12] Filius Deј, uerus.

An[13] Filius Deј sit æternus.

An quj Christu*m* adorant[14], sint idololatræ, ut quj mera*m* creatura*m* adorent.

An Christus cœperit esse du*n*taxat ex quo genitus est ex Maria, secu*n*dum carnem.

An patres ante Christu*m* habuerint promissiones uitæ æternæ.

An Spiritus sanctus sit Deus.

An Symbolu*m* Nicenu*m* sit recipiendu*m*.

An Cherinthus[15], Samosatenus[15], Arius[15], Nestori*us*[15], Euty-

[10] MS. *lauer s'il est*, but crossed out and *lauer* written above the line.

[11] On this word consult Herzog's *Real-Encykl.*, art. *Synkretismus.*

[12] MS. *Deus natura* after *sit*, but crossed out and *Filius Dej, uerus* written above the line.

[13] MS. *Christus* after *An*, but crossed out. [14] MS. *adorent*, after *adorant*, but crossed out.

[15] On Κήρινθος, Lat. Cerinthus, who lived as early as the time of John, the Apostle; Paul of Samosata, who lived about 269; Ἄρειος or Arius, who was born in 256; Nestorius, who was elected Patriarch of Constantinople in 428; Eutyches, who was first heard of in 431, see Herzog's *Real-Encyklopädie;* Will. Smith and Wace, *Dictionary of Christian Biography; Encyclopædia Britannica* &c.

ches[15], Photinus[16], fuerint immeritò da*m*natj, imò fideles ueritatis assertores.

An tota Ecclesia a temporib*us* Apostoloru*m*, uerum deum agnouerit.

An Trinitas sit Cerberus. Hìc cogor finem facere. Domine Deus noster, uel tolle me ex hoc mundo, uel Satana ipso deteriora monstra compesce.

Hæc sunt, Episcopj, de quibus nisj dies et noctes totis uiribus cogitetis, Dominus de Vobis cogitabit, quod reipsa sentietis.

Nescio, mj frater, an ad Vos peruenerint Athanasij[17] de his rebus no*n*nullis dialogi à me græcè & latine primum editj: et Basilij aduersus Eunomiu*m* à me denuò co*n*uersi. Sed totis uirib*us* hìc opus esset. Mihi ne respirandj quidem, nedu*m* medita*n*dj et scribendj otiu*m*, nisi perexiguu*m* datur, quod tamen elabj mihj non sinam. 8

Au reste, Je Vo*us* prie auoir ce faict po*ur* reco*m*mendé. Il y a un an que M. de Mildmay[18] de so*n* gré aduertit qu'il vouloit faire une aumosne pardeca de 400£ quj fussent uenus bien a poinct: et me[19] disoit en qu'il ne tenoit qu'a l'adresse de les faire tenir seurement. l'adresse fut baillée, et pour recognoistre un si grand bienfaict ie luj dediay le uolume de mes opuscules, que ie co*m*mis[20] a gens de bien de la nation, estans lors pardeca. Depuis ie n'en ay receu nouuelles quelco*n*ques, hors mis unes lettres de M. Rodolf Warcop[21], escriptes du mois de Juillet passé, et receues par moy le mois de Decembre, par lesquelles il me mande que mond*ict* Seigneur a receu a gré mo*n* liure, et quant a l'affaire des paoures, qu'il 9 10

[16] On Photinus, Bishop of Sirmium in the second half of the fourth century, see Herzog's *Real-Encykl.;* Smith and Wace, *Dict. of Christian Biography.*

[17] Athanasii Dialogi v, de sancta Trinitate. Basilii libri IIII, adversus impium Eunomium. Anastasii [Theopolitani patriarchæ] et Cyrilli [Alexandrini] compendiaria orthodoxæ fidei explicatio Græcè et Latinè ex interpretatione Theodori Bezæ. [Genevæ] Henr. Stephanus, 1570.

[18] Sir Walter Mildmay, treasurer of the household to queen Elizabeth, Chancellor of the exchequer &c. &c.; see Cooper's *Athenae Cantabrigienses*, II. 51.

[19] Added above the line. [20] MS. *au precepteur* after *commis*, but crossed out.

[21] Probably Ralph Warcupp, who became a student of Christ Church, Oxford in 1561, or thereabouts, took one degree in arts, went to travel, and became in time the most accomplished gentleman of the age he lived in, and master of several languages; see Wood's *Athenae Oxonienses*, I. 754.

se fera bien tost. Cela ne s'acorde point a ce que i'ay entendu dud*ict* Seigneur, ce[19] quj me fait craindre ou qu'il y ait eu faulte de solicitents, ou que les lettres et l'argent soient esuanouis en chemin. De me no*n* laboro, cuj tamen iucundu*m* esset intelligere ex ipsiusmet literis meu*m* ej munusculu*m* non displicuisse. Aliud enim nihil neq*ue* captauj neq*ue* capto. Sed de pauperib*us* nostris ualde laboro, quj nimiu*m* multj sunt, et isto subsidio ualde fuissent in tempore subleuatj. Voila po*ur*quoj ie luj escrj de rechef, et Vo*us* prie no*n* seulement luj faire tenir la lettre, mais aussj auoir l'affaire pour tresreco*m*mendé. Scis enim hac in parte licere etia*m* nobis importunos, atq*ue* adeò impudentes esse, ut fratribus prosimus: et quod petit*ur*, quoda*m*modo ex promissione ultrò iam pridem facta debetur. Negotiu*m* tamen omne prude*n*tiæ tuæ co*m*mitto. 11

Quant au moyen de faire tenir ce quj sera enuoyé, soit lettres, ou argent, ou tous les deux, la uoye de M. l'ambassadeur dont Vo*us* m'escriuez sera fort bo*n*ne, adressant a Lyon le tout au *Seigneur* Pierre Seue[22], ou au *Seigneur* Jehan Combe[23], po*ur* faire tenir a Mo*ns*r de la Flesche a Villefranche. Car quant au *Seigneur* Claude le Maistre, son credit et sa loyaulté ont faillj au grand scandale et destruction inesperée de plusieurs. 12

les gendres et enfans de feu nostre bo*n* frere, se portent fort bien, Dieu mercj, et ne doubtez que tout ne nous soit pour bien reco*m*mendé. 13

La peste a cessé, encores qu'il y oit quelque demourant quj se monstre par fois. 14

L'escole se redresse assez bien. 15

Le Seigneur n'a exempté que moy seul de tous ceux de ceans, dont les 4 sont morts, et entre iceux mon frere unicque[24], bailly de Vezelay quj s'estoit uenu rafreschir d'infinis trauaux auec moy, et n'a laissé que cinq orfelins, dont le plusgra*n*d n'a qu'unze ans. 16

Trois aultres ont esté retires du sepulchre, entre lesquels est ma femme[25], encores languissante. 17

[22] This name may also be read *Sene*.

[23] The reading of this name is likewise uncertain; it may be *Courbe* or *Caube*.

[24] It is said in Haag, *La France Protestante*, 2nd edition, II. col. 516 that "in 1568, the plague carried off Nicolas or Pierre de Bèze, as Leboeuf calls him. He had taken refuge at Geneva with his wife, Perrette Tribolé, and his two children. On this occasion Beza travelled to Burgundy in the hope of saving at least a part of the inheritance of his nephews."

[25] The name of Beza's wife was Claudine Denosse; she died in 1588 of the plague. He married a second time Catherine del Piano, the widow of an inhabitant of Geneva (Haag, *l. c.*, col. 520).

loué soit le bon pere de misericordes et me face la grace de mieux employer ce quj me reste de uie, que ce quj en est passé, co*m*me ie le prie qu'il V*ous* fortifie de plus en plus en son oeiure, auec uostre co*m*pagne, et toute Vostre famille, uoire tous Voz co*m*pagnons en cest oeiure du Seigneur. Les affaires des eglises de France sont fort miserables, n'y[26] estant obseruée aulcune iustice, mais au co*n*traire toute audace demourant impunie. Hier no*us* eusmes les nouuelles d'un horrible massacre comme a Ora*n*ges[27] a portes fermées sus ho*m*mes, fe*m*mes, et enfans. Ce sera Dieu quj y pouruoira. 18 19

De G*eneue* ce 14 de Feb. 1571.

Vostre hu*m*ble frere
et amy Th. de Besze.

Addressed:

A Monsieur
et frere
Monsieur Cousin,
fidele ministre
de l'eglise francoise
A Londres.

[26] MS. *ayant* after *n'y*, but crossed out. [27] In 1562.

107.

[JEAN COUSIN],
to THEODORE BESZE.

[London], Friday, 6 April 1571.

[*It has been pointed out above* (p. 274), *that Jean Cousin was in the habit of drafting his replies to the letters which he received on the backs of them. Such drafts are printed above as numbers* 83, 89[b] *and* 98. *A fourth draft he wrote on the back of the preceding Letter of Theodore Beza. But whereas the three former drafts are fairly, though not easily, legible, that on Beza's letter has defied various and laborious attempts to decipher it. Inquiries have been made, as to whether Cousin's letter of* 6 *April* 1571 (*which date he mentions in his draft as being that of his reply*), *is among Beza's Correspondence preserved in the Public Library at Geneva, but M. Roget, the Keeper of that Library, has replied in the negative. The draft, therefore, is of some importance. And hence those portions of it which are believed to have been deciphered, to some extent, with certainty, are here printed. They will give some idea of Cousin's answer regarding the affair of Sir Walter Mildmay, of which Beza writes* (*see the paragraphs* 9—12 *of the preceding Letter*). *The latter portion of the draft evidently refers to the affair of Antoine Corran.*]

Ce 19. Martij. 1571. / [1]Jay recu les co*m*ptes par / Hacart. Ce 21 dudict iaij / este vers Mo*ns*[r] Walter Mildmaie[2] / Lequel ma mo*n*stre quil auoit escrit / du 27 de dece*m*bre . . . . . . / et Gilpin[3] et auoit enuoye / 100 lb *par* mo*nsieur*

[1] As a facsimile of this draft accompanies this volume, it was considered advisable to indicate by strokes where the lines of Cousin's draft end.

[2] See the preceding Letter, note 18.

[3] Perhaps George Gilpin, who appears in the *Calendar of State Papers* (Domestic, 1547—1580), as corresponding with Lord Burghley.

Acerbo marchant / Italien les faisant dresser a Cl / des maitres et quil vous escripra derechief /.

Jay donné response du 6 dAuril / . . . . la chose ne vous auoit / . . . . . . estre delayée mais la somme quay ouy / de sa bouche ne correspondoit auec cele de / vos lettres. Sur quoy ie luy ay dit que cestoit / vne aumosne bien employée pour le proffit quy en / reuenoit a léglise de Dieu que la necessité auoit / este grande et encore estoit. A quoy il mauoit / repliqué depuis . . . . / de . . . . . . le 2 dAuril et / ainsy nay plus parlé a luy . . . personnages . . . Throgmorton le / 12 fevrier le Cardinal le 21. *Mars.* Le Receveur le 2 dAuril / A . . . . le remonstrance des . . . . / . . . Exposition. Vng tableau de la . . . fondée en ce pais / DAnt. Corran . . . que neusse de troubler . . . . / plusieurs le cognoissent. Il a reuoqué en doubte ses lettres. / Commissaires ordonnez pour. informer. Je luy enuoye copie de vos / informations. Du 6 dAuril 1571.

108.

A DEPUTATION [from the SYNOD of BETBUR] to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Emden], Tuesday, 24 July 1571.

§ 1. *Some of our emigrated brethren, who fear God and seek the welfare and increase of His community, have considered whether it would be possible to hold a general assembly of the reformed churches of the Netherlands and those that have been dispersed.* 2. *The ministers and other brethren of Heidelberg and Frankenthal, whom they consulted in the matter, realizing at once that such a holy and necessary measure might bear great fruit for the communities of Christ, have asked them to take steps immediately to give effect to the project, as you will see from the enclosed letter (marked A) of the aforesaid ministers of Heidelberg to the churches of Wesel and elsewhere, to which they have added some articles which they would wish to see discussed in such an assembly.* 3. *Thereupon the aforesaid brethren and authors of this holy project travelled at once to Prince William of Orange, to learn his wishes and advice, and he not only considered the plan good and necessary, but also promised to exercise his authority in the matter, as we have heard from the Seigneur Philip Van Marnix, who (having received credential*

letters from the Prince, whereby all the communities are requested by the latter to believe all that Marnix would propose on behalf of the Prince) went with some other brethren to the Provincial Synod held at Bethur on 4 July last, where certain ministers of the Dutch Churches, residing thereabout, one minister from Brussels and an elder from Antwerp met together; to whom the said Marnix exhibited certain articles, which we send herewith (marked B) with short replies of the aforesaid Provincial Synod in the margin, from which you will learn the general opinion as to the necessity of such a general convention of the refugee communities. 4. *The aforesaid Provincial Synod has commissioned and requested both of us to travel with all speed to the Netherlandish Churches in the Land of Cleves to hear their advice, which we have done, and at Wesel we met the aforesaid Van Marnix, who assisted us in presenting not only the proposal to the emigrant ministers and brethren residing in that town, but also the advice of the aforesaid Provincial Synod with the replies to the articles, and explaining the favour with which the Prince looked upon the affair.* 5. *The brethren of Wesel having considered the whole matter and thinking such a general convention of all home and foreign Churches desirable, authorised us to invite also the other emigrant communities of Cleves and Emden: which we have done and have obtained from them similar advice and readiness, as you may see from the enclosed letter (marked C) of the aforesaid Van Marnix to the Dutch and French emigrant brethren at Emden.* 6. *After having arranged all this at Wesel and among other communities thereabout, we went with all speed to Emden, and, after many discussions of the emigrant ministers and brethren of several provinces, they assented in general to our proposal.* 7. *Concerning the chief difficulty as to when and in what town the assembly could, without danger and most conveniently, take place, we have, by authority of the aforesaid Provincial Synod, of the brethren of other communities and of the emigrant ministers and brethren in this town, induced each nation to appoint a person with whom we, in order to keep the matter secret, could discuss and decide as to the time when and the place where the general assembly of the churches could most conveniently be held; the said person being bound not to reveal time and place to any one except those deputed by his own nation to the general assembly, nor before the moment of its meeting, in order to prevent and avoid all perils and treachery.* 8. *As we, in common with the brethren of each nation added to our number, have decided upon time and place, and are persuaded of your agreeing in such a holy purpose with the ministers and brethren of these regions, we think it advisable, for the sake of secrecy, to adopt the same course towards you and not to mention openly the time and place in this, but in the enclosed, sealed letter marked D, which you, after having assented to our proposal, may entrust to your minister of the Dutch community in London, to be communicated by him to some other ministers and brethren of the French and Dutch communities or other ministers appointed for the purpose, who will announce its contents only to those deputed to the general assembly.* 9. *We should not so absolutely have decided upon time and place if the affair had been first proposed and promoted in the early or late summer of the present year; and perhaps you will blame us for it, as the multitude of praiseworthy communities flourishing in your country probably far surpass in number and talents those in these regions, which, therefore, ought first to have been visited and consulted. But such has not been done, because the spring and summer have already somewhat passed away, and the approaching winter might have prevented you from sending deputies from your communities hither.* 10. *As we trust that, in spite of the lapse of time, you will be able to appear at the fixed time and place, we beg of you to have the present letter copied and forwarded to the other communities with a written admonition to consent to this proposal;* 11. *as well as the enclosed letter of Van Marnix (marked E) addressed to you, and which he asked us to send to you as soon as we should have done at Emden, the which, together with another of similar contents, he, through the hurry of our departure from Wesel, handed to us without signing it. We did not observe this till after our arrival at Emden. But on comparing this letter with the other (marked C) you will see that both letters are by one hand.* 12. *We,*

therefore, request you to have this and all the other inclosures copied and forwarded to the other communities, in order that they may, after due deliberation, select some devout and excellent persons to appear at the proposed holy assembly at the time and place fixed upon, in order to treat of all affairs and questions that may be proposed, in accordance with the wish of the aforesaid Provincial Synod and the other Churches which have been invited. 13. *So doing you will please God and cause the Prince of Orange to rejoice in the unity of doctrine and intercourse among you and all other emigrant and home Churches, and encourage him to take in hand and accomplish, with the help of God, the general deliverance.* 14. *We commend you to God, the Father of our Lord Jesus Christ.* 15. *We the undersigned brethren, having been deputed by some brethren of each nation residing at Emden, to determine with the above mentioned brethren the time and place of the proposed general assembly of the Churches, certify by this present that we have fixed upon a certain day and place in accordance with the enclosed letter marked D.*

Genade en*de* vrede va*n* God den Vader door Jesum Christum onsen Heere en*de* Heylandt, Amen.

Eersame Heeren en*de* seer geliefde broeders inden Heere. 1 Wij onderschreuen broederen doen v *Lieden* verstaen, hoe dat eenige onser met wtgewekene broederen, die wij vmmers meijnen dat Godt van herten vresen, en*de* de welvaert en*de* opbouwinge syner Gemeijnte soucken, nu onlanx bij haer seluen hebben ouerslagen, Offmen niet eens een generale bijeencompste[1] en*de* vergaderinge soude cunnen becomen van de Kercken die althans door Gods sonderlinghe genade so wel inde Nederlanden onder t'cruys bewaert worden, als oock die allenthaluen door de wille desselfs verstroyt sijn. Ende hebben 2 sulx hare goetgedachte voornemen eenige vande voornaemste Dienaren des Woordts en*de* andere*n* broederen tot Heydelberch ende Franckendael residerende voorgehouden. De welcke het

[1] Such a general convention or Synod was held at Emden on 1 October 1571: see *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 9 sqq., where some of the points considered may be read. See the same Volume, pp. 3—7, on the efforts of the Dutch Community of Cologne to bring about the Synod. The *Acta* of the Synod (signed on 13 October by Casper Van der Heyden, minister to the Dutch at Frankenthal, as Praeses, and Johannes Polyander, Scriba) may be read (in Dutch) in Eduard Meiners' *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 427 sqq. and C. Hooijer, *Oude Kerkordeningen der Nederlandsche Hervormde Gemeenten* (1563—1638), Zaltbommel, 1865, pp. 67 sqq. Translated into German they may be read in Heinr. Friedr. Jacobson's *Geschichte der Quellen des Evangel. Kirchenrechts*, Königsberg, 1839, printed from a MS. preserved in the Church-Archives at Wesel, and reprinted in Aem. Ludw. Richter's *Evangel. Kirchenordnungen des sechszehnten Jahrhunderts*, II. 339. The Acts of the Emden Synod are in substance a development of the rules framed and enacted in behalf of the reformed Churches of the Netherlands by the Synod held at Wesel (3 November 1568), which may be read (in Latin) in Kist and Royaards' *Archief voor kerkelyke Geschiedenis*, V. 427 sqq. and in A. L. Richter's *Evangel. Kirchenordnungen...*, II. 310; and in Dutch in C. Hooijer's *Oude Kerkordeningen...*, p. 33 sqq.

selfde vermits de groote en*de* wtnemende vruchten die daer wt den Ghemeij*n*te*n* Christi Jesu in toecomenden tijt en*de* oock staende dese algemeijne verstroyinge soude mogen toecomen, hebben onbeswaert der seluer broederen voorgeuen voor heylich goet en*de* nootsakelick ingesien, ende opte selfde begeert dat sij toch met alder diligentie eenige wyder middelen souden willen voorwenden, om dat dit ter eerster gelegender tyt int werck gestelt soude moge*n* worden, gelyck *A* v *Lieden* dan oock wt de*n* bijgevoechde*n* brief[2] der voers*eiden* Dienare*n* tot Heijdelberch woonacht die sij aen de kercke va*n* Wesel en*de* elwaerts in ghelyke tenoor hebben geschreuen volcomelicke*n* sult verstaen, daer sij dan oock eenige artijculen bijgenoecht hebben, van de welcke hen goet gedacht heeft dat men in so ee*n* vergaderinge soude mogen verhandelen. Tis nu also dat de voers*eiden* broeders ende aengeuers van so ee*n* heylich concept terstonts daerna sijn gereijst bij onsen genedige*n* Heere den Prince va*n* Oraengie*n* &c. om hier op te aenhoren het auijs ende den goede*n* wille van syn Ex*cellenti*e de welcke sulx niet alleen voor goet en*de* nootwendich gheacht heeft, dan heeft daer beneuen oock wel genedichlike*n* belooft sijn authoriteijt daer ouer te willen interponere*n*, als ons de godsalige en*de* hoochgeleerde H*eere* Philippus va*n* Marnix, genaemt van Mont sint Aldegonde[3] onsen lieuen broeder selfs mondelick heeft aengedient, dewelcke van syn Excel*lenti*e brieue*n* va*n* credentie voor hem brengende bij de welcke alle gemeijnten van syn Ex*cellenti*e versocht worde*n* volcomelick geloof toe te stelle*n* in al het ghene hij van wege*n* syn*e* Ex*cellenti*e soude voordrage*n*, mette andere bijgenoechde broeders gereijst is in het Prouinciael Sijnodo te Betber[4] in het sticht van Coelen de*n* iiij^en^ Julij lestlede*n* gehouden, alwaer te dier tijt vergadert sijn geweest sekere Dienaren des Woordts der

[2] This word is underlined in MS., which refers to the *A* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

[3] See Letter No. 52, note 1.

[4] See *Acten van Classicale en Synodale Vergaderingen der verstrooide gemeenten in het land van Cleef, Sticht van Keulen en Aken,* 1571—1589. Uitgegeven door H. Q. Janssen en J. J. Van Toorenenbergen (in Werken der Marnix-Vereeniging, Serie II, Deel II), p. 3 sqq., where the topics discussed at this Provincial Synod as well as the preliminaries to the general Synod may be read. See also (Index to) *Brieven uit kerkelyke Archieven,* verzameld door J. J. Van Toorenenbergen (Werken der Marnix-Vereeniging, Serie III, Deel V).

Nederlantsche Kercken daer ontrent residerende, ende oock een Dienaer des Woordts te Bruijsel, met noch ee*n* ouderlinck der Gemeijnte van Antwerpen, den welcken altesamen de voer-
B s*eide* va*n* Aldegonde heeft voorgestelt sekere artijculen [5], die wij v L*ieden* alhier nu ouerseynden, met corte beantwoordinge ofte Apostillen des voers*eiden* Prouinciael Sijnodi in mergi*ne* aengeteijkent, waer in v L*ieden* sien mogen de eendrachtige bestemminge der nootsakelickh*eit* van ee*n* algemeijne oft generale vergaderinge der voers*eiden* wtghewekene ende oock onder t'cruys suchtende gemeenten ter eerster gelegentheijt ende op eenen sekeren prefixen tijt te celebreren. Tot welcken eynde 4 het voorgemelte Prouinciael Synodus ons onderschreue*n* beyde haer heeft gecommitteert ende met een versocht dat wij in der ijle souden reijsen aen de Nederlantsche Kercken in het Lant va*n* Cleef haer onderhoudende om oock haerlieder aduijs daer op te anhoren. Het welcke wij dan also gedaen en*de* ons tot Wesel hebben geuonden, alwaer de voers*eide* van Aldegonde selfs in persoon is geweest, en*de* heeft de propositie der voers*eiden* angeuers met ons den wtgewekene*n* Dienare*n* ende broederen aldaer, oock helpen voordragen, ende henlieden het aduijs des voers*eiden* Prouinciael Sijnodus vertoont mette voers*eide* gheapostilleerde beantwoordinge der bijgeuoechde artyculen, ende hen met een mondelick verclaert ende angedient de genedige en*de* goede affectie die syn Exce*llentie* daer toe hadde. Al het welcke bij die van Weesel met Christelicker 5 andacht ouergeweecht sijnde, hebben sulx oock eendrachtelick gheauoueert, ende gans nootwendich gheacht dat so ee*n* algemeyne vergaderinge beijde der binnen en*de* buyte*n*lantsche Kercken mette*n* alder eersten te wege gebracht soude moge*n* werden // ons wyders tot dien eijnde authoriserende, dat wij desgelijx oock an die andere Cleefsche en*de* Eemdelantsche wtgewekene gemeijnte*n* soude*n* versouke*n*, also wij dan oock metterdaet sij*n* nagecomen en*de* gelyke aduys en*de* genegenth*eit* tot dese sake van*de* voers*eide* Cleefsche kercke*n* voor eerst gheimpetreert hebben. Ghelyck v L*ieden* het seluige wt den

[5] This word is underlined in MS., which refers to the *B* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

C brief[6] des voers*eiden* van[7] Aldegonde aen de Duytsche ende Francoijsche wtgewekene broederen te Eembden woonende, ghe-schreuen, en*de* v *Lieden* hier bij werdt ouergesonden genoech sullen vernemen &c.

Dit dan aldus te Wesel ende bij andere gemeenten daer ontrent synde bij ons verricht wesende, syn wij ylende naer Eembden getogen, en*de* hebben aldaer oock eijntelick, na veele beraetslaginge vande wtgewekene Dienaren ende broederen van verscheyde prouincie*n* so veel gheobtineert dat sij inde sub-stantie des voorgeuens bewillicht ende geconsenteert hebben. Maer want dit wel de aldermeeste swaricheyt is wanneer en*de* tot welcker plaetse men dit alles op het bequaemste ende sonder perijkel hoe eer hoe beter soude cunnen int werck stellen, so hebben wij wt laste ende beuel des voers*eiden* Proui*n*ciael Synodus en*de* der broedere*n* van andere gemeijnte*n*, metten wtgeweken Dienaren ende broederen alhier, die inde voorgestelde propositie bewillicht hebben, so veele vercregen, dat ons bij een yeder natie ee*n* persoon gestelt ende bege-voecht is geworden, mette welcke wij, om dese sake also gans secreet te houden, vande tyt ende plaetse souden delibereren, ende oock besluyte*n*, namelick waer ende wanneer men dese voers*eide* algemeyne bijcompste der kercke*n* op het beqwaemste soude mogen ten effecte brengen. Welcke bijgenoechde per-soon den tijt ende plaetse niemant anders en soude vercondigen dan den genen die wt syn natie gedeputiert soude werden in dese algemeyne vergaderinge te reysen, ende dat oock niet eer en*de* voor de tijt der houdinge desselffs nu bij na voor de duer syn soude, om also alle voorvallende peryculen ende verraderije (so de duijuel met syne trawanten toch niet en slaept) te voorcomen ende euiteeren.

Dewyle wij dan alhier mette*n* voers*eiden* wt eelcke natie ons bijgenoechde*n* broederen vanden tijt en*de* plaetse syn geresolueert, en*de* wij ons niet anders en cunne*n* persuaderen of v *Lieden* sullen in so ee*n* heijlich ende goet voorneme*n* mette andere Dienare*n* e*nde* broedere*n* van herwaerts ouer oock

[6] This word is underlined in MS., which refers to the *C* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

[7] MS. *sint* after *van*, but crossed out.

geerne bewilligen, so heeft het ons niet ongeraden gedacht de selue middelen, om dese sake gans ende so veel het vmmermeer mogelick is secreet te houden, v Lieden also oock voor te dragen, ende den tyt ende plaetse in desen niet wtdruckelick ofte oopentlick te nomineeren, dan sulx in desen ingeleyden *D* besloten brief met D[8] geteekent te specificeren, den welcken v Lieden na dat sij inde substantie van dese alhier voorgedragene ende geaccordeerde sake sullen bewillicht hebben, v. Lieder Dienaer des woordts der Nederduijtsche gemeijnte te Londen terstonts mogen ouer antwoorden, ten eynde hij de seluige met eenige andere Dienaren ende broederen, so[9] wel der Franchoische als der Nederduijtsche gemeijnten[9], daer toe ghestelt, sal mogen communiceeren, ofte[10] andere Dienaers[10]. De welcke also[11] besloten ouerseijnde[11], den inhouden desselfs den genen wijders sullen alleen vercondigen die van v Lieden gedeputeert sullen worden om opte voerseide algemeijne vergaderinge te verschijnen. Tis nu also dat wij alhier vande tyt ende plaetse 9 niet absoluytelick geresolueert souden hebben, indien dese sake so wel in de voorsomer als in de nasomer des tegenwoordigen iaers eerst[12] voorgegeuen ende also verde gebrocht hadde geweest, ende connen wel vernemen dat v Lieden ons sulx niet ten besten hadden mogen affnemen, vermits de mennichte der loffelicke Gemeynten aldaer florerende ende het getal ende[12] gauen[12] van dese van herwerts ouer maschien verde passeerende // De welcke men in sulcken geual voor eerst hadde moeten besouken, om metten selfden al het geene voerseid is voor alle andere kercken te consulteeren. Maer want dit wt anders geen oorsake en is nagelaten, dan om dat den tyt des voor iaers ende somers wat verlopen, ende dat wij daeromme alhier van den tyt ende plaetse geresolueert sijn, om of het v Lieden vermits den naest bijwesenden winter ongelegen waer eenige gedeputeerde broederen wt v Lieder gemeijnten herwaerts ouer te schicken, datter eeuenwel dit Jaer noch eens een algemeijne bijeencompste van alle de gemeijnten, die hier sijn, ghehouden mochte werden.

[8] This letter is underlined in MS., and refers to the *D* in the margin. There is no such document now in the possession of the Dutch Church, Austin Friars, London.

[9] *so—gemeijnten* added in the margin by another hand.

[10] *ofte—Dienaers* added above the line.

[11] *also—ouerseijnde* added in the margin by another hand. [12] Added above the line.

Dan of het v *Lieden*, so wij wel verhoopen ja, niet iegenstaende 10
de*n* verlope des tyts eenichsins gelegen mochte wesen ten
prefixe*n* tyt en*de* plaetse daer dit sal geschieden te compare-
re*n*, so is onse hertelick bidden v *Lieden* willen den jegenwoordi-
gen metten alder eersten soot[12]·v[12] belieft[12], doen copiere*n* ende
die den anderen Gemeynten aldaer met v *Lieder* scriftelicke ver-
maninge om in dese*n* handel te bewillige*n*, doen adheresseeren:
E als wij oock bidde*n* van desen bijgeuoechde*n* brief[13] bij handen 11
van Mons*ieur* dAldegonde aen v *Lieden* geschreuen, ende ons
van hem belast den seluen, so haest wij hier te Eembden gedaen
soude*n* hebben, ae*n* v *Lieden* ouer te seijnden, de welcke met
noch andere van gelyken inhoudt door de haesticheijt va*n* ons
vertreck van Wesel de voers*eide* van Aldegonde ons[14] heeft
behantreijckt en*de* vergete*n* te superscribere*n* e*nde* subsignere*n*.
Dies wij dan eerst alhier te Eembde*n* gewaer syn geworde*n*.
Maer om v *Lieden* dese*n* aengaende alle scrupulus en*de* nadencke*n*
te beneme*n*, hebben wy v *Lieden* bij den voers*eiden* ongeteyken-
de*n* brief den voornoemde*n* geteyke*n*de*n* brief ouergesonden aen de
wtgewekene dienare*n* e*nde* broeder alhier geschreue*n* ten eijnde
v *Lieden* deene bij dander leggende sien mogen dat het ee*n* handt
is en*de* va*n* ee*n* en*de* de*n* selue*n* man geschreue*n*. Welcke onse
duechtelick excuijs wij ons oock versie*n* dat v *Lieden* int goede
sulle*n* opneme*n*. Om dan hier eens ee*n* eynde te maken so 12
willen wij v *Lieden* in den Name onses Heeren Jesu Christi ende
van wegen sijner Lieue Gemeijnte welhertelicken gebeden
hebben, sij willen dese*n* brief ende alle andere bijgeuoechde
opene brieue*n* ende stucken indient v *Lieden* goetdunckt terstonts
doen wtschrijuen en*de* de seluige oock andere gemeenten toe-
schicke*n*. Ten eynde sij lieden in alder dilige*n*tie daer op
geresolueert synde, eenige godtsalige ende treffelicke ma*n*ne*n*
vol des H*eiligen* Gheests, met v *Lieden* te samenderhant mochten
verkiesen die hen bij dese Heylige algemeijne vergaderinge
ten prefixen tyde en*de* plaetse inder yle mochten laten
vinde*n*. Om van alle voorvallende saken en*de* geproponeerde
ofte meer andere sware*n* questien te verhandelen en*de* co*mmu*-

[13] This word is underlined in MS. and refers to the *E* in the margin. The Letter here referred to is very likely the one printed above as No. 105; see note 1 to that Letter.

[14] Added above the line.

*n*iceren, ter eeren Godes almachtich ende tot opbouwinge Syn*er* l*ieue* Gemeijnte // En*de* dit alles nae het hertelick begeeren des voers*eiden* Prouinciael Sijnodus ende der andere versochte kercken. Twelck doende v L*ieden* niet alleen Gode almachtich een seer welgeuallich werck en*de* dienst doen sullen, dan sullen oock den Prince va*n* Oraengie*n* &c. onsen genedige*n* vorst end Heere een sonderlinge materie beraden om hem van gantscher herte*n* van v L*ieder* en*de* van alle andere wtgewekene en*de* oock noch inlandische Gemeijnte haere groote[14] eenicheijt beijde inder Leeringe en*de* conuersatie, te verblijden, en*de* door dien eene*n* meerdere*n* moet te grijpen om de algemeyne verlossunge door Godts genadige hulpe an de handt te neme*n* e*nde* volvoeren. 13

Hier mede den seluen getrouwe*n* Godt e*nde* Vader onses Heere*n* Jesu Christi wel hertelick beuolen. Actum onder ons, hier toe geco*m*mitteert sijn*de*, gewoonlike handt e*nde* subsignatie de*n* xxiiij[en] dach va*n* Julius a*nno* 1571. 14

Die alle v L*ieder* zeer goetwillige vrunden
en*de* broeders inden Heere.

Vester in Chr*ist*o f*rate*r Gerardus Culenborgquus[15] verbi Dei minister.

Willem va*n* Zuijlen va*n* Nijeuelt[16].

Wy onderschreuen broederen als gedeputeert synde van enighe broederen wt elcker natie te Eembden woonachtich om 15

[15] Gerardus Culenborgquus or Kuilenburg was, according to Van der Aa's *Biographisch Woordenboek*, perhaps the first preacher of the Reformation at Kuilenburg in Holland in 1565 and 1566. When the religious persecutions commenced in earnest in 1567 he seems to have gone to Utrecht, but in 1568 he was present at the Synod of Wesel. In 1574 he was at Middelburg and three years later at Zierikzee, where he appears to have died in November 1579. See also *Werken der Marnix-Vereeniging*, Serie I, Deel III, p. 25; *ibidem*, Serie II, Deel II, pp. 3, 4, 20; *ibid.* Serie III, Deel V, p. 173.

[16] Willem van Zuijlen van Nyevelt, was born in 1538 of noble parents. He was a devoted adherent and friend of William of Orange and distinguished himself as statesman, soldier and scholar. The Spanish government banished him from the Netherlands and confiscated his estate. He took refuge at Wesel where he was present at the first Synod of 1568. In 1572 he seems to have returned to the Netherlands, and to have served his country, under various difficulties, till his death on 28 October 1608. The above document is in his handwriting. See *Werken der Marnix-Vereeniging*, Serie I, Deel III, p. 32; *ibid.* Serie II, Dl. II, pp. 3, 4.

mette bouengeschreuen gecommitteerde broederen van den tyt ende plaetse deser algemeijner vergaderinge der Kercken na luijt huerder Commission te resolueren, bekennen ende[12] certificeeren bij dese*n* dat wij met hen eenen sekeren dach ende plaetse bestemt hebben na inhoudt des besloten briefs hier bouen gementioneert ende opten rugge met D. getekent. Oorconde ons handen hier onder gestelt tot Eembde*n* den xxiiii[en] July A*nn*o 1571.

Gherardus mortai*n*gne[17] ad hoc a no*n*nullis Flandris deputatus.

Joannes Polyander[18] Gallicanæ Ecclesiæ Minister, Emdæ, ad præscriptum à fratribus deputatus.

Cornelius Rhetius[19] deputatus a certis quibusdam fratrib*us* nationis Braba*n*tiæ et Zelandię ad p*rae*scriptu*m* 5. 24. 1571

Isbrandus Harderwichi*us*[20] fratru*m* rectoru*m* no*mi*ne ecclesiæ Firisæ.

[17] See Letter No. 18, note 7.

[18] Jean Vanden Kerckhoven, or, in Latinised Greek, Joannes Polyander, was born at Ghent, but when the religious persecutions commenced he took refuge at Metz, which place he was in 1569 compelled to quit, when he retired to Frankenthal. Here he passed two years, when he was appointed minister to the French Church at Emden. The Synod held there in October 1571 appointed him their secretary; see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 445; Van der Aa, *Biographisch Woordenboek;* Haag, *La France Protestante*, 1st edition, VI. 118; *Werken der Marnix-Vereeniging*, Serie III, Deel V, pp. 119, 177.

[19] Cornelius Rhetius, a licentiate in Law, was a member of the Synod held at Wesel in 1568 and also of that held at Emden in October 1571, and in 1578 the French Church of Wesel sent him as a deputy to the Synod of Dordrecht; see Van der Aa, *Biographisch Woordenboek;* Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. pp. 440, 444; *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 178.

[20] Ysbrand Van Harderwijk was born at Harderwijk in 1515 and became in due course priest of the Roman Church first at Menaldum, then at Spannum, and afterwards at Berlikum, where he became acquainted with the Reformation. In 1546 he abandoned his clerical profession and in April of the same year entered the University of Wittenberg. But the emperor Charles V ordering all his subjects to leave forbidden Universities, Ysbrand returned to Harderwijk and the parish of Spannum was again entrusted to his care. In 1553 he was appointed abbat of Lidlum. In 1569, however, monastic life became so repugnant to him that he begged to be discharged from his abbacy. Before he left his bishop demanded an account of his administration, and he being unwilling or unable to give it, fled to Emden where he married a protestant wife. In 1571 he went to Cologne to recover his health, but the plague carried him off soon after his arrival in that town; see Van der Aa, *Biographisch Woordenboek.*

109.

MICHAEL EPHIPPIUS[1],

to [the DUTCH CHURCH, LONDON].

Ipswich, Friday, 21 September 1571.

§ 1. *Having learned, from the letters of the brethren of Heidelberg and Emden, as well as from your letter, dated* 13 *September* 1571, *to the (Dutch) community of Colchester, of the Christian desire of some brethren, who wish for peace, to hold, at the most convenient time and place, a general Synod of all the expelled Netherland communities, to treat of unity in doctrine, ceremonies, church government, &c.;* 2. *we wish to inform you, first of all, that the condition of our community is uncertain (resting only on a verbal and temporary permission of the magistrate, without any written license of Her Majesty or anybody else), and it consists of no more than ten or twelve families, whereas there is little hope of increase, but rather of diminution, as the strangers cannot occupy themselves with any established trade.* 3. *Hence our advice in this respect is unnecessary, and it would, moreover, be difficult to reply satisfactorily to your request, because, the number of brethren being small, we could not conveniently discuss the matter.* 4. *We, therefore, commend ourselves to the Christian discretion of other communities, praying God that*

[1] Michael Ephippius (Latinized Greek for his Dutch name *Panneel*, which Kilian explains as *dorsuale, stratum, sella aurigae*) was born of eminent Flemish parents, and is supposed to have preached the Gospel during the government of the Duke of Alva. Like so many other Netherlanders he took refuge in England and from the above Letter he appears to have first been minister to a small number of Dutch families at Ipswich, where he still resided on 11 and 14 May 1572, as appears from the Letters printed below as Nos. 114 and 116. In March 1575, however, he was Minister to the Dutch Reformed Church at Norwich, which sent him as deputy to a colloquy of the Foreign Churches, held in London on the 15th of that month, see *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland*, 1575—1609 (Werken der Marnix-Vereeniging, Serie II, Dl. I) p. 3, 10. At Norwich he was still on 2 September 1577; see the same *Acten*, p. 54. But in April of that year he seems to have been appointed minister at Middelburg, and to have entered on his ministry there on the 3rd of November following. He died in 1601; see *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 155; *ibidem*, Serie III, Deel V, pp. 273, 278; Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, pp. 106, 135; Van der Aa, *Biographisch Woordenboek.*

He will so guide us by His Holy Spirit, that His name may be magnified in all our affairs.

De ghenade onses Heeren Christi Jesu ende de liefde Godes, ende de ghemeenschap des helighen gheestes zy met v lieden amen.

Verstaen hebbende (Christelicke broederen ende mededienaren inden Heere) zo vut de gheschriften vande Broederen der ghemeenten van Heidelberghe ende Embden, als vut v lieder missyue in Dato vanden 13^en^ September 1571 ghescreuen ande ghemeente van Colchestre, het Christelick voornemen ende goetdijncken zommigher vredebegherrender broederen te wesene, datter eenen alghemeenen Synodus[2] ende Christelicke tsamenkomste ghehouden wierde, ter tyt ende plaetse daertoe meest bequame, aller Nederlandscher vutghedreuener ghemeenten: Daer te handelen van een seker eendrachticheyt, zo wel der Leeryughe halfuen, als oock der Ceremonien, kerckenregierijnghe ende ander puncten, dienende tot voorderijnghe vande glorie des almachtighen godes, ende opbauwijnghe sijner vervallener ghemeente: Verheesschende daerop, zo der anderer als ons aduijs ende goetdijncken:

V Lieden zal verstaen (Broeders) hoe dat den stant deser onser ghemeente alhier, beneuens dat hij onseker is (alleene stuenende op eene verbale ende tytlicke permissie vanden Magistrat, zonder eenich schriftelick octroy vande Coninckliche Majesteit ofte van yemant anders daer toe ghecommitteert, te hebbene) also oock bestaet alleenlick in 10 ofte 12 huijsghesinnen[3], ende isser kleene hope van augmentatie, ja eer van diminutie, ouermits datter hen de vremdelijnghen op gheen ghestablisseerde neerrynghe en weten te ontdraghene: welcke beede saken inghesien zynde, v lieden kan lichtelick considereren Ten eersten dat ons aduijs in dien deelle onnoodich is: Ten anderen, dat het ons oock difficyl is peremptoirlicken

[2] This general Synod was held at Emden on 1 October 1571; see the preceding Letter, note 1.

[3] See the Letters No. 114, 116, from which it appears that the small Dutch community at Ipswich (of which there is no record in Burn's *History of the Foreign Protestant Refugees in England*, nor apparently anywhere else) were able to collect £15. 6 sh. among themselves as a contribution towards the necessities of their native country.

te a*n*dwoorden op v l*ieder* Requeste ouermits wij, om de kleene menichte der broederen wille*n* niet bequae*m*lick van*de*[4] sake[4] consulteré*n* en ko*n*nen:

Derhalven ons submitteren*de* in*de* Christelicke discretie 4 anderer meerder ghemee*n*ten: God biddenden, dat Hij ons alle*n* met sijne*n* helighe*n* Gheest so regiere*n* wille, dat syne*n* name in alle onse affaire*n* mach groot ghemaect syn: Amen amen: Lieue Broeders, blyft hier mede de Heere en*de* twoort zijner ghenade beuole*n*. Vut Ypsw*i*ch desen 21[en] Septe*m*b*er* 1571.

Vobis deditissimus: Michael
Ephippius: No*m*i*n*e o*m*nium.

[4] Added above the line.

110.

THE REFUGEE CHURCHES of LONDON, to [THE CHURCH of EMDEN[1]].

London, Friday, 14 March 1572.

§ 1. *We thank you for informing us that the Synod, held (on 1 October of last year) at Emden, would convoke a similar meeting of Churches this spring, if the Refugee Churches of England or some of them declared their willingness or their ability to send delegates to it; and we pray to God to bless your efforts for the planting of a pure religion in our nation.* 2. *We have sent your writings to our churches in England, in order that they may consider the matter of establishing classes modelled after your own and reply as to the prospect of holding a Synod this spring.* 3. *On the 10th instant several of them sent their delegates to London, who unanimously resolved: first to petition Her Majesty's ecclesiastical commissioners, under whose protection we enjoy safety here, for leave to hold classical and general assemblies, as the necessity of the Churches may require; secondly, to prepare an answer to your demand.* 4. *As regards your first point we expect an answer soon.* 5. *As to the second point we reply: that we cannot hold out any prospect of attending your transmarine Synods, first because it is forbidden by the laws of this Country, secondly because we are not our own masters, but depend upon the aforesaid commissioners and our superintendents to whose care Her Majesty has committed us.* 6. *Thirdly, on account of the dangers to which our delegates and our letters would be exposed.* 7. *Fourthly, although we might be present at your Synod, yet we should be unable to submit to you fully on account of the ecclesiastical rule of the said commissioners and our superintendents.* 8. *Please take these excuses and others, which we could*

[1] There is nothing in the MS. to show that this Letter was written to the Dutch Refugee Church of Emden. Indeed, it is not at all unlikely that it was written to Petrus Dathenus [see Letter No. 25, note 7] and Jean Taffin [see Letter No. 56, note 13], both ministers at Heidelberg at the time, who had been charged by the Emden Synod to communicate with the Netherland Churches as regards certain points decided upon by the Synod (see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 428). Or it may have been written to the Palatine Classis, for, in the Letter following, we find Petrus Dathenus writing to the Consistory of the Dutch Church, London, on matters mentioned in the above Letter, "ex mandato Classis Palatinæ." And in the Letter printed below as No. 117, which is apparently addressed to Petrus Dathenus (as representing the Classis of Heidelberg), we find in § 1 distinct reference made to a Letter, dated as above on 14 March, having been written to him. But in the absence of all certainty the above heading may remain as it stands, as it is not impossible that the General Synod of Emden wrote to the Refugee Churches in England as well as to Petrus Dathenus (in the name of the Classis of Heidelberg) on the subject of a second general Synod.

advance, in good part, and be assured that, although we are unable to attend your Synods, we shall do what we can to testify our agreement with you in doctrine, discipline and church-government.

Quod nuper illa ve*st*ra Synodus Embdę habita[2] fratres in 1
Domino obseruandissimi, tam officiose nostris in hoc Regno
Anglię belgicis ecclesijs detulerit se iterum similem Ecclesi-
ar*um* conuentum hoc vere conuocare velle, Si dictę n*ost*rę
eccl*es*ię aut aliquę ex ipsis declararent se aliquos ad eum
emittere velle aut posse, de hoc summas vobis co*m*muniter
agimus gratias, precamurq*ue* serio co*m*munem nostrum Deum
vt pręclara hęc et indefessa vestra ad plantandam in n*ost*rę
nationis hominib*us* puriorem Dej Religionem, vna cum Eccle-
siasticę[3] simul et gubernationis Ecclesiar*um* accurata ratione,
studia in dies magis magisq*ue* augeat ad immortalem sui
nominis gloriam et Ecclesię ipsius aliquando in Belgio solidam
constitutionem, Amen. Ad nos quod attinet desideratissimi 2
fratres vestra scripta prout nobis iniunctum fuit, sedulo ad
n*ost*ras in hoc Regno ecclesias transmisimus, vt de Ecclesiarum
classibus ad vestrum exemplum constituendis, deniq*ue* quid de
data per vos ad hoc ver synodi spe respondendu*m* ducerent,
diligenter cogitarent. Ad hanc causam pleręq*ue* nuper decimo 3
martij suos delegatos Londinum miserunt, vbi co*m*munib*us* ac
coniunctis eccl*es*iarum peregrinarum que conuenerunt delibe-
rationibus et suffragijs constitutum fuit, Primum supplici Li-
bello classicorum, ac etiam generalium, pro necessitate Eccle-
siarum conuentuum habendorum ab Regię M*ajestat*is in causis
ecclesiasticis generalibus Co*m*missarijs, sub quorum alis hic tuti
sumus, facultatem petere. Deinde responsum ad vestra*m*
postulationem (quam et interea diuersis ad nos datis L*itt*eris
priuatis indicastis) parare. Prius hoc caput aggressi responsi- 4
onem de eodem propediem expectam*us*. Ad posterius dicimus, 5
Nos, vt ad vestras vltramarinas synodos veniamus, spem nullam
1 vobis facere posse, primum propter strictas, quę hoc vetant,
2 Regni leges, deinde etiam q*uod* n*ost*ri Juris non sumus, sed ab
dictis dominis Co*m*missarijs et peculiaribus n*ost*ris superinten-
dentibus, quorum curę a dicta Regia M*ajestat*e co*m*missi sumus,
3 plane pendere debemus. Tertio propter inco*m*moda obyciendo- 6

[2] On 1 October 1571; see Letter, No. 108, note 1.

[3] The word *disciplinae* seems to have been omitted after *Ecclesiasticę*.

rum (In his presertim dissidiorum inter Regnum hoc et Belgium minacibus temporib*us*) grauissimis periculis, eorum qui hinc mittendj essent, tum intercipiendarum L*itte*rarum, quarum occasione sepe extraheretur, aut etia*m* prorsus impediretur id
4 quod vtrinq*ue* prę̨stitueretur. His ad extremum accedit, quod 7 etsi vobiscum in Synodo p*ræse*ntes essemus, tamen propter constitutam quam in hoc Regno habemus sub dictis dominis Co*m*missarijs, et n*ost*ris superintendentibus, ecclesiasticę gubernationis rationem, vobis non plane submittere possemus. Has 8 et quas prę̨terea alias adhuc adferre possemus excusandj rationes, Obseruandissimi in D*omi*no fratres et Symmistę, oramus vt in meliorem partem interpreteminj, vobisq*ue* de nobis omnibus hoc persuadebitis, nimirum nos, etsi v*est*ris Synodis prę̨sentes interesse non possum*us*, eos esse qui quoad in nobis erit, vobiscum tum in doctrina, tum in disciplinę ecclesiasticę et in gubernandj Eccl*esi*as ratione, summam consensionem testarj, synceram charitatem, ad quam nos praeter co*m*munem patriam etiam co*m*munis Chr*ist*us obstringit, colere, vestraq*ue* studia non porro dejicere[4], sed pro viribus excitare ac etiam n*ost*ris operis adiuuare velimus.

Dominus Jesus chr*ist*us adsit vobis semper suo sancto 9 spiritu, obseruandissimi ac in Domino desideratissimi fratres. Amen. Londini, In generaliorj eccl*e*siar*um* peregrinar*um* conuentu XIIIj° martij 1572.

Vestri in D*omi*no addictissimi fratres et
Symmistę.

[4] MS. *deycere.*

111.

PETRUS DATHENUS[1],

to the CONSISTORY of the GERMAN-DUTCH CHURCH, LONDON.

Franckenthal, Sunday, 20 April 1572.

§ 1. *You have no doubt learned from the Acts sent to you what the Synod of Emden decreed last autumn. And whereas the second article clearly states that the ministers of our Churches subscribed to the confessions of the French and our own church, and you have been requested to signify your consent in this respect, we have been expecting and still expect your answer.* 2. *We have, moreover, understood that the foreign churches of England met last month, and the French churches would be grateful if you would forthwith inform them of your consent, as to which we have already signified our assurance to Theodore Beza and the synod of the French churches to be held next month.* 3. *As regards the general synod, not knowing anything about your wishes, we have deferred it till next spring.* 4. *Meantime please to inform the German-Flemish churches in England of this affair, in order that they may prepare themselves for the synod; and, if you have as yet not agreed upon declaring your accord, let a meeting be convened as soon as possible and the French churches and ourselves be informed of it.* 5. *Our Palatine classis, which met on the* 16*th and* 17*th instant, ordered me to write these things to you.*

Gratia et pax in Jesu Christo.

Ornatissimj et Dilectissimj fr*at*res et Sy*m*mystæ, quid superiore Autumno[2] in Emdana Synodo statutum sit, ex eiusdem actis vobis iam pridem missis vos abundè intellexisse nihil dubitam*us*. Quare cùm Art. 2.[3] nostraru*m* Ecclesiaru*m* ministros, I

[1] See Letter No. 25, note 7. [2] On 1 October 1571, see Letter No. 108, note 1.

[3] It has already been pointed out in Note 1 to Letter No. 108, that the *Acta* of the General Synod held at Emden in October 1571 may be read in Ed. Meiners' *Oostvriesehlandts kerkelyke Geschiedenisse*, I. p. 427 sqq. and in other works. The second article, to which Dathenus refers, enacts: "In order to prove the unanimity in doctrine among the Netherlandish Churches, the brethren have considered it advisable to subscribe the Confession of Faith of the Netherlandish Churches, as well as that of the Churches in France, thereby to testify their unison and unanimity with the said French Churches, trusting that the Ministers of the said French Churches will on their part subscribe the Confession of Faith of the Netherlandish Churches, as a testimony of mutual concord."

tam Gallicanæ, quam nostræ Patriæ Ecclesiarum confessionj subscripsisse, ad fouendum alendumque mutuum consensum, disertè testetur, vosque amanter rogatj sitis, vt hac in parte vestrum quoque consensum declarare non grauareminj, responsum hactenus vestrum auidè expectauimus atque etiamnum expectauimus[3a]. Intelleximus porrò Ecclesias peregrinas quæ in Anglia sunt, superiore mense Martio[4] simul conuenisse, quare nos propediem aliquid responsj accepturos omninò speramus, facturj autem estis rem Ecclesijs Galliæ gratissimam, si eas huius vestræ consension[is] (de qua nos nihil dubitare Domino Bezæ[5] et Sijnodo[6] Gallicanarum Ecclesiarum[7] proximo mense Maijo habendæ, ante hoc tempus non nihil scripsimus) certiores reddere non neglexeritis. Cæterùm ad Synodum generalem[8] quod attinet, quia de vestro animo et voluntate nihil nobis hactenus constitit, eam in futurum ver annj 73. reiecimus. Daturj autem sumus operam, vt ex proximo francofurtano mercatu, de tempore et loco vos in specie reddamus certiores. Interea vos virj fratres diligenter curate, vt Ecclesiæ germanobelgicæ quæ[9] in Anglia sunt[9] huius rej admoneantur, quo se postpositis impedimentis et remoris, ad Synodum parent: et, si hactenus declarandj vestri consensus ergò nondum conuenistis, efficite vt primo quoque tempore conuentus indicatur, vtque et nos illius reddamur certiores et Ecclesiæ etiam regnj Galliæ[10]. Hæc vt

[3a] Clearly so in MS., but perhaps leg. *expectabimus*.

[4] On the 10th of March; see the preceding Letter § 3.

[5] See Letter No. 39, note 11.

[6] The eighth National Synod of the Reformed Churches of France was held at Nîmes on the 6th of May 1572; see Jean Aymon, *Tous les Synodes nationaux des Eglises Reformées de France*, 4 vols. 4°, La Haye, 1710. For an English translation of the Acts of those Synods see John Quick, *Synodicon in Gallia Reformata: or the Acts, Decisions, Decrees and Canons of the National Councils of the Reformed Churches in France*, 2 vols. fol., London 1692.

[7] Added above the line.

[8] According to the decision of the General Synod of Emden of 1571 (see Letter No. 108, note 1), general Synods of all the Netherlandish Churches were to be held every two years. We see from the above Letter of Dathenus that the Second General Synod was expected to be held in the spring of 1573. But the attempts to assemble it were unsuccessful (see below Letter No. 166), and none was held before 2 June 1578, when a general Synod of the Dutch, German and Walloon Churches met at Dordrecht and sat till the 18th of the same month; see Brant, *History of the Reformation*, I. 339.

[9] *quæ—sunt* added above the line.

[10] The replies to this Letter, which is, it will be observed, a repetition of an earlier Letter not now among the documents of the Dutch Church, may be read in the Letters printed in this volume as Nos. 110 and 117.

vobis significare*m* Classis n*ost*ra Palatina, quæ 16. et 17. huius me*n*sis suum hic co*n*uentum classicu*m* habuit, mihj iniunxit. Deus pater D*omi*nj n*ost*rj Jesu Christj vos præsidio suo tueatur, suo robore confirmet, ac donis Sp*irit*us sanctj magis magisq*ue* locupletet. Raptim Franckenthalij Anno reparatæ salutis 1572. 20. Aprilis.

Vester totus
Petrus Dathenus ex
mandato Classis Palatinæ.

Addressed: 6

Ornatissimis et Integerrimis
viris, Eccl*esi*æ Germanobelgicæ
verbj Ministris et Senioribus
fr*at*ribus et Sijm*m*ijstis dilectissimis
Londinj.

Endorsed:

ontfanghen in Consistorie 20 Maij. 1572.

112.

THE COMMUNITY of FLUSHING, to the DUTCH CHURCHES in ENGLAND.

Flushing, Saturday, 26 April 1572.

§ 1. *You have no doubt heard of our doings against the Spanish garrison.* 2. *We have been able to repulse the Spaniards from our city, but we shall not think that we have obtained a decisive victory unless we receive help.* 3. *They exert themselves to the utmost to overpower us either by rapidity or fraud. Nearly the whole populace desires the liberty of our country, but many are slack in supplying the necessary funds.* 4. *As the affair is bound up with the glory of God, the honour of the king (of Spain) and the common welfare of the Netherlands, we beg you not to desert us. We promise you to repay the money as soon as our affairs are somewhat peaceful.* 5. *We have received the troops of the prince of Orange within our walls, partly in order to feel more secure, partly to avoid the suspicion of contriving anything against the king.* 6. *The people of Vere and the (surrounding) country have promised us their support; those of Middelburg still allow themselves to be enchained by the emissaries of the Spaniards. We hope to compel this city to do its duty, if you and others will assist us, without delay, with soldiers and money. We require a small number of soldiers, provided they are fit and experienced in warfare and not addicted to piracy.* 7. *Judocus Faes, whom you know, will tell you the rest of what goes on here.*

Ecclesijs et Consistorijs Belgarum in Anglia degentium S. D.

Non dubitamus quin ex rumoribus cognoueritis, quid nos 1 cum populo contra præsidium Hispanorum patrauerimus[1]. Mag- 2

[1] After the famous capture, on the 1st of April 1572, of Briel (or Bril) by a handful of Dutch patriots from the grip of the Spaniards, the important town of Flushing, on the Isle of Walcheren, was, as Motley, *Rise of the Dutch Republic*, says, "first to vibrate with the patriotic impulse given by the success at Bril. Johan Van Cuyk Seigneur de Herpt, a warm partisan of Orange, excited the burghers assembled in the market-place to drive the small remnant of the Spanish garrison from the city, on Easter day the 6th of April. A little later upon the same day a considerable reinforcement arrived before the walls...just in time to witness the expulsion of their comrades. The firing of a chance shot by a drunken person put the invading ships to flight.... The next day, Antony of Bourgoyne, governor under Alva for the island of Walcheren, made his appearance in Flushing and delivered a long oration, assuring the burghers, among other asseverations,

num est sane Dei beneficium, quod tam præclaram occasionem rem bene gerendi nacti simus, sed maius adhuc quod occasio tam prosperè successerit, vt ciuibus quibusdam non admodum æquis superatis, Hispanos ita repulerimus, vt vrbe nostra potiri non possent. Plenam tamen victoriam adeptos esse nos prius non putabimus, quam auxilia nobis subministrentur. Hispani 3 enim, quod facile perpenditis, omnia mouebunt, etiam Acheronta[1a], omniaq*ue* consilia conferent, vt nos aut celeritate oppressos, aut dolo circumuentos, in suam potestatem reducant. Habemus quidem fauentem libertati patriæ vniuersum pene populum, sed opus est infinitis sumptibus, ad quos promouendos plerique segnes sunt. Vestri officij erit, et vos magnopere obse- 4 cramus, vt, quoniam negotium istud pertinet ad Dei gloriam, Regis honore*m*[2], et communem salutem Belgarum, nostris necessitatibus non desitis[3]. Spondemus nos perfecturos, vt de pecu-

that the king, who was the *best-natured* Prince in all Christendom, would forget and forgive their offences if they returned honestly to their duties. But he was soon interrupted and most unceremoniously hustled out of the city. The government remained in the hands of the patriots."

[1a] Virg. Aen. vii. 312.

[2] This Letter, together with the document printed above as No. 90, set forth in a very clear light the position of the Dutch Republic with respect to its struggle, not with the king of Spain, but with his general, the Duke of Alva. As soon as some of the chief cities of Holland and Zeland, Briel, Flushing, Dort, Haarlem, Leiden &c. &c. had expelled the Spanish soldiery, a new board of magistrates were chosen in all the redeemed cities, by popular election. They were required to take an oath of *fidelity* to *the king* of Spain, and to the *Prince of Orange* as his stadholder; to promise *resistance* to the Duke of Alva &c. Thus, as Motley says, "to combat the authority of Alva was set up the authority of the king. The stadholderate over Holland and Zeland to which the Prince had been appointed in 1559, he now reassumed. Upon this fiction reposed the whole provisional polity of the revolted Netherlands. The people at first claimed not an iota more of freedom than was secured by Philip's coronation oath. There was no pretence that Philip was not sovereign, but there was a pretence and a determination to worship God according to conscience, and to reclaim the ancient political 'liberties' of the land. So long as Alva reigned, the Blood-Council, the inquisition and martial law, were the only codes or courts, and every charter slept. To recover this practical liberty and these historical rights, and to shake from their shoulders a most sanguinary government, was the purpose of William and of the people. No revolutionary standard was displayed."

[3] As regards the appeals, made from time to time to the refugees in England, for assistance in the struggle of the people of Holland with Spain, may be read, by the side of the above Letter, the Documents and Letters printed in this volume as Nos. 87, 90, 113—116, 118, 119, 123, 125, 126, 129, 132 &c., although these documents show only to a very small extent the assistance rendered by the several communities settled in England. To give but one illustration: Bor, *Historie der Nederlandtsche Oorlogen*, i. 371, relates that, in May 1572, a commissioner of the Prince of Orange went to Norwich and there obtained 125 soldiers, enlisted at the expense of the Dutch community of that city, whom he placed as a garrison in the town of Campvere.

nia, quamcunq*ue* submiseritis, publica fide vobis caueatur, eaq*ue* pacatis nonnihil, et constitutis hic rebus, sincere reddatur. Militem principis Orangiæ intra mœnia suscepim*us*, partim, vt 5 tutiores simus, partim ne nos quisquam moliri aliquid contra Regem suspicetur. Verenses[4] cum agrestibus publicè nobis suam 6 operam polliciti sunt. Verum Middelburgenses[5] ab Hispanorum emissarijs adhuc teneri se patiuntur. Speramus, Deo iuuante, nos non magno labore coacturos vrbem illam officio fungi, si modo vos velitis, et alij, quorum interest, nobis, sine mora tamen, et milite, et pecunia succurrere; quod alacriter facturos nobis persuademus. Militem nos requirimus potius numero exiguum, modo sit probus, et rei militaris peritus, sed pyraticæ prorsus expers. Reliqua quæ hic aguntur, copiose vobis expo- 7 net Judocus Faes, homo vobis notus, et cuius sedula diligentia in multis rebus vsi sumus. Valete, et Deum pijs precibus sollicitate, vt nostrum institutum ad suam gloriam felicitet, conseruetq*ue*. Vlissingæ, Anno Dominj 1572 Mensis April*is* 26.

Vestri nominis amantissimi 8
Curatores et Capitanei
Populi Vlissingensis
∧ Van Groe*n*velde[6]

[4] Vere or Veere, a town on the Isle of Walcheren in Zeland.

[5] Middelburg was the last place in the Isle of Walcheren which held for the king. In 1573 the patriots closely besieged Mondragon its commander, and after a siege of several months he was, on 18 February 1574, compelled to capitulate to the Prince of Orange, and he and his troops and all those who wished to accompany him, left the city on the 21st following.

[6] The initial prefixed to this name, which was probably that of the scribe, is not clear.

113.

[THE PROTESTANT CHURCH at ANTWERP][1], to THE DUTCH CHURCH at LONDON.

[Antwerp], Tuesday, 6 May 1572.

§ 1. *Certain reasons have induced us to inform the Prince (of Orange) of the condition of these regions, praying him to take the cause of the afflicted Christians in hand.* 2. *In his answer he exhorted us to do our bounden duty and to assist him with a sum of money, refuting at the same time the excuses which are usually adduced, so that we know of no reason to be relieved of it, but that we are unable to effect anything considerable.* 3. *The Prince advised us to ask you and others to take also the matter to heart, in order that we may be freed from the heavy cross, and that you may all be allowed to enter your fatherland again. If we sleep now, it is to be feared that the tyrant will soon wake us up. He is tottering to his fall, let us press him down with all hands.* 4. *At the court various treacheries and false means are invented to destroy the Zelanders, and they have not hesitated to murder husband, wife and child, nay even the unborn babe, nay to destroy man and beast.* 5. *It is, therefore, advisable to resist such raving cruelty with all legitimate means, and to assist the Prince with body and soul, our goods and our money. He will not spare himself nor his property, and he will ask his friends and relatives to help him; only he desires that we, who are most concerned, shall not stand back.*

Ghenade ende Vrede wenschen wy u van Gode
den Vader ende van den Heere Jesu Christo.

Seker ende ghewisse oorsaken hebben ons ghedronghen 1
lieue broeders aen mynen Heere den Prince te schriuen, hem

[1] With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112, 114—116, 118, 119, 123, 125, 126, 129, 132 &c.

te kennen gheuende den standt ende gheleghenheyt deser landen, biddende dat hy de sake der bedroefder Christenen ter hant nemen wil. Waerop hy ons wederom met eenen 2 briefue vermaent onser schuldigher plicht nae te co*m*men hem tot dien eynde met eener somma ghelts assisteren*de*, wederlegghende die argumenten diemen pleecht tot ontschuldighinghe voort te bringhen, also dat wy gheene sake en souden weten daertoe by te bringhen om sulckes ontslaghen te syn, doch onse macht is so cleyne, (als ghy wel wetet) dat wy niet en souden konen teweghe bringhen dat aensiensweerdich syn soude. So heeft ons myn Heere de P*rince* desen raet 3 aenghewesen dat wy ons beste doende, aen u ende andere schriuen souden de sake oock ter herten te willen nemen, op dat wy eenmael vanden swaren cruce ontslaghen worden en*de* ghy te samen weder in u vaderlant co*m*men meucht. So bidden wy dan lieue broeders dat ghy dit wel bedynckende met vlietigher herten volbrenghen wilt. Het wil der nu ghelden, willen wy nu slapen so is te beduchten dat ons den tyran hiernaer wel sal doen opwaken. Hy beghint te vallen, laetten ons met allen handen ter neder drucken. Men doet 4 te houe dach ende nacht niet dan v*er*raderyen en*de* valsche middelen dichten om die arme Seelanders om te bringhen, en*de* hebben sick v*er*meten man wyf kint jae het kint dat noch den dach niet ghesien en heeft te vermoorden, jae menschen en*de* vee te vernielen. So is het dan gheraden deser rasender 5 wreetheyt met behoorlicken middelen te wederstaen, en*de* mynen *Ghenadighen* Heere den Prince by te staen met lyf ende siele met goede en*de* ghelde en*de* alle*n* dat wy hebben. Hy wil hem seluen niet sparen syns selfs lyfs en*de* ouergheblenenen goets in gheenderley wyse v*er*schoonen, wil ooc syne vrienden en*de* bloetverwandten daertoe moeyen dat sy hem inder sake behulpich wesen willen, alleenlie beghert hy van ons dat wy die het meest aengaet ons niet en onttrecken. Het is by den heydenen eene*n* ghemeynen reghel datmen stryden moet pro aris et focis. Nu het ons deselue gheldt laett ons de hant inden boesem niet houden maer van allen syden het beste doen om het sware jock van onsen halse te werpen dat wy met gherusten ghemoede onsen Gode moghen dienen in

Heylicheyt ende gherechticheyt. Broeders de ghenade Godes sy met u. Met haesten desen 6^{en} in Mey 1572.

Vwe dienstwillighe
broeders[2]

Addressed: 6

Aen den eersamen mynen goeden vrient M^r Jan de Coninck[3] en*de* de Compani*e*.

Endorsed: 7

Ontfanghe*n* in Consistorio den 26 Maij. 1572.

And in another hand: 8

Antwerpen.

[2] The remainder of the Letter is worn away.

[3] Also called Cueninck, or Regius. He was an Elder of the Dutch Church at least as early as 1569; see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), passim.

114.

THE DUTCH COMMUNITY of IPSWICH[1], to THE DUTCH CHURCH, LONDON.

Ipswich, Sunday, 11 May 1572.

§ 1. *The day before yesterday Ambrosius Hubrechts, whom you sent to our brethren of Norwich to exhort them to contribute towards the assistance of our country, passed through this town and verbally explaining his mission to our Norwich brethren exhorted us to the same.* 2. *We have at once set to work and have collected, among five or six of our families, twelve or thirteen pounds sterling, wherewith we will endeavour to fit out some men or do anything that may suggest itself. If nothing is done by us, we will send you the money to be employed as you think best.* 3. *Already five or six men had departed from hence for Briel, three of whom (who were not well off) had been fitted out by us before we knew of this Commissioner.*

Ghenade en*de* vrede zij v Li*eden* duer Chr*istu*m &c.

Seer gheliefde broeders in Chr*ist*o. Dese jeghe*n*woordighe zal diene*n* om v Li*eden* te aduerteren hoe dat in vrydaghe laetstleden wezen*de* den IX^en deser maent Meÿe, alhier ghepasseert is een van vl*ieden* ghedeputeert met co*m*missie an die van Noordw*i*ch, he*n*lieden te ve*r*manen tot co*n*tributie totten affayre*n* onses vaderlands: zijne*n* nae*m* zeyde hy ons te wesen, M^r Ambrosius Hubrechts[2]. Den welcken ons oock ve*r*mae*n*t heift totte zelue co*n*tribut*ie* met mo*n*delicken verclaerse van*de* co*m*missie an*de* Broederen van Noorw*i*ch. Waerop wy van stonden an met alder diligentie ons benersticht hebben, de zelue zijne begheerte naer te co*m*mene: Ende hebben onder ons vyff ofte zes huysghesi*n*nen verzamelt ontrent 12 oft 13 pont sterly*n*gh: welcke somme wy alhier zulle*n* zien te bestellen int oprusten van ma*n*nen ofte andersins indient so

[1] See also the Documents and Letters published in this Volume as Nos. 87, 90, 112, 113, 115, 116, 118, 119, 123, 125, 126, 129, 132 &c.

[2] He was a member of the Dutch Church, Austin Friars, London. A child of his was baptized in that Church on 23 March 1572; see W. J. C. Moens, *The Dutch Church Registers*, p. 36. See also the next two Letters.

gheleghen zij: Indien n*iet*, sullen wij de voors*eide* so*m*me an V *Lieden* scicken: die te imployere*n* naer V *Lieder* discretie. Van hier waeren al van te vooren vyf ofte zes ghezellen naer den Briel[3] ghetrocken, van welcke wijden drije (diet niet zeer wel en hadden) zelue opgherustet hebben, eer dat wij tydynghe hadden van desen Co*m*missaris. De Heere geve alle zaken voortga*n*ck, tot zynder glorie Ame*n*: Ame*n*: Vut Ypswich desen xj[en] Maii 1572

Bij mij V *Lieder* Broeder,
Michiel Pa*n*neel[4], Dienaere des
Godlicken woordts, Vten na*me*
van allen.

Addressed:

Eer*waerde* en discrete onse
Broederen, Ministren en*de*
ouderlinghe*n* der duÿtscer
ghemeenten, Tot
Londen.

Endorsed:

Ipzich.

[3] See the Notes to Letter No. 112.

[4] See Letter No. 109, note 1.

115.

THE DUTCH COMMUNITY of COLCHESTER[1], to THE DUTCH CHURCH of LONDON.

Colchester, Monday, 12 May 1572.

§ 1. *In compliance with your letter we have done what we could among our poor community, but have only been able to supply twenty or twenty-two well-appointed arquebuses, which we will send, free of charge, to Flushing, together with seven or eight men who will equip themselves; over and above six or eight who left a fortnight ago for Flushing.* 2. *Moreover some have hired a ship of thirty tons, which some of our brethren stored with beer and provisions, and wherewith they will transport our men at the first opportunity.* 3. *But understanding that there will be difficulty as to the export of the arms, we request you to send us forthwith some address, in order that there may be no delay with respect to the aforesaid men, who, we hope, will be ready with the ship and everything else next Thursday.* 4. *Let us also know to which place or commander we could send our men.* 5. *As far as we are concerned we will send you an account of our collection after the departure of the men, either in a short summary or with the names of the contributors, always praying you to excuse our poor small community; we have done what was possible, and will commend the cause to God in our prayers.* 6. *Thus much we desired, in the absence of our minister, to write to you at the request of your messenger Ambrosius [Hubrechts].*

De ghenade des heeren zy met v allen amen.

Eerwerdighe en*de* bemunde Broeders. Naer alle behoorli*c*ke Reco*m*mandatien: laten wy v *Lieden* weiten: hoe dat wy acht*er*volghen*de* v seryuen aen ons: onze nerstich*eyt* en*de* deuoir ghedaen hebben by onze aerme ghemeente: de welcke voor deize Reyse niet meer en heift connen wtbryngben dan 20. ofte 22. wel gheruste Haeckgheschutten: de wy van hier

[1] With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112—114, 116, 118, 119, 123, 125, 126, 129, 132, 140 &c.

vry wt schicken zullen tot Vlissynghen en*de* daer beneuens noch 7. ofte 8. ma*n*nen die heur zeluen toerusten: behalue noch 6. of 8. die ouer de 14 daghe naer Vlissynghe ghetoghen zyn. Noch is by zo*m*mighe een scip gheheurt alhier groot 2 van 30. vaten, dwelck van zo*m*mighe onzer broederen met bier en*de* prouande gheladen zal zyn. Daermeide wy ons volck metten 1[2]. eersten ouerschicken zullen. Maer wy hebben v*er*staen: datter 3 zwaericheit weise*n* zal, alhier, angaen*de* het wtuoeren der wapen*en*. Daero*m*me bidden wy v *Lieden* ernstelick dat v beliefue ons eenich addres te beschicken en*de* dat metten alder eersten, op datter gheen v*er*hynderyn*ghe* en co*m*me vande voorz*eiden* knechten die wy hopen nv in donderdaghe eerstcomen*de* met scip en*de* al: ghereedt te hebben: en*de* ghemerckt wy niet 4 en weiten onze knechten te beweghen ter behoorl*icke* plaetse 2. aen eenighe capyteyne*n*: zult v *Lieden* beliefue*n* ons hier toe oock eenighe briefue van addresse te zenden: op dat alle dynce*n* oordenl*ick* toegaen mach: en*de* zo veile ons angaet, de rekenyn*ghe* 5 van onze Collecten zulle*n* wy v *Lieden* nae dat de knechten vertrock*en* zyn ouer zenden. tsy in een corte so*m*marie ofte byde naemen der gheener die contrybueren zoot v *Lieden* best dynct v *Lieden* altyt bidden*de* dat v belieue o*n*ze zeer aerme cleen hoopkin te excuseiren: want wy ons zo zeere benaut hebbe*n* als wy mochten: zullen oock met ghebeden de zake den heere onzen god recomanderen: zo vele hebben wy v *Lieden* broe- 6 ders der consistorie ten v*er*zoucke van M[er]. ambrosius[3] van v daer toe ghedeputeirt voor andwoorde willen scryuen in dabsentie van onzen dienaer des woorts[4] den welcke*n* niet inde stadt en

[2] The numerals in the left margin are those of the MS.

[3] id est: Ambrosius Hubrechts, see the preceding Letter, note 2, and the next Letter, § 1.

[4] Dutch refugees seem to have been allowed to settle at Colchester about 1565 (see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 43). It is said in Van der Aa's *Biographisch Woordenboek* that Johannes Miggrode or Miggrodius (who was born in 1531 at Alost in Flanders, and, after having been a canon and pastor of the Roman Church at Veere, on the isle of Walcheren, embraced the reformed religion and was obliged in 1566 to take refuge in England), was the founder and first minister of the Dutch community at Colchester, and that, after the capture of Briel (see Letter No. 112, note 1) by the Dutch patriots, he returned to Veere as minister of the reformed Church, where he died 6 May 1627 at the great age of 96. Briel was captured 1 April 1572; but Miggrodius, although said to be absent (§ 6), is not spoken of as having as yet left Colchester altogether, but merely as being "not in town." See *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 108; *Bibliotheca hist. philol. theol.* [*Bremensis*], Classis 6[a], p. 552.

was. Vlieden den heere beuelen*de* en*de* twoort zyn*der* ghenade. 7
In Coolchester deizen 12[den] Mayus 1572.

By ons ouderlyn*ghen* en*de* dyaconen
der Duutscher ghemeente tot
Coolchester.

Addressed: 8

An onze eerwerde
en*de* bemin*de* broederen
ouderlyn*ghen* der consistorie
der duutscher ghemeente
Binnen
Londen.

Endorsed: 9

Colcester 12 May 1572.

116.

THE DUTCH COMMUNITY of IPSWICH[1], to THE DUTCH CHURCH of LONDON.

Ipswich, Wednesday, 14 May 1572.

§ 1. *We remind you of our letter of last Sunday, sent to you through Ambrosius Hubrechts your messenger, whereby we informed you of having collected, among five or six of us, between twelve and thirteen pounds sterling towards the assistance of our fatherland.* 2. *About two pounds ten shillings have now been added to the said sum, so that the total amounts to fifteen pounds six shillings, which you will receive from Jan Rademaker, to be employed at your discretion, as we could not fit out here more than three men, whom we, apart from the sum collected, have already sent to Briel.* 3. *Please send us yourselves, or through any one charged with this duty, a receipt to satisfy every one, especially as we have found all the brethren so very willing with their gifts, except a few who do not belong to our church;* 4. *as: John Carsayr, who professed to have nothing at present, but promised to do his duty afterwards;* 5. *George Mellyngh, who has resided here for upwards of fifty years, but has all his property on which he lives at Antwerp and Bergen op Zoom, and professed to see no reason why he should contribute, he being a free denizen of this country;* 6. *William Juyner, who also has resided a long time in this place, and declared that he had no money.* 7. *May the Lord prosper all the affairs.*

Ghenade en*de* vrede zy V L*ieden* van
gode onsen hemelschen vader. duer
Chr*istu*m Jesum : amen :

Seer gheliefde broeders In Chr*ist*o, wy houden V L*ieden* wel indachtich van het inhoudt des briefs, welcken wij an V L*ieden* ghezonden hebben by M^r Ambrosium Hubrechts[2] V L*ieder* com*m*issaris, verclaren*de*, als dat wij onder ons vyf ofte zes p*er*sonen ghecolligiert en*de* tsame*n*-ghebrocht hadden tot assistencie van*de* affaijren onses vaderlandts de so*m*me van twaelf ofte derthie*n* pont sterlyn*ges*. Int contribuere*n* van welcker somme wij die van onser cleijner ghemee*n*te zo ghewillich en*de* ghereet ghevonden hebben, dat zo*m*migher goet herte meer en*de* meer ope*n*baren*de*, noch gheaddeert is totter voorseyder so*m*me, ontrent 2 pont 10

[1] See Letters Nos. 87, 90, 112—115, 118, 119, 123, 125, 126, 129, 132 &c.
[2] See Letter No. 114, note 2, and the preceding Letter § 6.

shillings: zo dat nv de so*m*me totale beloopt tot 15 ℔ 6 *shillings*: welcke so*m*me V *Lieden* ontfanghen zal van Jan Rademaker[3], die te besteden naer V *Lieder* discretie: want alhier gheen volck en is die wij konden oprusten meer dan drije ma*n*nen, dÿe wij alreede buten de voors*eide* so*m*men opghestelt en*de* naer den Bryel[4] ghezo*n*den: Wy begheerre*n* dat V *Lieden* ofte yemant vut V *Lieder* nae*m* daer toe gheco*m*mitteert, ons een Recipisse zendet van zulcke so*m*me als voors*eit* is, tot elcx co*n*tenteme*n*te: en*de* dat dies te meer om dat wij de*n* Broedere*n* hier zo ghewillich beuonden hebben int geuen: Nyema*n*t vutghenome*n*, dan ettelicke dije van onser kercken niet en zijn: Met name*n*, eenen Jan Carsaÿr, die ons en*de* oock V *Lieder* co*m*missaris voor andere gaf dat hijt niet en hadde voor dese tijt, beloven*de* hier naer zy*n* debuoir te doene. Item eene*n* Jooris Mellyngh, die hier ontrent vyftich ofte meer iare*n* ghewoont heift, en*de* nochtans zijn goet daer hij op leeft tot Andwerpen en*de* Berghen opt zoo*m* heift, gaf ons voor andere, dat hij niet en wiste waervoore*n* hij ijet geue*n* zoude, want hij een vrij Denis is van desen Lande. Item Willam Juyner, oock een die hier la*n*ghe ghewoont heift, ons verclaren*de* dat hijts niet en hadde: De Heere geve alle zaken gheluckighen voortganck tot zijns naems eere, en*de* stichtijnghe zy*n*der kercken, Amen. Vut Ypswich desen 14[en] van Meije a*nn*o 1572.

Bij mij V *Lieder* Dienaer e*nde*
broeder Michaël Pa*n*neel[5],
Dienae*r* des godlicken woordts
vuten nae*m* van*de* andere.

[3] Jan Rademaker (or Radermaeckere, or Latinized Rotarius) is probably the same who appears in the First Volume of the Archives of the Dutch Church, published last year, as the intimate friend of Abraham Ortelius. According to the Letters and other details published in that Volume his residence in London extended at least from 1568 to 1607. In the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I) and in the *Acten van de Colloquia* (*ibidem* Serie II, Deel I) we meet with him often as an Elder taking part in the affairs of the Dutch Church.

[4] See Letter No. 112, note 1. [5] See Letter No. 109, note 1.

117.

THE FOREIGN CHURCHES of LONDON, to [PETRUS DATHENUS[1]].

London, Monday, 2 June 1572.

§ 1. *From your letter of* 20 *April, written to us at the mandate of the Palatine Classis and received by us on* 20 *May, it appears that on the day when you wrote you had not received our letter of* 14 *March, written to you in the name of all the Foreign Churches assembled in this city.* 2. *We enclose a copy of that Letter, so that, if you have not received the original, you may not be ignorant of the condition of affairs at the time, nor entertain any doubt as to our having done what we could to advance the edification of Churches, and having sent you an answer.* 3. *We may now add that Her Majesty's Ecclesiastical Commissioners have replied to us "that we were not permitted to hold classical assemblies in this kingdom, much less to cross over to foreign Synods or to subscribe to their decrees": plainly indicating that it displeased them to hear that we had convoked a meeting of our churches to subscribe to the articles or decrees of a transmarine Synod, which was entirely inconsistent with the laws and statutes of this kingdom.* 4. *From this reply you will see that, without incurring serious displeasure, which would be greatly injurious to our churches, we cannot do anything in this matter.*

S. P. Quas ad nos Literas dilectissime atq*ue* obseruande frater ex mandato classis palatinę 20 die Aprilis[2] dedisti, vigesimo Maij accepimus[3], quibus apparet nostras vobis tum nondum fuisse redditas, quas ex co*m*munj peregrinarum Ecclesiarum hic congregatarum nomine 14 Martij[4] die ad vos dedimus. Earum hisce inclusum exemplar mittimus ne si protographum necdum acceperitis, vos lateat quo loco res tunc fuerint, neue dubitetis nos tum præstitisse quod potuimus in promouenda co*m*muni ædificandarum Eccl*e*siar*um* causa, tum etiam ad vos, vt par erat, rescripsisse. Superest vt addamus, nobis postea responsum fuisse a R*egiæ* M*ajestat*is in Religionis causis Co*m*missarijs " minime nobis permittendum fore, vt classicos in hoc " Regno conuentus habeam*us*, multominus, vt vel ad exteras Syno-

[1] See Letter No. 25, note 7.
[2] See the Letter printed above as No. 111.
[3] MS. *accepeimus*.
[4] See the Letter printed above as No. 110.

"dos transeamus, vel vt illor*um* decretis subscribamus": diserte notantes sibi displicere quod ab alijs intellexissent nos hic coëgisse conuentum Ecclesiar*um* ad subscribendum Vltramarinę Synodj articulis aut decretis: Illud enim omne repugnare Legibus et statutis huius regni, Contra quę etsi nobis hactenus Regia clementia et procerum benignitate concessum fuerit ea libertate frui qua hactenus vsi sumus, non tamen esse tentandum vlterius, quinpotius curandum, ne hac non contenti, ansam demus eam potius imminuendj quam augendj. Ex hoc Responso facile 4 intelligitis nos ea in re nihil pręstare posse, nisi cum periculo maximę indignationis incurrendę, vnde porro non parum inco*m*modj et detrimenti n*ost*ris Ecclesijs oriretur. Obtestamur itaq*ue* ne aliter de nobis sentiant Eccl*es*ię, quam quod summopere cuperemus fieri posse, vt ardens vltramarinar*um* ecclesiar*um* studium promouendę pietatis, etiam ea in parte iuuare pro n*ost*ro modulo possemus. Cuius n*ost*ri desiderij speramus nos in dies meliora testimonia æedituros Deo iuuante, quem precamur vti suo Spiritu semp*er* adesse dignetur operarijs suę messis, et tam sanctos v*est*ros conatus et continuos labores ad nominis sui gloria*m* prospero successu beare dignetur. Vale 5 in D*omi*no frater dilectissime. Londinj 2 Junij A*nn*o salutis restauratę 1572.

Tui in d*omi*no fratres et symmistę ministri
peregrinaru*m* Ecclesiaru*m* que sunt Londinj
Joannes Cousin[5] Eccl*esi*ę Londinogallicę
minister.
Georgius Wibotius[6] verbi minister in
Ecclesia Londinogermanica.
Gottfridus Wingius[7] in Eccl*es*ia belgiogermanica
verbi minister.

[5] See Letter No. 73, note 9.
[6] See Letter No. 86, note 1.
[7] See Letter No. 18, note 2.

118.

WILLIAM, PRINCE OF ORANGE[1], to THE FOREIGN CHURCHES in ENGLAND.

Dillenburg, Sunday, 8 June 1572.

§ 1. *As it has pleased God to turn His eyes towards the poor oppressed Netherlands, in order to put an end to the atrocious and impious tyranny and insolence of the Duke of Alva and his gang, for the purpose of delivering those who are oppressed and restoring others to their property, from which they have unjustly and violently been driven away;* 2. *of which He has lately given us great and wonderful signs,* 3. *we think that there is no one of those who profess to be Christians and to have left their country for the sake of the Gospel, who does not thankfully accept this great grace of God and pray Him to bring the work which He has begun to a good end.* 4. *And in order that his prayer may not be belied by deed and work, we doubt not that every one will be ready to assist the work of God with his property and blood, as everyone is bound to do, if he will not incur His displeasure and anger, and the blame of all pious people.* 5. *For, if an Angel of the Lord cursed the inhabitants of Meroz, because they had not joined the pious men of Israel and Deborah the bold woman, in assisting the Lord, and Jeremiah cursed those who were slack in executing the work of the Lord in punishing the wicked and delivering the people of Israel;* 6. *you can understand how great a curse and wrath those bring upon themselves, who will not help in this wonderful work of the Lord.* 7. *But as it may happen that some, willing to assist in this matter, may, from misunderstanding or ignorance, not know what to do, we will explain to you the condition of affairs and everyone's duty.* 8. *You remember no doubt how, since the beginning of this tyranny, we have done what we could to prepare a way for this Divine work, and how we have not spared ourselves in anything, and also requested you and all other fugitives from the Netherlands to help us with money;* 9. *to which you always replied that we should receive assistance, if we appeared in the field with horsemen and footsoldiers.* 10. *Now, it has so pleased God that, besides having three or four different troops of horsemen and soldiers, with which we have taken several towns and garrisoned several others, and some strong towns, castles and ports, which the Lord miraculously delivered into our hands, we have by our own means and those of our friends and relatives, accomplished so much that we are able to take the field with an excellent troop of well-equipped horsemen and soldiers, our captains having already been ordered to occupy as soon as possible the appointed mustering-place, which we hope may be done shortly.* 11. *As we have done, therefore, all that was in our power, and ought to be provided with a considerable sum of money the moment we occupy the rendez-vous, to enable us to invade the country and so to harass the tyrant that our poor brethren and sisters may be assisted and delivered and you be brought back to your fatherland;* 12. *we earnestly hope that you will not desert us, but rather remember your promises and perform your duty towards God and your country, so that the aforesaid curses may not*

[1] With this Letter compare the Documents and Letters printed in this Volume as Nos. 87, 90, 112—116, 119, 123, 125, 126, 129, 132 &c.

fall upon you, and the crying and lamentation of your poor oppressed brethren and sisters, and the blood of those who are so cruelly slain by the tyrant, may not call to the Lord for vengeance upon such ingratitude, or that the blessing of God, with which He has blessed your trade and commerce in foreign countries, may not be turned into curses upon you. 13. *For, with your money you can and ought to help your brethren and sisters, restore your country to its liberty and former prosperity, and deliver yourselves and your wives and children from this miserable exile in which you have lived several years.* 14. *We do not demand from you to leave your trade, nor to abandon your wives and children, in order to risk your lives and shed your blood for the common welfare, although such would be the duty of all Christians and pious men in this danger.* 15. *But we will provide you with horsemen and soldiers who will risk their lives in your behalf, nay we will risk our own life and blood. Only help us with money, and do not, in this respect, seek for subterfuges or vain and fictitious excuses, but let everyone enter into his own heart and conscience, and if he wishes to be a Christian and God-fearing man, he will know his duty. For, though we should not exhort you, the crying of your brethren and sisters, and the voice of all faithful servants of the word of God, calls upon you to lay aside all avarice and love of money, in order to help your country, nay your ownselves.* 16. *The wonderful miracles, which the Lord has lately wrought in the Netherlands, clearly indicate what you ought to do; your own conscience convinces you more than sufficiently, as everyone knows that a pious, honest heart ought to spare neither money, nor trouble, to promote, with all his power, a cause on which the welfare of Christendom depends.* 17. *Especially remember what you have promised us from the beginning, and how we, relying on your promises, have placed ourselves in this peril and that, if you deserted us, we should incur irreparable damage of our name, fame and princely honour, and you would render the greatest imaginable service to the enemies of God, who now, by His grace, are in such a condition that they do not know where to go and see nothing before them but their ruin and destruction.* 18. *But if now you desert us and we, through want of money, are prevented from leaving the mustering-place, to execute the work of the Lord, which is now begun, we must undoubtedly expect that, by means of the traitors whom they will send into our camp, they will create mutiny, whereby our own people will be delivered to the enemy, the tyrant provided with our own guns and means, our friends fearfully frightened and the affairs of the Netherlands rendered far worse than they have ever been before.* 19. *The fault of all this will fall upon those who refused to assist us in preventing all these troubles.* 20. *We pray you most earnestly to consider all these things, to lay aside all suspicions, excuses and avarice, and to acquit yourselves of your duty to God, to prepare your money so that you may send it as soon as you learn that we have arrived at the mustering-place, in order that we, by invading the country, may expel the tyrant, procure peace for the poor Christians, restore liberty to our country, under its former rights and privileges, introduce the true worship and free exercise of the Evangelical religion, protect justice and equity, in short do all that we before God and man are bound to do.* 21. *As we greatly desire to do so, we protest hereby, before God and all His communities, that, if want of money should prevent us from accomplishing our design, we shall not be guilty of all the misery which may follow hereafter.* 22. *We have commanded the bearer of this Letter to inform you further by word of mouth of the whole condition of affairs.*

Die Prince van Oraengien Graue van Nassau etc.
Heere ende Baron van Breda, van Diest etc.

Eersame, wyse, Lieue, Besonder*en*. Nademael dat het nv den Almachtighen ende allerghenadichsten God ghelieft heeft syn*ne* barmhertighe ooghen ouer dat arme verdruckte Nederlandt

eenmael op te doen, om der grouwelicke goddeloose tyra*nn*ye ende moetwillicheyt des Hertoghen van Alba ende zynes aenhancks een eynde te maecken, tot verlossinghe der ghenen die naeder Zielen ende naeden Lichaeme zeer ja*mm*erlyck onderdrucket ende benawt zyn ende tot wederbrenginghe der ande*re*n die met o*n*recht ende ghewelt vuyt haeren goede*re*n ende vuyt allen haren welvaert tyra*nn*elicken verdreuen zyn gheweest.

2 Waervan Hy ons zeer groote en*de* wonderbaerlicke teeckenen nv o*n*lancx bewesen heeft Syn*ne* goddelicke handt en*de* macht bouen aller mensschen vernuft tot onsen grooten voordeele vuytstreckende.

3 So achten wy, datter niemandt der ghenen die sick voor Christenen willen vuytgeuen, ende haer laeten hooren als of zy om des Euangeliums wille vuyt den Lande gheweken waeren en sy, die dese groote ghenade Godes in danckbaerheyt des ghemoets niet aen en neme, ende met gantsscher herten God den Heere nacht ende dach bidden, dat Hy Zyne aenghevangene Werck tot een goet ende salich eynde volvoeren ende volstrecken wille.

4 Ende daerbeneuen op dat zyn ghebet met der daet en*de* met het werck niet beloghen en werde, houden wy voor onghetwyffelt dat een yeghelyck onder V lieden met alle zyn*ne* macht ja met zyn goet en*de* bloet gerne bereyt soude zyn, om dit werck Godes elck nae zyn*ne* beroepi*n*ghe te hulpen voorde*re*n, ghelyck als een yeghel*ick* onghetwyffelt voor God en*de* alle mensschen schuldich is te doene, So wie niet en wil door een*ne* al te o*n*uerdrachelycke o*n*danckbaerh*eyt* in Godes o*n*ghenade[2] en*de* toorne, ende in aller vrome mensschen smaet ende verdiende[3] lasteringhe*n* vallen, want indien dat van een Enghel 5 des Heeren vervloeckt worden de inwoonders van Meros[4] om dat zy tot des Heeren hulpe niet en zyn ghecomen met de vrome mannen van Israel ende met die vrymoedighe vrouwe Debora ja dat Jeremias oock vervloeckt de genen die des Hee*re*n werck inde straffe der goddeloosen en*de* inde ve*r*lossi*n*ghe des Volcks van Israel slappelicken vuytrichten.

[2] MS. *ghenade* altered by a corrector into *onghenade*.

[3] MS. *gierighe*, but crossed out and *verdiende* written above it.

[4] Judges v. 23.

Ghy kunet voorwaer ghenoech d*er*vuyt v*er*staen wat voor eenen vloeck ende toorne Godes ouer haer laden die ghene die tot dit wonderbaerlicke en*de* onghehoorde werck des Heeren niet te hulpe en willen komen. 6

Maer dewyle dat het wel gheschieden kan dat som*m*ighe die der saecken gerne souden behulpich wesen, nochtans ofte vuyt misuerstandt ofte vuyt slechticheyt ende anderssins niet en weten hoe dat zy sick hierinne voor het beste mochten draghen, 7

So en hebben wy niet willen laten Vlieden desen brieff ouer te seynden om v de gheleghenth*eyt* eenichsins te kennen te geuen, ende eenen yeghelycken synes schuldighen plichts te vermanen.

Ghy syt o*n*twyffelyck alle met eenande*ren* ghenoechsaem indachtich hoe wy vanden aenbegi*n*ne deser voorghemelder tyra*n*nye met alle middelen ter werelt ghearbeydet hebben om desen goddelicken wercke eene*n* wech te bereyden, hoe wy ons oock in geenen di*n*ghe ter werelt gheenssins ghespaert en hebben. 8

Ende V lieden samen oock alle ande*ren* vuytghewekene vuyt den Nederlanden met alle ernstelickh*eyt* doen aensoecken om ons tot onsen voornemen met een so*m*me gelts te hulpe te ko*m*men.

Waerop uwe antwoorde altyt op dese conditie gherustet heeft namelyck so wanneer wy met ruyte*ren* en*de* knechten int velt quamen datmen ons goede hulpe en*de* bystant zoude doen. 9

Nv heeft het den Almachtighen God ghelieft ons dese ghenade te bewysen dat wy beneuen drye ofte vier v*er*scheyden hoopen ruyters ende knechten waermede wy ettelicke steden inghenomen hebben ende ettelicke besettet, beneuen oock so*m*mighe machtighe gheweldighe steden, sloten en*de* hauen die ons God inden handen wonderlicker wyse ghegeuen heeft, wy noch met alle moghelicke middelen van ons en*de* van onsen vrienden ende magen so vele hebben te weghe ghebracht, dat wy met eene*n* treffel*icken* hoop ruyters ende knechten all bereyt zyn ons in het velt te begheuen, hebben*de* onsen Ouersten en*de* Ritm*eeste*ren alschoon belastet dat zy eerstes daeghs de bescheydene monsterplaetsse souden inne nemen, hetwelcke wy 10

v*er*hopen binnen seer corten daghen met Godes hulpe gheschieden zal.

11 Dewyle wy nv hetghene ghedaen hebben dat in onse macht geweest is, Ende dat het voor alle dinghen in sonderheyt noodich wesen sal, so haest als wy de monsterplaetsse sullen hebben inghenomen, met een goede merckelicke somme gelts versien te wesen, om van daer voorts in het landt te vallen ende den tyran sulcken affbrueck te doene, dat onse arme verdruckte broede*r*en ende suste*r*en gheholpen en*de* v*er*lost ende ghylieden wedero*m*me in uwe vaderlandt moghet ghebracht werden.

12 So is onse ernstelick begeren aen v lieden, dat ghy ons in desen last niet en wilt steken laten.

Maer vele eer uwer voorghenoempde beloften ghedachtich wesen ende nakomen uwe schuldighe behoorlicke plicht Daermede ghylieden God den Heere die dit werck also wonderbaerlick tot uwen grooten voordeele ende v*er*lossinghe heeft ae*n*geva*n*gen ende uwen vaderlande dwelck nv om uwe hulpe en*de* bystant schreyet verbonden zyt, Op dat ouer vlieden de voorgemelde vervloeckinghe*n* niet en valle. Ende dat het gheschrey en*de* clachte uwer arme verdruckte en*de* benawde broederen ende susteren ende het bloet derghenen die so ja*m*merlick vanden tyran worden omghebracht gheene wraecke ouer eene alsodanighe o*n*danckbaerh*eyt* voor God den Heere roepen. Ja dat den seghen Godes d*aer*mede Hy uwe neeringhe ende koopmanschap buytens Landts gheseghent heeft eenen yeghelycken in ouervloet na zyne*n* staet v lieden tot gheene vermaledydi*n*ghe verkeert en werde.

13 Want met uwen gelde kundt en*de* behoort ghy nv uwen broederen ende suste*r*en te helpen, uwe vaderlandt in zyn*ne* vryheyt ende in zyn*ne* vorighe fluer, ende voorspoet brenghen, ende v seluen met uwe vrouwen ende kinde*r*en vuyt dese jammerlicke ballinckschap daer ghylieden nv ettelicke jaren in gheweest zyt verlossen. 14 Wy en voorde*r*en van vlieden niet dat ghy uwe neeri*n*ghe v*er*latet, dat ghy uwe vrouwen ende kinde*r*en begeeft v leuen voor het vaderlant te waghen ende v bloet voor de ghemeyne welvaert te storten, hetwelcke nochtans alle Christenen en*de* alle vrome menscchen inden noot schuldich souden wesen te doene.

Wij sullen v lieden met goede ruyte*ren* ende knechten 15 versien die haer leuen voor v lieden sullen waghen, ja wy willen onse eyghen leuen ende bloet voor v lieden opsetten. Alleene begeren wy dat ghylieden ons met middelen des gelts die v lieden God de Heere verleent heeft verstaet. Daerom en wilt hierop geene vuytvluchten ofte ydele v*er*dichtede ontschulden soecken. Maer een yeghelyck gae in zyn eyghen herte ende ghewissen ende so hy een Christen ende Godtsvreesen*de* mensscbe wil wesen, hy sal voorwaer ghenoechsaem by hem seluen beui*n*den wat[5] hy schuldich is in deser saecken te doene. Want off wy[6] v schoon daertoe niet en vermanen, so vermaent v het gheschrey uwer broede*ren* ende suste*ren*, de stemme aller ghetrouwe dienaeren des woorts Godes roept hell ende claer dat ghy lieden alle giericheyt ende lieffde des gelts affleghen moet om uwen Vaderla*n*de ja om v seluen te helpen daer v God de Heere so ghenadichlick de handt biedet.

Die wonderlicke Miraeckelen des Heeren die Hy nv onlancx 16 in het Nederlandt ghewrocht heeft ghetuyghen oock openbaer*lick* wat ghylieden ghehoort te doene; uwe eygen*e* co*n*sciencie ouertuyght v meer dan ghenoechsaem nademael dat een yeghel*ick* ghenoech weet dat een vroom eerlick herte geen goet noch gelt, geenen kost noch moeyte en behoirt te spaeren om eene alsodanighe saecke, daer de welvaert der gantsscher Christenheyt aen ghelegen is, nae zyn vuyterste vermoghen te helpen vervoorde*ren*. Maer bedenckt in sonderheyt wat ghylieden ons 17 vanden aenbeginne altyt belooft hebt. Ende hoe wy op uwe beloften ghewissel*yck* vertrouwende ons in dit peryckel ghesteken hebben dat so ghylieden ons nv wildet ontbreken, wy in een[7] onuerhaellicke[8] schade onses naems en*de* faems ende vorstelicker[9] eeren souden vallen, beneuen dat ghylieden die moetwillighe goddeloose vya*n*den godts soudet den grootsten dienst daermede doen diemen soude voor desen tyt kunnen verdencken, want nv zyn zy door Godes ghenade daertoe ghebracht dat zy niet en weten waer zy sick keren ende wenden

[5] MS. *wy*, but crossed out and *wat* written above it.

[6] MS. *hy*, but crossed out and *wy* written above it.

[7] Added above the line.

[8] MS. *onuerhaelde*, but *de* crossed out and *licke* written above it.

[9] MS. *vostelicker*.

sullen, ende en sien anders niet dan haere verderff ende o*n*derganck voor ooghen. Maer so ghylieden nv ons verlatet 18 ende dat wy niet en kunnen vuyt ghebreck des gelts vande monsterplaetsse voort treden om het aenghevanghene werck des Heeren met zyner hulpe en*de* ghenade te volbrenghen. So staet o*n*twyffelyck anders nyet daervuyt te verwachten dan dat door middel der verraders die zy in onsen legher tot dien eynde ontwyffel*yck* sullen vuytschicken een oproer aenghestichtet, ende daer door onse eyghen volck den vyant toeghebracht, den tyran met onse eyghen*e* gheweer ende oncost ghestreckt, onsen vrienden eenen gruwelicken schrick aenghejaeght, ende also de saecken des Nederlandts in eenen vele jammerlicker staet dan sy[10] oyt te voren gheweest zyn, ghebracht sullen werden.

Waerinne o*n*twyffelyck voor God ende allen mensschen 19 schuldich sullen zyn alle de ghene die ons niet en sullen hebben nae haere vermoghen met gelde willen bystaen, om alsodanighe inconuenienten voor te ko*m*men.

So vele als ons aengaet wy bidden ende ve*r*manen vlieden 20 op het allerernstelicxste, dat ghy doch dese dinghen bedencken wilt, alle quade vermoeyen afflegghen, alle vuytvluchten laten varen, alle o*n*matighe begeerlickheden der giericheyt bysyden stellende, ende v lieden van uwen schuldighen plicht tot uwe vaderlandt behoorlyck quyten, ons alsulcke middelen des gelts voorstreckende, ende deselue van nv aen ghereet en*de* veerdich maeckende om op de monsterplaetsse so haest als ghylieden hooren sult dat wy ons aldaer sullen vervoecht hebben (het welcke met Godes hulpe seer kortel*yck* gheschieden zal) om de seluighe toe te seynden, op dat wy met Godes ghenade in het landt vallende de goddeloose tyrannen moghen verdryuen, den armen Christenen vrede verschaffen, ende het gantssche landt in zyn*e* vryheyt onder zyn*e* oude rechten ende priuilegien wederbrenghen, den rechten Godesdienst ende de vryheyt der Euangelisscher religie invoeren, de gherechticheyt ende billicheyt voorstaen, ende in somma doen alle het ghene dat wy na onse beroepinghe voor God en*de* mensschen ons houden schuldich zyn te doene.

[10] Added above the line.

Na het welcke, dewyle wy een sonderlinghe groot v*er*lan- 21
ghen hebben, ende daertoe soe hier voortyts als oock nv tegen-
woordel*yck* alles doen wat ons ymmer moghelyck is.

So willen wy hiermede geprotesteert hebben voor God en*de* alle zyn*e* ghemeynten, indien wy door ghebreck des gelts ons voornemen in't werck niet en kunnen ghebrenghen, dat het aen ons niet en houdt, ende dat wy aen alle den jammer ende ellende die hier naemaels inde daervuyt souden gheschapen zyn te volghen geenssins schuldich en zijn.

Eersame, Wyse, Lieue, Besondere. Blyft den Almachtighen God hiermede beuolen. Gheschreuen tot Dillenberch Opden 8^en^ dach der maent van Junio A*nn*o 1572.

Wy seynden vlieden desen teghenwoordighen brengher 22
den eersamen M*eest*er Lennaert Casenbroot[11], welcken wy belastet hebben v. mondelincx van onsent weghen breeder te berichten van alle ghelegentheyt. Begeeren*de* derhaluen dat ghylieden hem volcomene gheloone willet toestellen.

v gode vrint

Guill*aum*e de Nassau[12].

N. Brunynck[13].

[11] Leonard de Casembroot, after having filled several important public offices in Flanders, evaded in time the grip of the Blood-Council of Alva by taking refuge in Holland in 1572, where he was appointed counsellor to the Court of Justice. Prince William of Orange employed him in several important missions to Germany, France, England, etc. He died at the Hague in 1604; see Van der Aa, *Biographisch Woordenboek*.

[12] On the life of this Prince, who was born 11 April 1533 and assassinated 10 June 1584, may be read Motley's *Rise of the Dutch Republic*, and various biographical works.

[13] Nicholas Brunynck was already Secretary of Prince William of Orange in 1570, and served him in various ways, with unshaken fidelity, till the Prince's death in 1584; see Van der Aa, *Biographisch Woordenboek*.

119.

THE PROTESTANT CHURCH of ENKHUIZEN[1], to THE DUTCH CHURCH of LONDON.

Enkhuizen, Friday, 4 July 1572.

§ 1. *Although we trust that you have received our letter, together with the guarantee of our governor and burgomasters, yet we cannot forbear to exhort you once more to help us with artillery and other ammunition or victuals.* 2. *The Lord greatly assists us in causing the country to go over every day more to the service of (the Prince of Orange), but as we are still molested by the ships of the papists, and still require some help, especially as our city is a key of the sea, of much importance to the Prince and the common welfare, and therefore an eyesore to the papists of Amsterdam;* 3. *we request you to send us, at the first opportunity, at our cost, twelve large "gotelings" with various ammunition and some quantity of corn or anything which may reinforce us.* 4. *As regards approaching us, we have a way open as far as Dordrecht, and nothing is in our way in the whole of Holland, except Amsterdam and Rotterdam.* 5. *It is true the popish ships lie in the Zuider Sea, but arriving at Texel, one may easily learn the most convenient way to Medemblik, and from thence we can easily obtain everything.* 6. *There is no special news except that we hear every day that the Lord works wonderfully, but there is need of the one helping the other in strengthening the common cause.* 7. *Written at Enkhuizen &c.* 8. *For the greater confirmation we have asked our governor, whom the Prince has appointed over us, to sign this letter, which his Excellency, considering the nature of our affairs, has kindly done.*

Genade en*de* vrede van Godt den
Vader en*de* die gauen des Heyligen geests
deur Jesum Christum.

Seer beminde broederen inden Here, Nae alle Christelycke salutatien zy u allen kenlyck, dat alhoewel wy verhopen ghij onsen brief[2] ghecregen hebt, mitsgaders die versekeringhe van onsen Gouuerneur en*de* Burgerm*eesteren*, zo en connen wy nochta*ns* niet laten u L*ieden* anderwerf te vermanen, tot sulcx als wy op die tydt waren begeren*de* (te weten) dat ghy ons met geschut en*de* andere munitie van oirloghe ofte victualie soudt behulpelyck zy*n*. Aengesien dan, Dalmogen*de* ons sonderlinghe es helpende het lant van dach tot dach meer tot zynd*er* F*orstelijcke* Gen*aede* dienst reuolteren*de*, maer wy noch vander papisten schepen enighe last dragen*de*, wel enighe hulpe behoefden besonderlinge vuyt aensien onse stadt een slotel vande

[1] With this Letter compare the Documents and Letters published in this Volume as Nos. 87, 90, 112—116, 118, 123, 125, 126, 129, 132 &c.

[2] There is no previous letter of the Church of Enkhuizen among the documents in the possession of the Dutch Church, London.

zee es, daer zyn*e* F*orstelijcke* G*enaede* en*de* die gemene weluaert veel aengeleghen es en*de* daero*mm*e die Papisten tot Amsterdam zeer int oge. So bidden wy dat ghy ons metten 3 eersten wilt ouerseynden tot onsen coste 12 grote gotelinghen[3] met alderhande munitie van orloghe, daer by geuoecht enighe quantite van coren ofte yet anders dat tot onser versterckinghe soude moghen dienen. En*de* van hier te comen zal u *Lieden* 4 verstaen, dat tot Dordrecht toe wy een open tocht hebben, en*de* ons en is niet inden weghe in gantsch Hollant dan Amsterdam en*de* Rotterdam. Die Papistighe schepen leggen 5 wel in die suyd*er* zee, maer by het Texel comen*de*, can men lichtelyck vernemen, hoemen op dalderbequaemste tot Medenblyck can comen, van daer conden wy alle dinghen bequamelyck uercrijghen. Van tydinghe niet sonderlincx, dan nae 6 tscrijuen dat wy dagelycx vercryghen so werckt die Here wonderlyck maer waer wel van node, dat deen dander nu die handt gaue, o*mm*e die gemene sake te helpen verstercken, waertoe wy allen vromen bidden, bysonderlinghe u Lieden, die*n* die almogende Godt wil bewaren. Gesch*reuen* tot Eynchuysen 7 opten vierden dach Julij 1572.

V *lieder* goede vrunden en*de* broederen inden Here
Diedrich Sonoij[4]
Richardus Nicolai[5] Minister Enchusanus
Lenaert Jacopsoen Ouderlingh
Pieter freeck zoen.

[3] A kind of small cannon, see Oudemans, *Woordenboek.* Kiliaen says "*gotelinck*, fusilis bombarda, qua voce adhuc usus fuit G. Brandt in his Hist. van Enkhuisen, p. 3: een goteling schoot buiten dyks en in see gelegen." Pièce de fonte, in Jean Louis D'Arsi's *Gazophilace.*

[4] Diderick Sonoy was born about 1529 in the region of Cleves, but afterwards resided mostly in Holland and especially at the Hague, where he evinced great zeal for the reformation. He early entered military life, became a member of the league of Netherland Nobles to resist the tyranny of Spain, and was one of the most earnest advocates of the interests of the Netherlands and the Prince of Orange. He gained the first naval victory over the Spanish fleet in July 1568. On 2 June 1572 he arrived at Enkhuizen as governor of North-Holland, but he was soon called away to other parts of the Netherlands, by the military affairs of his country, to which he rendered great services. When he was discharged and received a pension he and his family crossed over to England, where he endeavoured to drain some land granted him by Queen Elizabeth; but failing he returned (1593) to East Friesland, resided for some time at Norden, and died 2 June 1597 on his seat near Pietersburen. See Van der Aa, *Biographisch Woordenboek;* Motley, *Rise of the Dutch Republic.*

[5] Richardus Nicolai (= Claaszoon, son of Claas) is perhaps identical with Rykert Claesz.

Tot meerder vasticheyt hebben
wy ons*en* Gouuerneur van zyne
F*orstelijcke Genaede* weghen gebeden desen *on*se
begeerte te willen onderteykenen
Dwelck syne E*xcellentie* vuyt aensien
onser saken minlycken gedaen heeft. 8

Addressed: 9

Eersamen en*de* voirsienighen
Dienaer Olderlinghen en*de*
andere van die Consistorie
der Christelycker gemeente
tot London onsen goeden
vrunden en*de* broederen.

Endorsed: 10

Recept*æ* 14 Julij p*er*
Jacob Hein[6].

whom Van der Aa (*Biographisch Woordenboek*, III. 382) describes as a "citizen" of Enkhuizen, and an adherent of William of Orange, and who was in 1569 compelled to leave that town. He returned, however, in 1572, and was the first to inform Diderik Sonoy (see above note 4) that the citizens had arrested the magistracy who were in favour of the Spaniards. He was soon afterwards appointed Burgomaster, and attended in the same year as a deputy of the town of Enkhuizen the meeting of the States of Holland. If these statements are correct, the "minister" Richard must have been a different person. Certain it is that Prince William of Orange wrote to him on 26 December 1571 informing him of the despatch of some emissaries and requesting him to receive them well; see *Correspondance de Guillaume le Taciturne, Prince d'Orange*, publiée par M. Gachard, III. 39.

[6] He is mentioned as an Elder of the Dutch Church, London, in 1569—1571; see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I). See also the next Letter, §§ 8 and 9.

120.

THE PROTESTANT CHURCH of ENKHUIZEN, to THE DUTCH CHURCH of LONDON.

Enkhuizen, Thursday, 10 July 1572.

§ 1. *Please to assist the bearer of this letter (Nicolas Bouwens of Amsterdam) in selling his wares in the best way, and in supplying us with corn, ammunition or something else for our reinforcement, and if permission from the Council has to be asked, we hope that you will render us this service, as we may soon feel the want of those things, though hitherto we are better provided than many of our neighbours.* 2. *But it gives us pain to be unable to help everybody as we desire, wherefore we wrote lately to you and the people of Lynn and Norwich, but do not know whether our letters have reached you.* 3. *Moreover our burgomasters have sent some letters of obligation with the seal of our town, signed also by our governor in the name of the Prince of Orange, in order that merchants, assured of payment, might deal the more freely with us.* 4. *Further, as the harvest is great here, and the labourers very few, we should be glad if you would send us some men to edify the community, whom, if they are provided with testimonials from you, we shall endeavour to provide with a good place. Please let the brethren of Sandwich know of this too.* 5. *As regards our condition in religion and politics, we thank the Almighty, and cannot wonder enough at His goodness, as the bearer of this letter and others will tell you.* 6. *For the greater confirmation we have asked our Governor and Lieutenant to sign this Letter, which he has willingly done.*

Genade en*de* vrede van Godt den Vader
met die gauen des heylighen geests
deur Jesum Christum.

Seer beminde broederen inden Here Chr*ist*o Nae alle salu- 1
tatien, is onse hertgrondtlycke begeerte dat ghy desen brenger
(Claes[1] bouwenss genaemt, van Aemsterdam) wilt behulpelyck

[1] What is here placed in a parenthesis is written in the margin.

zy*n*, o*m*me zy*n* goet ten besten te vercopen en*de* voirts, dat hy ons mochte toevoeringe doen van Coren, munitie van Oorloghe ofte yet anders tot onser versterckinghe dienen*de*, en*de* so sulcx yet wat breder, als aen den raet versocht moet worden, dat ghy uwe Liefde aen ons wilt bewijsen, dewyle wy sulcx van alles wel haest gebreck mochten cryghen. Alhoewel wy alsnoch beter versien zy*n* dan veel van onse medegebueren. Maer het deert ons, dat wy allen nae onsen goeden wille niet 2 helpen en connen. Tot dien eynde hebben wy eertyts aen u L*ieden* als oock aen Die[2] van Lin en*de* Norwich gesch*reuen* niet weten*de* oft sulcx te handt gecomen zy ofte niet. Onse 3 borgerm*eeste*ren hebben oick tot dien eynde ouergesonden enighe obligatien met stadts segel oick by onsen gouuerneur van sprincen weghen, ondergheteykent op dat alle coopluyden des te vrymoedigher met ons mochten handelen, versekert zyn*de* van heurliede*r* betalinghe. Voirts dewyle die ooghst 4 hier groot es en*de* die arbeyders seer weynich so wilt ons toch ouerseynden enighe mannen diemen tot opbouwinghe der gemeenten mochte ghebruycken by een yeder vougen*de* u L*iede*r goede getuygenisse en*de* wy sullen met Godes hulpe genen arbeyt sparen o*m*me een yeder naer tbetamen te plaetsen. Dit moghen onsen b*roederen* die van Santwich etc. oick laten weten. Ten lesten den stant onser allen betreffen*de* in religie en*de* politie 5 dancken wy d*en* almogen*den* want wy en connen o*n*s Zynde*r* goetheyt niet genough verwonderen, gelyck brenger deses en*de* andere u L*ieden* genoughsaemlyck sullen berichten. En*de* hier mede den Almogen*den* beuolen en*de* twoordt zynde*r* genaden. Tot meerde*r* vasticheyt hebben wy onsen Gouuerneur 6 en*de* Lieutenandt gebeden desen te willen onde*r*teykenen, gelyck zy*n* Edelheyt gaerne gedaen heeft. Tot Eynchuyss*en* desen 7 10^en^ Julij a*nn*o 1572.

V goede vrunden en*de* medebroederen
Diedrich Sonoÿ[3]
Richardus Nicolai F*ilius*[4] verbi Minister
ecclesię no*min*e atque magistratus

[2] MS. *Dien*, but *n* crossed out. [3] See the preceding Letter, note 4.
[4] See the preceding Letter, note 5.

Addressed: 8

Den eersamen ende Voir-
sichtighen Jacop Heyn[5] van
Amsterdam Olderlingh
tot London ofte in zyn
afwesen aen enighe andere
Dienaren en*de* Olderlinghen
der seluer gemeente
al daer.

Endorsed: 9

Recep*tæ* 25 Julij *per*
Jacob Hein[5].

And in another hand: 10

Aengaen*de* zeker Collecte *ver*socht by my*nen* Heer
de P*rince* van Ora*n*gien.

And in another hand: 11

Briefuen van Colchester en*de* Noortwitch.

[5] See Letter No. 119, note 6.

121.

THEODORE DE BESZE[1],

to [JEAN] COUSIN[2].

Geneva, Sunday, 3 August 1572.

§ 1. *I wrote to you at length on the 9th of last month and directed my letter to the Ambassador at Paris, adding some other enclosures in the same parcel, addressed to the gentlemen whom you named in your last letter but one. I regret having done so, seeing that the impatience of some stops this way to me.* 2. *If they are pleased I shall feel easy, but I wish to take no part in it, and cannot help telling you that they have wronged me in thus printing my letters without my consent, and still more by adding those of M. Galther, which may cause other evil.* 3. *Please send me the book and tell me what, in your opinion, concerns us, in order that I, having endeavoured to act well and to follow your advice in writing to them, may not be mixed up in such indiscreet matters more than I can help.* 4. *As regards our condition, there is still some trace of the plague, but a great many fevers of all sorts with dryness and heat.* 5. *Our poor school is done for, and the greater part of the town empty, having been smitten by this scourge for upwards of seven years.* 6. *I feel very unwell to-night, and do not know what this will be.* 7. *Pray God for us all, as I and the brethren, who salute you all, pray to Him to preserve and bless you and your colleagues.* 8. *Salute Thom. Cartwright, Wiburn, &c.*

Trescher frere, ie Vous ay amplemont escrit du 9 du passé 1 et adressé mes lettres a Paris chez Mons^r l'ambassadeur, y en adioustant quelques aultres encloses au mesme pacquet, adressantes aux Seigneurs que m'auez cotté en Vos penultimes, dont ie me repents, uoyant par Voz dernieres que l'impatience de quelquesuns me coppe ce chemin. S'ils se trouuent bien de tel 2 conseu i'en seray bien aise. Mais tant y a que ie n'y ueulx point auoir de part, et ne[3] puis garder de Vous dire qu'ils m'ont faict tort d'imprimer ainsj mes lettres sans mon consentement, et plus encores de ce qu'ils y ont adiousté celles de M. Galther, quj pourra engendrer aultre mal si Dieu n'y remedie. Vous me ferez plaisir de m'enuoyer le liure, et m'aduertir de 3

[1] See Letter No. 39, note 11. [2] See Letter No. 73, note 9. [3] MS. *ne ne.*

tout ce que penserez no*us* co*n*cerner, affin que po*ur* auoir tasché de bien faire, et suiuj Vostre aduis en escriuant pardela, ie ne sois s'il Vo*us* plaist meslé en telles procedeures bien indiscrettes autant que i'en puis preueoir, et quj son plustost po*ur* empirer le mal que po*ur* y remedier. Quant a n*ost*re estat, il y a encores quelque demourant de peste en ce lieu, mais de fiebures de toutes sortes fort grande quantité auec secheresses et chaleurs excessiues et du tout extraordinaires. N*ost*re paoure escole est par terre, et la pluspart de la uille uuide, ayant esté battue l'espace de sept ans et plus de ce fleau. Tant y a que par la grace de Dieu le principal y est demouré, et ne perdons point courage. Ceste nuict ie me suis fort mal porté et ne say que ce sera. Priez Dieu po*ur* nous tous, co*m*me de ma part et des freres quj tous Vo*us* saluent no*us* prions qu'il Vo*us* maintiene en sa saincte garde et Vo*us* benie de plus en plus, sans oublier noz freres et Voz co*m*pagnons fideles en l'oeuure du Seigneur. De Geneue, ce 3 d'Aoust, 1572.

V*ost*re entier frere
et amy Th. de Besze.

D. Carthuritum[4], Wiburnum[5], Sampsonem[6],

[4] Thomas Cartwright, the famous puritan, was born in Hertfordshire in or about 1535, and matriculated as a sizar of Clare Hall, Cambridge, in November 1547. In 1560 he became minor fellow of Trinity College, and on 6 April in that year he was admitted a fellow of St John's College. About April 1562 he became a major fellow, and in or before 1564 one of the Senior fellows of Trinity College. Cambridge University was at this period strongly imbued with puritanical principles. This was especially the case at Trinity College, and at the close of 1565 all the members, three excepted, at the instigation of Mr Cartwright, appeared in chapel without the surplice. In 1569 he was elected lady Margaret professor and in his first lectures strongly attacked the church establishment. He was soon forbidden to lecture, on 11 December 1570 deprived of his professorship, and in September 1571 of his fellowship at Trinity, whereupon he left Cambridge and went to Geneva, where he formed a friendship with Theodore Beza, and it is even said that he was professor of divinity there. At the earnest entreaty of his friends he returned to England about November [or before August?] 1572. But on 11 December 1573 the ecclesiastical commissioners issuing a warrant for his apprehension, he left the kingdom and went to Heidelberg. Subsequently he became minister to English congregations at Antwerp and Middelburg. In 1576 he went to Guernsey and assisted in settling the discipline of the churches of the islands of Jersey, Guernsey &c. On the final organization of the churches he returned to Antwerp, which he declined to leave when in or about 1582 he was invited by the university of St Andrews to accept the office of divinity professor there, though he endeavoured, but in vain, to obtain the queen's permission to return to England. And when, in the early part of 1585, he did return, bishop Aylmer sent him to prison, but he was released in June.

Witinganu*m*[7], Guilpinu*m*[8] et
cæteros amicos rogo ut
ex me salutes quam̃
officiosissime.

About the same time the earl of Leicester appointed him to the mastership of the hospital which he had founded in the town of Warwick. After various other embroilments he died on Tuesday the 27th of December 1603; see Cooper's *Athenae Cantabrigienses*, II. 360 sqq.; Henry Gough, *Index to the Publications of the Parker Society;* Dan. Neal, *Hist. of the Puritans;* Benj. Brook, *Lives of the Puritans;* idem, *Memoir of the life and writings of Thom. Cartwright.*

[5] Probably Percival Wiburn, who, on 8 April 1552 was elected and admitted Fellow of St John's College, Cambridge, and on 6 April 1561 a Senior Fellow of the same institution; see Thomas Baker, *History of the College of St John the Evangelist, Cambridge*, edited by John E. B. Mayor, p. 286, li. 9, and p. 325, li. 18. In the same work it is said (p. 148): "It can never be forgot that it was under this master (James Pilkington) and his brother that Thomas Cartwright, William Fulke, Percival Wiburn, Leaver the younger etc. sprung up, who were all fellows under them and infected the college with an almost incurable disaffection and laid the seeds of our succeeding divisions." He had proceeded to his B.A. degree in 1551, 2; to his M.A. degree in 1559.

[6] Thomas Sampson, born at Playford in Suffolk about 1517 and educated at Pembroke Hall, Cambridge, was, on 13 September 1570, appointed prebendary of St Pancras in the Church of St Paul, but in 1572—3 retired to Wigston's hospital at Leicester of which he had been appointed master in 1567. He died 9 April 1589. See Cooper's *Athenae Cantabrigienses*, II. 43; Henry Gough, *Index to the publications of the Parker Society;* Dan. Neal, *Hist. of the Puritans.*

[7] William Whittingham, the puritan dean of Durham, was born at Chester in 1524, and educated at Brasenose College, Oxford. In May 1550 he went on a tour on the continent, but passed his time principally at Orleans, where he married the sister of Calvin. He returned to England in the latter end of the reign of Edward VI, but being a staunch adherent to the doctrines of the reformation, he found it necessary to leave home when Mary came to the throne, and he joined the exiles at Frankfort. Here he became one of those who took part against the ceremonies of the Church of England being observed among the exiles, and afterwards became a member of the Church of Geneva. On the Scotch reformer, Knox, leaving that society to return to his own country, Whittingham was prevailed upon by Calvin to take orders in the Geneva form, and was Knox's successor. While here he engaged with others in an English translation of the Bible, which was not completed when those employed upon it had an opportunity to return to England, on the accession of Queen Elizabeth. Whittingham, however, remained at Geneva to finish the work, during which time he translated into metre five of the Psalms, inscribed W. W., of which the 119th was one, together with the Ten Commandments, and a prayer, all which make part of the collection known by the names of Sternhold and Hopkins. After his return to England he was promoted to the Deanery of Durham in 1563. He died 10 June 1589. See Wood, *Athenae Oxonienses*, I. 446; Dan. Neal, *Hist. of the Puritans;* Benj. Brook, *Lives of the Puritans*, I. 229; Henry Gough, *Index to the publications of the Parker Society.*

[8] The name of Gilpin occurs in an earlier letter in connexion with Beza; see above Letter No. 107, note 3, where it is suggested that it may be George Gilpin. But, without further evidence, it is difficult to say whether the same Gilpin is meant here. There were several persons of that name living at the time and likely to have been acquainted with Beza; see *Index* to Strype's Works; Henry Gough, *Index to the publications of the Parker Society.*

Addressed: 9

A Monsieur
et frere,
Monsieur Cousin
ministre de
l'eglise Francoise,
A Londres.

Endorsed by Jean Cousin: 10

D. Beze du 3
d Aoust
Receues le 24
dudict 1572.

On the top of the Letter is written by Jean Cousin: 11

Receues ce 24 d Aoust *par* Larderois.

122.

LIEVEN DE HERDE[1],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Flushing, Thursday, 2 October 1572.

§ 1. *In the name of the Most High......greeting.* 2. *I commend myself to you, wishing health to you and your wives, whom I include in my salutation; I myself am tolerably well.* 3. *I have nothing particular to say, only I am surprised that, since my arrival in this place, I have not received a single letter from you, which would distress me if I were not desirous of always thinking well of my dear brethren.* 4. *I felt inclined to complain when the brethren sent letters to the magistrate of this town, without addressing them to me or letting me know anything of it by word of mouth.* 5. *So again by Mr Jan Vanden Beke, who departed the day after (the above lines) were written, which made me think that I had been slighted, but the Holy Spirit causes me to think that if I could consult the brethren they would set the matter in a different light.* 6. *Some of the Letters were read to me at the house of the bailif who invited me for the purpose.* 7. *Mr Jan Vanden Beken told me that the brethren complained that I had not written to them, whence I see to my sorrow, that my letters have not come to hand.* 8. *As for news, the church commenced here very lukewarmly, as the people, being fishermen and skippers, are very wild and rough; but matters improve daily; the chief church has been purified, by order and advice of the magistrate, without any disturbance.* 9. *At Ter Vere matters are still in a sad condition. Many who formerly longed for liberty are now anxious to feast and banquet.* 10. *As regards this island it would be desirable that good advice were heard and accepted. It is very sad that in such an important place there is not an excellent governor of great respect and quality.* 11. *Ter Goest has not yet fallen into our hands; the first assault was conducted in a very feeble way; the second time the ladders were about a man's length too short. Bertelentes has now long besieged it and boldly entrenches the town from three places; may God give him victory; the French are very near the town and not one shot is fired into their camp.* 12. *It is said that Seraets has departed with twenty or twenty-two horse, but there is no certainty at the moment I write.* 13. *I doubt not that you know everything as regards Malines, Dendermonde and Oudenaarde. I have eaten and drunk with several persons who came from Malines, who said that there was very great joy when the Prince (of Orange) entered the town.* 14. *The Prince was in want of money and demanded twenty-five thousand guilders from the community; they suggested that he should sell St Rombout's shrine or coin money out of it, but he has not only not done so, but has placed a guard near it, to preserve the idols and prevent anyone from injuring it.* 15. *But when the tyrant had his soldiers there, they spared neither the shrine nor any other ecclesiastical property, and robbed moreover all the*

[1] Lieven de Herde appears as an Elder of the Dutch Church, London, as early as November 1569 and as late as 18 December 1570 in *Kerkeraads-Protocollen der Londensche Gemeente* 1569—1571 (Werken der Marnix-Vereeniging, Serie 1, Deel 1). It appears from a marginal note in the next document (q. v., the note marked *), that the Consistory of the Dutch Church sent him over to Flushing with the money which they had collected in London in behalf of the people of Flushing; see above Letter No. 112.

priests, monks, nuns...and all the citizens of their money and goods; this is a deplorable beginning, but may it have a good end. 16. *At Dendermonde the same was repeated.* 17. *At Oudenaarde, Captain Blommaert and his soldiers hearing of these two cities, resolved to leave the town, killing first the priests and those who protected them.* 18. *In this town Joos Wybo had been beforehand, who made excellent regulations; he found that, if they had been able to keep the place for a month, he could have furnished the Prince with no less than two hundred thousand guilders.* 19. *Before he (and his people) left, Peter de Rycke, Imbiesse and the count of Ghent arrived; of whom the count, Blommaert his lieutenant, and Vande Ryne, with some of their servants, were killed; they had allowed their troops to depart, and, according to the old habit of our nation, remained loitering on the road, so that they were surprised by fifty horse of the tyrant. Blommaert shot three of them dead before he died.* 20. *Peter de Rycke and Joos Wybo arrived here and I embraced them with great joy; the tyrant had equipped fifty vessels in order to visit us here at Flushing, but Captain Worst, arriving with six ships, took fire of the enemy's ships, set fire to the galley and treated the [ship of the] admiral in such a way, that it had to be supported between two ships as far as Antwerp.* 21. *The same Worst captured about thirty persons, some of whom were hanged, while the rest may daily expect the same fate: twenty of them jumped into the sea and such a fright was given them that they will long remember it.* 22. *The Prince is in Venloo, which he did not capture by fighting; all the people in the place were slain; he had the uncle of the children of Batenburch torn into four pieces and a great number of his men deprived of their right hand, and others of them exposed to pioneers. We received some letters about this affair.* 23. *It is said that the Count Van den Mark arrived in Schoonhoven killing in the same fashion all those whom he found there.* 24. *I should write more, but fear that it would be uncertain, and if my letter fell into the hands of people it would induce betters on the exchange to bet on the grace of God instead of thanking Him and praying to Him.* 25. *Please do not despise my writing; I meant to rewrite it and keep this as a draft, but the time fails me.*

In den name des Alderhoochsten a*nn*o 1572 adi ii. Octob*er*. 1
Ghenade ende vrede van god ons*en* hemelschen Vader duer die ombegrypel*icke* ve*r*dienste zines eenighen beminden zoons Jesum Ch*ris*tum ons*en* Heere midtsgaders die ghemeynschap des Heilighen gheests, zy Hulieden eerwerdighe ende voorsienighe. myn Lieue ende vutten gronde myn*er* herten. beminde vaders ende broeders, in[2] cristo Jesu, voor een mindel*icke* groetenesse.

Eerwerdighe vaders en*de* broeders inden Heere. Ic ghebiede mij in alder Renerencien hertgrondel*ick* an hulieden hopen*de* hulieder alder elck met zyne huysvr*ouwe* ghesontheyt, de welcke ic oock in myne groetenesse niet onghedachtich en ben, met mij god Almachtich hebbe lof eist ten scr*yuen* van desen redel*ick*. Eerwerde broeders. Dit myn scr*yuen* an hulieden en es niet in sonderheijt, dan dat my zeer v*er*wondert, dat ic van al den tijt dien ic hier gheweest hebbe, noijt grooten noch clein 2 3

[2] In this Letter the *i* at the commencement of words is everywhere written as *J*.

briefken van hulieden ontfaen en hebbe, dwelcke my wat *ver*drieten saude ten ware dat ic onwerdighe altyts tbeste van myne Lieue broeders begherre te gheuoelen. Den Almachtighen hebbe lof, ende prijs, want hy gheeft my merckel*ick* te gheuoelen dat de liefde gheen quaet en dynct[3], hoewel dat ic daerom myn*e* hauden poortier niet[4] ombesculdich hauden en wille[4], dat es myn vleesch. dat altyt deerste an de poorte es. omme naer zijnen hauden haert en*de* nijdighen beghertte te andwoorden. ghemerct denseluen myn*en* eersten adam niet goets en gheuoelt noch en denct, zoo ic dan een goet gheuoelen van myne lieue zeer beminde broeders hebbe, en tcan my myns dies gheenses beroemen, dan dancken onsen goeden god van die en*de* alle andere syne onbegrypel*icke* weldaden, die my van zyn*en* hoochwerdighe*n* m*aiestei*t vut lautre ghenaden, door cristom liberal*ick* ghesconcken syn, maer hebbe de sel*ue* oueruloedighe weldaden tot nochtoe magherl*ick* gheimploijert. Dwelck mij leet es etc. Hopen*de* in een nieuwicheijt van een beteren leuens, dwelck my ende ons altesamen, jonne god onsen hemelschen Vader den welcken zy metten Zoone en*den* heilighen gheest lof en*de* prys van eewich*eyt* tot eewicheyt Amen.

Mynen esel hadde hem wel willen belghen als de broeders 4 hier seker briefuen ghesonden hebben an de magestraet alhier sonder desel*uen* by my te doen bescicken ofte my dies angaen*de* yet mondelyn*g* te doen segghen. Als van ghel*ick* nv by Mr 5 Jan van*den* Beken[5] die sdaechs na tscr*yuen* van desen *ver*trocken es, want den sel*uen* esel laedt hem dijncken dat hijer by *ver*acht syn saude nae zyn*en* naturel*icken* quaden aert en*de* ghewoonte, maer als myn*en* Raetsman en*de* crachtighen voorvechter den heilighen gheest c*om*t, soo c*om*t my te vooren zoo ic byden broeders ofte de broeders bij mij waren. sauden my de sake wel anders duyden etc. som van*de* briefuen hebbe 6 ic ten huyse van*den* balliu hooren lesen, de sel*ue* my daer toe *ver*souckende etc.

[3] 1 Cor. xiii. 5.

[4] *niet—wille*, added in the margin.

[5] Jan Vanden Beke (also called Jan Verbeke) appears as a member of the Dutch Church on 8 April 1571 in the *Kerkeraads-Protocollen &c.*, p. 307, and as an Elder elect on the 25th following, *ibid.*, p. 316. See also the next document, § 25. In 1581 (4 February) and 1582 (30 January) we find him at Flushing; see below the Letters of those dates.

Mr Jan van*den* beken[5] seide my dat de broeders hen van 7
my beclaechden dat ic hemlieden niet ghescr*euen* en hebbe,
daer duer ic mercke myne briefuen hen n*iet* ter hant ghe*com-*
me*n* en syn, dwelcke my leet es, tsel*ue* ghehoort hebben*de*.
Voor niemaren ten eersten belieue hulieden te weten hoe dat 8
de kercke hier eerstmael zeer flauwel*ick* begonst, ghemerct hier
het volck nae den aert der visschers en*de* scipp*er*s zeer wilt
ende woest es, dan god hebbe lof tbegunt zeer te beteren
daghelicx meer en*de* meer, het es inde hooftkercke al ghereinicht,
met oorder en*de* Raet des Magestraets sonder eenich gheruchte.
ter Veren gaett oock noch slecht toe. God betert vele die 9
in de voorleden tyt der liberth*eyt* vierich waren soucken nv
meer dwelck te beclaghen es te tryonferen en*de* te banketteren
god betert. Ten anderen van meer niemaren, angaen*de* hier 10
in dit heilant waer grootel*ick* te weinschen datter goeden Raet
ghehoordt en*de* anghenomen ware. Tes grootel*ick* te beclaghen
dat in sulck eene*n* tresoir des Lants niet eene*n* treffel*icken*
gouuerneur en es van rypen aensien, en*de* grooter qualitheyt[6].
Ter goest[7] es noch in onsen handen niet omt wasser alst 11
eerstmael besturemt was het ghijnck zeer flauwel*ick* toe daer
wasser zoot daer na noch ghesciet es, bouen vp de vesten ofte
muren maer noteert de leeders waren ontrent een mans lyngde
te curt, bertelentes[8] heefter nv langhe vooren gheweest en*de*
begraeft de stat van dry plaetsen dapperl*ick* god gheue hem
victorye, de Fransoisen ligghen art ande stadt en*de* der en
wert niet een scuette in har*en* legher ghescooten. Men wilt 12
hier segghen dat Seraets[9] vertrocken es met twintich of 22 per-

[6] MS. *qulitheyt.*

[7] The city of Goes or Tergoes, on the island of South Beveland in Zeland, was for a long time stoutly defended, in 1572, by a small garrison of Spanish troops against Jerome de 'tSeraets, a brave, but unlucky officer in the service of the Prince of Orange. After he had once been compelled ingloriously to retreat, he marched again to Tergoes, with a force of seven thousand men, and upon the 26th of August laid siege to the place in form. The Spanish garrison, consisting of about seven or eight hundred men, was very insufficient, but they held out bravely, till the 21st of October, when Mondragon, the Spanish Colonel, was able to land unexpectedly three thousand men, who compelled the besieging army to flee to their ships; see Motley, *Rise of the Dutch Republic*, part III, chapter VIII; Bor, *Nederlandsche Oorlogen*, Book VI. p. 394 (287).

[8] Bor (*Nederlandsche Oorlogen*, VI. p. 394) relates that Count Van der Mark had been asked to assist in the siege of Tergoes and that he sent his chief Lieutenant Bartholt Entes van Mentheda.

[9] See above note 7.

den maer ten scr*yuen* van desen en weet men gheen sekerheyt. Nopende Mechelen[10], Dendermonde[11] en*de* Haudenaerde[12] 13 es hulieden en twyffele n*iet* wel kenne*lick*. Ic hebbe met diuersche vut Mechelen ghecommen gheeten en*de* ghedro*n*ken, sy segghen als de Prince daer in quam daer was sulcke blytscap dat wonder ware te ve*r*halen.

Den Prince hadde ghelt ghebreck en*de* begheerde 25000. 14 ghuldens van*de* ghemeente dewelcke hem voor andere gauen dat hy Rombauts casse[12a] vercoopen saude ofte ghelt daer af doen slaen, dwelck hy niet ghedaen en heeft maer heefter in conterarie van dien een garde by ghestelt, ter p*re*seruacie van*de* selue afgoden vp datter niemant aen commen en sauden de selue te ve*r*inderen. Maer den tierant zyn volc daer ghe- 15 hadt hebben*de* en hebben de sel*ue* cassen, midtsgaders alle ander kerckel*icke* goederen niet ghespaert maer hebben bouen dien alle papen mo*n*neken no*n*nen zusteren baggyn*en* midtsgaders alle den burghers alle haerlieder ghelt en*de* goet berooft tot int hende, dwelck een compassel*ick* begin es, maer het strecke tot eenen goeden fine. Te Dendermonde[11] eyst van ghel*ick* ghe- 16 gaen, tAudenaerde[12] heeft in gheweest Capitein Blommaert[13] met 17 zyn*en* volcke die ve*r*nomen hebben van*de* voors*eiden* twee steden hebben in haren Raet gheuonden daer vut te trecken, aluooren omme ghebrocht hebbende alle de papen en*de* anderen die de sel*uen* voorstonden etc. In dese stede waren aluooren Mr Joos 18 Wyboo[14], den welcken zeer goede oordonancyen ghemaect hadde dwelck te lanck ware al te ve*r*halen. In somma dat hy gheuonden

[10] Mechelen surrendered to the Prince of Orange in the beginning of September 1572 (Bor, *l. c.* VI. 401b), but was captured again on 2 October following by the Duke of Alva. The horrors which followed this capture are described by Motley, pt. III, ch. VII.

[11] The town of Dendermonde (or Dermonde) surrendered to the Spaniards a few days after the capture of Mechelen; Bor, *l. c.* p. 412b.

[12] The town of Oudenaarde surrendered to the Spaniards a few days after the capture of Mechelen; Bor, *l. c.* p. 412b.

[12a] On St Rombout's shrine see *Acta Sanctorum*, Die prima Julii, pp. 208—215. The new shrine of 1617 was pillaged in July 1794 by the soldiers of the French Republic; it weighed more than eleven thousand guilders in silver; Schoeffer, *Historische aanteekeningen rakende de Kerken, Kloosters, Ambachten en andere Stichten der stad Mechelen*, I. 111.

[13] Jacob Blommaert or Bloemaert, a Fleming, offered his services to the Prince of Orange in 1571 (Bor, *Nederlandsche Oorlogen*, Bk. V. p. 333); he captured the town of Oudenaerde by stratagem in September 1572 (*ibid.* Bk. VI. p. 402) and perished a few weeks later in the same place by the house in which he had taken refuge being set on fire by the Spaniards (*ibid.* p. 412). The writer of the present Letter gives a different account of his death (see below § 19).

[14] See Letter No. 86, note 1.

hadde dat hy den middel hadde, hadden syt moghen hauden tot een maent saude den Prince ghefoerniert hebben wel twee hondert 1000 ghuldens. Daer waren in ghecommen eer zy *ver*-trocken meester Pieter de Rycke[15] Imbiesse[16] graue van Ghendt[17], der af datter bleuen syn graue van Ghendt[17] Blommaert[13] zyn*en* lieftenant en*de* van*de* Rijne met noch sommeghe hare dienaers sy hadden den hoop laten trecken en*de* bleuen vp den wech luuteren*de* na haude costume onser nacie en*de* waren binnen dien oueruallen van*de* 50 perden van*den* tierant. Blomaert[13] doorscoter noch drye voòr zyn doot. Meester *Pieter* de Rijcke[15] en*de* Mr Joos Wybo[14] zyn hier binnen ghecommen die ic met blijsscappen in den arm ghenomen en*de* o*m*me elst hebbe, godelof, den tierant hadde vyftich scepen vpgherust ons hier te Vlissyn*ghe* te co*m*men besoucken, maer Capitain Worst heefter hem ontrent gheuonden met zes scepen, heefter vyfue ghenomen, de galleye in brant ghesteken ja den amierael zoo ghetracteert dat sy em moesten vp hauden tusschen twee scepen tot Antw*er*pen. De*n*selu*en* Worst brachter wel dertich ofte daer ontrent gheuanghen. Daer af datter vp ghehanghen waren en*de* de Reste mach alle daghe tsel*ue* sop v*er*wachten der sprancker met 20 tseffens in de zee, en*de* haden sulck een*en* scrick datt hen ghedencken mach.

Den Prince es in Vendeloo, heeftet niet vechtenderhant in creghen end*e* heuetter al om den hals bracht, hy heeft den hoom van*de* kinderen van Batenburch doen in vier sticken

[15] Dr Pieter de Rycke or Ryke was a zealous defender of the Reformation, for which reason his property was confiscated and he himself banished from Ghent in 1567. He took refuge at Wesel, where he attended the first synod (in November 1568), and ho was afterwards present at the Synod of Emden (see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 440, 444). In October 1572 the Prince of Orange sent him to Oudenaarde to induce the inhabitants to take the oath of fidelity to "the King (of Spain)" and the Prince as his Stadholder. He died in February 1596; see Van der Aa, *Biographisch Woordenboek;* Bor, *Nederlandsche Oorlogen*, Book VI. p. 438, Bk. IX. p. 719, Bk. XVIII. p. 389, Bk. XXIII. p. 179.

[16] Perhaps Jan Van Hembyze, a nobleman of Ghent, whose ambition it was to found a republic, and who for that purpose intrigued against anyone whose plans seemed to counteract his own. Prince William of Orange employed him for some time in various ways, but was frequently compelled to take measures to neutralize his intrigues (see above Letter No. 25, note 7). Hooft, however, seems to indicate (*Nederl. Historien*, II. 378) that it was his son (William), whom the Prince of Orange appointed one of the commanders of his fleet, and who, in 1572, when he was in danger of falling into the hands of the Spaniards, jumped into the sea and was drowned; see also Van der Aa, *Biographisch Woordenboek.*

[17] Bor (*Nederlandsche Oorlogen*, VI. 412) says it was Guillaume, Count of Ghent, who had been Governor of Edam (in Holland); see also Hooft, *Nederl. Hist.*, II. 378.

trecken ende een*en* grooten deel zyns volcx de Rechte hant af doen hauden, een*en* deel voor pieoeniers ghestelt. Men heeft desen angaen*de* zekere briefuen ontfanghen, lieghen de briefuen zoo lieghe ic mede ic hope neen. Men secht dat den graue vanden marke in scoon hoofue co*m*men es[18] nae de selue wyse alle tgheselscap v*er*moort hebben*de* dat hy daer in vant. Lieue broeders ic saude wel meer scr*yuen* maer beduchte mij dat onseker syn saude wat saude ic dan anders vutgherecht hebben dan zoo myn scr*yuen* onder den man quae*m* veel wedders vp de burse den mont ghehopent hebben, om te wedden vp de ghenade Godts, inde plaetse van danck, en*de* bidden, dwelck een*en* gruwel voor God es en*de* v*er*driett my meer dan ic scr*yuen* can. Myn lieue broeders en wilt dit myn scr*yuen* in gheender onwerden nemen, ic meende ditte te erscr*yuen* en*de* dit voor een cladde te behauden maer den tyt heeft my omtbroken nemet my ten besten en*de* broederl*ick* af, myn lieue broeders wilt mynder doch inde ghemeene ghebeden ghedacht wesen. midts oock elck int p*ar*tyculier ghebet, hulieden lieue en*de* werde broeders hier mede God in ghenaden beuelende met aesten in Vlissyn*ghen* alsvooren.

23 24 25

uwelieder aerm onweerdich
diener ende broeder lieuen deherde

Addressed: 26

An de Eersame wyse en*de*
voorsienighe myne lieue
ende gunstighe broeders in*den*
Heer de ministers ende
Hauderlyn*ghen* der nederduytsche
ghemeinte
Tot
Londen.

[18] Bor (*l. c.*, vi. 381) relates that Schoonhoven, after a short siege by Count Van der Mark, surrendered on 1 October; whereupon the religious of the Convent of Regulars situated outside the town, who had taken refuge in the town, were badly treated, one of the friars being stabbed and two others hanged.

123.

SUMMARY of CONTRIBUTIONS made by the DUTCH COMMUNITY of LONDON, in behalf of their native country.

[London, Tuesday, 20 January 1573.]

§ 1. *Short summary of what the Dutch community of London has done and contributed towards the advancement of the common cause of our country since the revolt of Flushing.* 2. *First it should be known that the said church generally contains only four hundred and fifty or at most five hundred men. Among whom there are not more than forty of moderate qualification or condition, being engaged in commerce; the remainder are all poor handicraftsmen.* 3. *Among these members has first been collected the sum of about fourteen hundred pounds (sterling), to assist the people of Flushing, by means of which, together with some additional money, collected by benevolent Englishmen and merchants of our nation, two hundred soldiers were engaged, whom we sent to Flushing, provided with all necessary ammunition.* 4. *Several of the members have fitted out, at their own expense, upwards of fifty men, some of whom were sent to Flushing, and some to Briel.* 5. *Several, moreover, have become sureties for certain large sums of money employed in the purchase of ammunition, taken by several captains and conveyed to Flushing, Ter Vere and Briel.* 6. *Again, when M. Waelwyck, commissioner of Count Louis of Nassau, showed his commission and message to the Dutch and Walloon Churches, the Dutch made another collection.* 7. *Meanwhile M. Casembroot arrived with letters from the Prince of Orange to all the refugees in this kingdom, requesting assistance in money to enable him to move his soldiers and horsemen from the mustering-place.* 8. *And although the aforesaid Dutch community, on account of its limited means could not do much for his Excellency, yet, in order to show him a little goodwill and gratitude, they have all, with some exceptions, contributed as much as possible, according to the accounts delivered to M. Casembroot, containing every one's promise, amounting to ...* 9. *Of which money the said M. Casembroot took a part, when he started on his first voyage. Afterwards M. Waelwyck and M. Boisot took each a portion.* 10. *The Church also paid of this money twenty pounds to [Christopher Wilkins] for various arms sent to Flushing with our soldiers.* 11. *Another portion was spent on the voyage of Mr Jan Verbeke, sent to his Excellency with special letters from M. Waelwyck.* 12. *The remainder, with the names of those who have not yet given effect to their promise, was handed to M. Casembroot, everything according to the account delivered to him by Clement Vanden Driessche, which was signed by Philips Garcie, scriba, in the name of the Consistory.* 13. *Account of Clement Vanden Driessche regarding the money collected among the Dutch Community of London in behalf of the common cause.* 14—20. [*Received in London* £156. 17.; *from*

the community of Maidstone £12. 18. 9; *from that of Ipswich* £12.; *amounting together to* £181. 15. 9]. 21—29. [*Various payments amounting to* £165. 16. *leaving a balance of* £15. 19. 9, *which was placed in the hands of M.* (*Casembroot*)].

Copie.

Corte summarie van tghuendt dat de Nederduutsche Ghemeynte te Londen ghedaen en*de* ghecon*t*ribueert heeft tot v*er*voorderynghe vande ghemeyne cause onses vaderlants sichtent de revolte van Vlissinghe[1]. 1

Alvooren is te weten, dat inde voors*eide* nederduutsche kercke maer 450 ofte ten hoochsten 500 mans persoonen duergaens en zyn. Onder de welcke ouer de 40 niet en zyn van redelicke qualificatie ofte ghestaethed, hen met coopmanscap gheneeren*de*, De reste zyn al arme ambachsluyden. 2

Onder de zelue kercke is eerstmael ghecollecteert gheweest tot assistentie van die van Vlissinghe[1] de somme van xiiij^{c} guldenen pondt meer ofte min. Welcke pennin*ghen* met noch etlicke andere v*er*gadert van ander goetwillighe persoonen zo Jnghelschen als cooplieden ons*er* natie gheemployeert zyn gheweest int opnemen van 200 soldaten, die wy nae Vlissin*ghe* ghezonden hebben, ghefurniert van alle nootlicke admunitien*. 3

Etlicke vande voors*eide* kercke hebben particulierlick vp huere eyghen costen diueersche knechten vpgherust totten nombre van 50 en*de* meer, en*de* die som na Vlissinghe[1] som nae den Briel[3] ghezonden. 4

Bouen dien zo hebben etl*icke* verandtwoordt als borghen voor zekere groote so*m*men van pennin*ghen* gheemployert in diuersche admunitien, opghenomen by etl*icke* capitainen, en*de* oue*r*ghevoert nae Vlissinghe, ter Vere, en*de* ten Briele. 5

[1] See Letter No. 112.

* *Added in the margin in the same handwriting:*

Hier va*n* is ontf*angere* gheweest Lieuin de Herde[2] die nu te Vlissin*ghe* is, en*de* langhe tydt gheweest is, Derhaluen de Rekenin*ghe* niet can gheliquideert zyn voor zyn wedercompste.

[2] See the preceding Letter. [3] See Letter No. 112, note 1.

Jtem daernae alzo, Mons*ieur* Waelwyck co*m*mis van myn heer Graue Lodewycq van Nassau[4] sich ande voors*eide* kercke, ghelyck oock ande Walssche, zyne co*m*missie en*de* Last v*er*toont hadde, So heeft de voors*eide* Duytssche wederom nieuwe collecte beghinnen doen. 6

Hier en tusschen is mons*ieu*r Casembroot[5] alhier ghearriueert met brieuen van myn*en* Hee*re* den Prince van Oraengien etc. an alle de ghevluchte binnen desen Rycke, v*er*zouckende assistentie van ghelde om zyn knechten en*de* Ruyteren vande monsterplaetse te moghen bringhen. 7

Ende hoewel de voors*eide* Duutssche ghemeinte om huere cleyne ghestaetheyt als voors*eid* is, zyne Ex*cellencie* hier in weynich conste te goede co*m*men: Nochtans om heure goedjonsticheyt en*de* danckbaerheyt eenichsins tot zyne Excellen*cie* te bewysen, hebben haer vuterste debuoir ghedaen elck int zyne (etlicke vutghesteken) om al vp te bringhen dat hen is mueghelick gheweest, nae vutwyse vanden quoyere in handen van Mons*ieur* Casenbroot[5] ghedeliureert, inhouden*de* eenyders belofte int p*ar*ticuliere. Belopen*de* int *gener*ale ter somme van[5a] 8

Van welcke pe*n*ninghen de voors*eide* mons*ieu*r Casembroot[5] een p*ar*tie ghelicht heeft tzijnen v*er*trecken van hier in zijne j^e^ voyage. Daerna hebben*de* Mons*ieur* Waelwyck en*de* Mons^r^ Boisot[6] van ghelycken elck een p*ar*tie ghelicht. De kercke heeft huer oock moeten rembourseren van deze pe*n*ninghen totter so*m*me van £20.—st*erlinghes*, diemen noch schuldich was an eenen Jnghelsman[7] van diueerssche calibers met haren forrnituren nae Vlissinghe gheschict met onze soldaden. Daer is oock een partie af ghenomen gheweest tot het voyage van M^r^ Jan Verbeke[8] vutgheschict an zyne Excellen*cie* met speciale brieuen van Mons^r^ 9 10 11

[4] The brother and faithful supporter of Prince William of Orange, born 22 January 1537, and killed in the battle on Mokerheide, 14 April 1574. See Van der Aa, *Biographisch Woordenboek;* Motley, *Rise of the Dutch Republic.*

[5] See Letter No. 118, note 11.

[5a] The amount omitted.

[6] Karl van Boisot (see below § 27), a faithful follower and commander of Prince William of Orange, who sent him to England to negotiate in behalf of Holland and Zeland. He was accidentally or wilfully killed by one of his own soldiers in 1575; see Van der Aa. *Biographisch Woordenboek.*

[7] See below, § 22.

[8] See the preceding Letter, note 5.

Waelwyck. Ende de reste mette namen vande gone die huer- 12
lieder belofte noch niet gheeffectueert en hebben is ghedeli-
ureert anden voors*eiden* Mons*ieur* Casenbroot[5] Co*m*mis van zyne
Excellen*cie.* Al volghen*de* de Rekenyn*ghe* hem ouerghegheue*n*
by Clement van*den* Driessche[9], ontfanghe*n* byden zelue*n* Casen-
broot[5] gheco*m*mitteert, totte welcke wy ons refereren. Onder
stondt ghescr*euen* Philips Garcie[10] scriba vut name der Consis-
torie.

Rekeninghe en*de* bewys Clement vanden Driessche[9] 13
van de ghecollecteerde pe*n*ninghen der Nederduutsche
ghemeente binnen Lonne*n* ten behouue van de ghemeene
zaecke

Eerst ontfaen van Jan de Cuenijnck[11] en*de* Gillis Huelblock[12] ouer huerlieder quartier	91.	0.	0	14
Ontfaen va*n* Willem Bogaert[13], Hercules Fremaer[14] en*de* Lucas de Heere[15] ouer huerlieder quartier	53.	6.	8	15
Noch ontfaen van Pieter de Bert[16] ou*er* zyn quartier	5.	11.	0	16
Den 7[en] Decemb*ris* ontfaen van Phil*ippu*s Garcy[10]	5.	18.	0	17
Item ontfaen va*n* Jan Beele[17] ou*er* zynen wyck	1.	1.	4	18
So*m*me totael	156.	17.	0	

[9] He was elected elder of the Dutch Church on 13 May 1571 (p. 4, 283, 314, 316, 320 of *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571, published by the Marnix-Society). In the index to the same work he is described as a preacher (=minister) of Oudenaarde, which seems to have been done in accordance with p. 322 *ibidem*, where he is described as having been formerly (about 1567) an elected "servant" in the town of Oudenaarde; and p. 324 where it is said that at Oudenaarde he had been "in the service of the Consistory".

[10] See Letter No. 104, note 28. [11] See Letter No. 113, note 3.

[12] He appears as a deacon of the Dutch Church under the name of Gillis Heureblock, or Heureblocq, or Hueblocq on 10 November 1569; p. 3 of *Kerkeraads-Protocollen* &c.; see also *ibidem* pp. 114, 295, 297, 307, 316.

[13] Also a deacon of the Dutch Church on 10 November 1569; elected an elder on 13 May 1571; he is occasionally called Willem Van den Bogaerde or Guillaume Bogaerde; see *Kerkeraads-Protocollen*, p. 3, 4 &c.

[14] Or Hercules Fremault, an elder of the Dutch Church; see *Kerkeraads-Protocollen*, p. 3 &c.

[15] Was elected elder of the Dutch Church on 13 May 1571: *Kerkeraads-Protocollen*, p. 4; see also p. 283, 307, 316.

[16] He appears as elder of the Dutch Church on 10 November 1569: *Kerkeraads-Protocollen*, p. 3; see further the index to that work.

[17] Elected elder of the Dutch Church on 13 May 1571: *Kerkeraads-Protocollen*, p. 4; see further the index to that work.

Anderen ontfanck van buuten Londen				19
Eerst ontfaen van Ghysbrecht Dooremael[18] voor de ghemeente van Maydston	12.	18.	9	
Noch van Joannes Rademaker[19] ouer de ghemeente van Ipswith	12.	0.	0	20
Somme van beede.	24.	18.	9	

Compt tsamen 181. 15. 9.

Betalynghe ende vutgheuen ghedaen opden voornoemden ontfanck.

Eerst[20] ghefurniert an Mr Lenaert Casenbroot[5]	50.	0.	0	21
Item betaelt Mr Christoffels Wilkins				22
Voor diueerssche wapenen diemen naer Vlissinghe ghezonden heeft waeraf Lieuin dHerde[2] Rekeninghe doen zal[21]	20.	0.	0	
Betaelt eenen bode expres na Sandwiths om in diligentie die van Vlissinghe te aduerteren de moort van Vranckryck[22]	1.	4.	0	23
Betaelt Phillippus Gareij[10] voor zyn vacatie ende oncosten ghedaen int voijage na Sandwich ende Maydston daer hy ghedeputeert is gheweest by Monsr Casenbroot[5] om de brieuen van zyn Excellencie an te gheuen	2.	12.	0	24
Den letsten Septembris ghegheuen Mr Jan Vander Beke[7] om zyn voyage, by zyn Excellencie ghezonden duer Monsr Waelwyck[23]	12.	0.	0	25
Den 11en Octobris ghegheuen Mr Chaerlie Clerin Commis ghezonden van Vlissinghen om noodtzakelicheijt der stadt by ordonnantie van beede de kercken[23]	3.	0.	0	26

[18] An elder of the Dutch Church on 10 November 1569, also called Ghyselbrecht Dormael (or Dormale); *Kerkeraads-Protocollen*, p. 3 &c.

[19] See Letter No. 116, note 3.

[20] *Added in the margin:* Par quictanche.

[21] *Added in the margin:* Hier af is indempniteyt vande consistorie Jn myn handen ghebleuen.

[22] The massacre of St Bartholomew, 24 August 1572.

[23] *Added in the margin:* Par acquit.

Item den lesten octob*ris* ghegheuen Charles boisot[6] by laste van Mons^r volghen*de* den brief Rotarij[24]	40.	0.	0	27
Den 21^en Nouemb*ris* ghegheuen Mons^r Aernoult Waelwyck Co*m*mis van zyn Ex*cellencie* blyckende by zyn quictanche en*de* ooc p*er* ordo*n*nance[23]	25.	0.	0	28
Den 8^en Decemb*ris* ghetelt Antonij Oliuier by laste va*n* Boisot[23]	12.	0.	0	29

Compt 165. 16. 0

Compt meer ontf*anghen* da*n* vutghegheue*n* 15. 19. 9

De zelue ghetelt in handen van mons*ieu*r den 20^en Janvier

Compt ts*amen* 181. 15. 9.

[24] Rotarius = Radermaker; see above § 20. *Here is added in the margin:* P*ar* quitanche.

124.

BARTHOLDUS [WILHELMI[1]], to GOTTFRIDUS WINGIUS[2].

Dordrecht, Monday, 16 February 1573.

§ 1. *I send you the letter which you desired me to return, together with the other packet of letters, hoping that if you should receive some news from England, you will let me know forthwith.* 2. *I wonder that you do not write a single word about the condition of your affairs, when you had time to write and a trustworthy lettercarrier.* 3. *Gerard de Haan arrived here immediately after you had left us, and lately preached on the duty of a magistrote in such a manner as greatly to offend our burgomaster, who came on Wednesday to the Consistory inquiring where Gerard was, who by his preaching had caused disturbances.* 4. *The deacons, however, who alone were present, could not tell him. I give you to consider what will be the end of this affair, but keep silent about it.* 5. *I have no news to tell. Farewell, and salute Jan Hendrikszoon.*

Salutem ac pacem per Chr*istu*m Jesum.

Literas, quas mi frater remitti cupis, vnà cum altero lite- 1 raru*m* fasciculo per præsentes tibi mitto, rogans obnixè si quid noui receperis ex Anglia, vt propediem mihi significare digneris. Demiror enim quod de rerum tuaru*m* statu ne verbulum qui- 2 dem scripseris, posteaquam et tempus scribendi, et grammatophorum satis fidum habueris. Nostine mi frater, animum meu*m* erga te ita affectu*m* esse, vt omnia tibi non solum ex a*nim*i tui sententia succedere optem, verumetiam in aduersis me quoq*ue* tecum condolere? Quare fac vt proxima quaq*ue* oportunitate cognoscam de omnib*us*, nam nihil gratius hoc tempore mihi facies. Gerard*us* Gallinace*us*[3] statim post tuum a nobis 3

[1] See Letter No. 101, note 7.

[2] See Letters No. 18, note 2; No. 102, and No. 101, note 2.

[3] Gerardus de Haan (Latinized Gallinaceus) appears as minister of the reformed Church at De Briel (in Holland) on 6 October 1571 (see *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 307 sq., where he is stated to have died on the 19th of the same month). He is probably identical with Gerardus Gellicanus, who was deputed by the Classis of Voorne &c. to the provincial Synod held at Dordrecht in June 1571 (see *Werken der Marnix-Vereeniging*, Serie III, Deel III, p. 43).

discessum ad nos pervenit, ac ita nuper de officio Magistrat*us*[4] è suggestu docuit, vt nostrum Pretorem valde offenderit. Pretor in Consist*orio* die Veneris co*m*paruit, rogans vbinam esset Gerardus, dicens illum sua concione turbas in Repub*lica* excitasse &c. Diaconi autem qui tum temporis soli aderant, respon- 4 debant se nescire, vbinam Gerardus erat. Quid vero inde fiet, tibi consijderandum do et[5] sub silentio hæc tibi significo[5]. De 5 rebus nouis, nihil quod scribam habeo, hisce igitur breuib*us* plurimu*m* vale, ac Jo*ann*em Henrici n*ostru*m in Ch*rist*o *fra*-*t*rem, meo no*mine* saluta. Raptim Dordraci, die 16° Februarij a*nno* 1573.

Tuus tot*us* Bartholdus.
P[ropria manu scripsit].

Addressed: 6

Aen den vromen Gottfrido
Wingio Diener des Woordts,
nu tertijt wesende in
sgrauenhaghe ten huijse
daer den Pauwe vthhangt.

[4] The duty of magistrates and the duties of subjects towards them, were among the topics which caused serious dissensions not only in the Dutch Church, London, but everywhere among Protestants; see the documents printed above under Nos. 100, 102.

[5] *et—significo* added above the line.

125.

WILLIAM [PRINCE] OF ORANGE, to the DUTCH CHURCHES in ENGLAND.

Delft, Thursday, 26 February 1573 *.

§ 1. *I trust that hitherto you have sufficiently been able to observe my desire to restore liberty to your poor fatherland, in political as well as religious matters, and how I have suffered innumerable difficulties and even risked my life to attain this end.* 2. *If my power were as great as my good will I should be content to take the whole burden upon my shoulders, without troubling anyone in any way (which you may have noticed from my not having troubled you much ere this), insomuch that I should desire, at the risk, if possible, of my own life, to redeem the country or to deliver it from the slavery in which its property, its bodies and souls are held, without expense to anybody.* 3. *But as my wish and my own power are not sufficient for such a task, I am forced to ask help, if not from all true Christians whom this matter undoubtedly concerns, at least from those whom it seems to concern more particularly, as being of one and the same country, and especially from you who, by God's grace, have gone to a place of peace and quietude. You all see and know that the need is very great.* 4. *You have seen how I had restored liberty to a great part of Holland, Zeland and Guelderland and many places of Brabant, and afterwards been forced to abandon a great deal of it, on account of the treachery and murder in France, and through want of soldiers who in consequence of the same treachery failed to join me. In short, you see that I am reduced to such distress, that if the necessary help is refused to me, I shall be forced to abandon all that yet remains in my hands.* 5. *On the other hand, if you timely and earnestly assist me, as you have on many occasions promised to do, I hope, with God's help, to retain Holland and Zeland this winter easily, and next summer to harass the enemy more than ever.* 6. *The States of Holland have shown their good will towards this cause, not only by the great burdens which they have hitherto borne, but by those contributions which they lately volunteered to grant, promising to pay a certain number of soldiers, as long as it should be required, nay, freely offering their own persons, as indeed a third of the population arm themselves for the protection of the liberty gained.* 7. *But as there is no reason why this small country should bear the entire weight, seeing the burden, misery and loss which it suffers from other quarters, I do not doubt that you will feel ashamed of seeing the Hollanders more inclined to this cause than yourselves. Nay, I feel sure that you would not wish to return to the country if you had not assisted in its invasion with all your*

* On the day following the Prince wrote a short Letter to the Dutch communities of Norwich, Thetford and Ipswich, complaining of the little zeal which they showed in assisting their co-religionists of the Netherlands, exhorting them to greater charity and asking them to believe Lieven Calvaert, the bearer of the Letter. It is printed, from the original preserved in the Archives at Ypres, in *Correspondance de Guillaume le Taciturne, Prince d'Orange*, par M. Gachard, III. 73.

power. 8. *I know that many among you will, perhaps, excuse themselves from doing their duty by pretending to live in peace and freedom of conscience and, therefore, considering it unnecessary to show themselves liberal in the above matters. But, if such persons are not moved by Christian charity, which seeks the welfare of neighbours rather than one's own, I ask them to consider whether the war is waged solely against the Protestants of the Netherlands, or against all Protestants in general. And if it is waged against all, as they will be forced to acknowledge, and as is proved by various treacheries in France against the Reformed, do they think that they will remain in peace, because they are far away from the blows?* 9. *Again, if the country's gate were opened to them, through the labour of another person, I am persuaded that they would wish to return to their houses and other advantages which they had left. And would they not feel ashamed to eat their share of what others had bought with their own lives, without having contributed something of their own property?* 10. *David did not act in this way when he, longing for water from the well at Bethlehem, refused it in his great thirst, because three of his pious men had fetched it, at the risk of their lives, from the midst of the army of the Philistines. Far be it from me, he said, to drink the blood of these men. And would not you scruple to return to a country redeemed from slavery at the peril of your brethren; that is to say with David, to drink their blood?* 11. *Therefore, do not say, when you have contributed according to your duty and your means, that you have been liberal towards me and others, because you open your purses for yourselves and it is no liberality so to do. For no one, being a slave, will be considered liberal, if he buys himself free with a large sum of money.* 12. *If, then, you love your brethren, nay, if you love yourselves; it is now the season and the time to show it, the convenient time being once lost, is not easily found again. You will tell me that your will to help me is good, but that you have not the power and the means to do so. I will not rate anyone in this affair; let each consider what he is able to do, not like so many who wish to pass as rich the whole year round, but as poor when there is question of contributing something.* 13. *But as reasonable appraisers of the goods and riches which God has given you, you may deceive men, but not God who sees everything, and well knows what He has given you, and will justly punish you even in your goods, if you refuse to lend Him what you have before received from Him. You ought to cut off something from your abundance, your luxuries and the costliness of your food and clothing.* 14. *I know indeed that your commerce has not so flourished lately as it used to do, and that instead of gaining you have occasionally lost through the naval army which often indiscriminately attacked both parties. But pray, what do they gain who expose their goods, pledge their wives and children and risk, nay daily lose their own lives?* 15. *What do the Hollanders gain, whose trade is not at all better than yours, and who yet sustain the war and are often injured (to my great sorrow) by friends as well as by enemies? What does the poor soldier gain who is badly paid, fed and clothed, and is moreover every day in battle and in the cold?* 16. *I doubt not that if your heart is really stirred, and if there is any love and piety in you, ample means will be found to help me. The people of Israel, though very stiffnecked, when it was represented to them that something should be done to erect a tabernacle, without being asked showed themselves so ready, that in a few days everyone having contributed more than was required, it was necessary to sound the trumpet and to forbid more to be brought.* 17. *Nay, even when the golden calf was cast, everybody contributed his jewels, earrings &c. And we have seen that for a papal crusade pothandles and tankards were sold. In short you see how liberal superstitious people are towards their gods. And shall we permit superstition to surpass the true religion, Christ to have less influence with you than Antichrist with his followers; will you not be equally ready to give to God, who has given you everything, to reëstablish His Church, even if it were not for everyone and everywhere, but only for yourselves and your fatherland?* 18. *I should do you an injustice if I said more. I would rather have you examine yourselves, and consider yourselves not as wishing to give and contribute, but as receiving back a hundredfold, not as distributing*

to others, but as sowing for yourselves. And if anyone measures himself and considers to whom and why he gives, I doubt not that everything needful and necessary will be found. 19. You are requested to fit out, at your expense, a certain number of soldiers to serve the church under my government, and to pay them yourselves in order to avoid all suspicion. But if you disregard my admonition and intend not to do what you are bound to do, I declare before God and His Angels that I have done what I could, and that I have been abandoned by those who ought to have assisted me. 20. What I have written above will be more fully explained by the minister Lieven Calwaert. I proy the Almighty that He will prosper my efforts for the reestablishment of His church.

Copie.

Myn heeren Ic duncke dat tot noch toe ghy hebt moghen 1 ghenouchsaeml*ick* bekennen den goeden wille die my Godt ghegheuen heeft, om Vlieder arme vaderlant in vryheyt te stellen zo wel in tgene dat angaet de[1] politie[1] desselfs, als de religie ende hoe dat Ick verdraghen hebbe ontellicke moyelicheden, dat Ic selfs myn eyghen leuen ghewaecht hebbe om tot des*en* ende te com*men*. Waert dat Ic zowel de macht[2] 2 en*de* mogentheit hadde, als den goeden wille, Ick[3] ware te vreden[3] alle het last vp myn schouderen te nemen, sonder yemant eenichsins daer mede te bezwaren[4]. tWelck ghy hebt moghen verstaen[5] vutedien dat Ic vlieden hier te vooren[6] niet seer beswaert hebbe, Insulckerwys dat Ic soude begheeren ten coste van myn eighen leuen (waertmy moghelick) tlant vuttecoopen ofte v*er*lossen van de slauernye[7] der goederen, lichamen, en*de* zielen daer in het is, sonder dattet yemant yet costen soude. Maer vl*ieden* ghemerct dat mynen wensch niet 3 en baet, en*de* dat myn eighen macht[8] niet ghenouchsaem is[9] voor zulcken last, Ic ben bedwonghen helpe te begheeren eyst[10] niet an alle waere Christenen dien onghetwifelt dese zake belanct, ten minsten an die guene[11], den welcken (ghemerct sy van een lant zyn) de sake schynt naerder an te gaen. Ende namel*ick* tot vlieden die vut sonderlicke weldaet gods zyt v*er*trocken in een plaetse der ruste en*de* stilheyt. Dat den noot zeer groot zy ziet ghy,

[1] Some corrector has underlined a good many words in the MS., and substituted others above the line. The latter are here printed in the text, and the replaced words recorded in footnotes. Ex. gr. in this case *den staet* is replaced by *de politie*.

[2] cracht. [3] Ic soude geraden vinden. [4] belasten.
[5] erkennen. [6] voormaels. [7] diensbaerheyt. [8] crachten.
[9] zyn. [10] so. [11] Added above the line by the corrector.

en*de* daer es niemant ond*er* V diess onwetend*e*. Ghy[12] hebt ghezien hoe dat ick[12] een groot deel van Hollant, Zeelant, en*de* Ghelderlant met vele plaets*en* van Brabant tot[13] liberteyt ghebracht hadde, en*de* daernaer[13] bedwonghen hebbe[11] gheweest een groot deel daer[11] van[14] te ve*r*laten om de verraderie ende moort in Vrancryc geschiet, ende duer het ghebrec des voetvolx twelc my ter oorsaecken derzeluer[15] ve*r*raderie ontbleuen is[15]. In su*m*ma ghy siet dat Ic gebracht ben in zulcken vutersten noot, dat so men my ontsecht de nootsakelicke assistentie, Ic sal bedwonghen syn, tot myn*en* grooten ve*r*driete te ve*r*laten al tgene dat my[16] noch[16] zeker end vaste in[17] handen bleuen[17] es. Ter contrarien so ghy naer vl*ieder* middelen en*de* beloften die ghy hier voor tyden[16] ten vele stonden ghedaen hebt, my bystaet in tyts, end met ernst, Ic hope duer de hulpe Gods, dat Ick lichtelick zal connen[19] Hollant ende Zeelant[20] des*en* winter houden[18], ende den naesten zomer den vyant meer dan oyt benauwen. De Staten van Hollant hebben getoocht haren goeden wille die zy hebben tot dese zake, zo wel inde groote lasten die zy hier vooren hebben ghedraghen, als in de ghene die zy nieuwelick van selfs sonder ve*r*maent te syn, gheaccordeert hebben, belouende[21] een zeker ghetal van crysluyden te[22] betalen alsolanghe alst den noodt ve*r*heysschen zal[22]. Ja presenteren*de* vrielick haere pe*r*soonen, ghelyc als nv inder daet het derde deel des volx hem wapent om de beschermynghe der verworuen vryheyt. Maer ghelyc het gheen reden es dat dit cleen lant al den last draghe ghemerct selfs den last, commer, end ve*r*lies dat het lydt van ander canten, zo en twyfele ic oock niet of ghy en sout vl*ieden* schamen te sien dat de

4 5 6 7

[12] Ghy ziet, hoe dat ic hebbende onder myn beschuttynge ghebracht, ende in vryheit bewaert.

[13] *tot—daernaer* added in the margin by the corrector.

[14] MS. *dien* after *van*, but crossed out.

[15] MS. *es toecommen*, but crossed out and *der—is* written above it.

[16] my noch ouerblyft van dat.

[17] *in—bleuen* added above the line by the corrector.

[18] Added by the corrector above the line.

[19] MS. *hanthouden an* after *connen*, but crossed out.

[20] MS. *all* after *Zeelant*, but crossed out.

[21] belouende souldie te gheuen. [22] so langhe alst noot syn sal.

Hollanders meer ghemoet zyn tot dese sake dan ghylieden. Ja ick ben versekert dat ghy nyet en soudet willen in het lant wederkeeren zonder met alle vlieder macht oock[23] gheholpen te hebben om daer[24] inbrueke[24] te doene. Ic weet wel 8 datter vele onder vlieden zullen gheuonden werden die mueghelick om haer te ontschuldeghen van haer deuoir, zullen voorwenden de ruste ende vryheit der conscientie waer in sy leuen, ende dat sy het daerom*m*e onnoodich zullen achten, hen milde te bewys*en* in tgone alsbouen, Maer angaende de selue, eyst sake dat de Christelicke liefde, die eer souct tweluaren[25] haers[25] naesten dan haer[26] eyghen, hen niet beweecht, Ic bidde haer datse by henseluen oordeelen of de orloghe alleen gheschiet teghen[27] de Protestanten des Nederlants, of wel teghen[28] alle int ghemeene, nv so sy teghen[28] alle gheschiet ghelyc zy bedwonghen syn te bekennen, ende als deversche verraderie in Vrancryck vutgherecht teghen die vander religie, dat bewyst, dyncken sy altyts in ruste blyuen, om datse nv verre van*de* slaghen zyn? Voorder, indien de poorte des lants also geopent 9 wierde door eens anders aerbeyt, datse daer sekerlick mochten incom*m*en, Ic vraghe haer ofse niet gheerne en souden wederkeeren in hare huys*en* ende ander prouffyten die zy verlaten hebben aldaer, te dyncke zy en zoudent niet loochenen. Zouden zy dan niet schaemroot werden also haer deel te willen eten van tgene dat d'ander souden ghecocht hebben met prys haers eighen leuens, sonder ten minsten daer vooren gestelt thebben een weinich van haeren[29] goeds[29]? In deser wyse en 10 dede Dauid niet, de welcke begeerich zyn*de* des waters van*de* put te Bethlehem, en wilde daervan[30] niet dryncken in syn*en* grooten dorst, om dat drie van syne vrome mannen[30a] tselue waren gaen halen duer tmiddel des leghers der Philistynen met gheuaerlicheyt haers leuens. Verre zy van my (zeit hy) dat Ic drincke tbloet des*er* mannen. En soudet ghylieden dan gheen conscientie maken weder te keeren int lant dat van*de* slauernie vutgecocht es met tpericle uwer broederen? Dat es te segghen haer bloet te drincken als Dauid zeit, en*de* hare

[23] Added above the line. [24] daer in den inval. [25] tgoet syns.
[26] zyn. [27] om. [28] tot. [29] haer goed. [30] dies.
[30a] 2 Sam. xxiii. 14—17.

smerten te ghenieten zonder die in eeneghen deele onderstant noch hulpe te willen doene? Daerom en dynct niet, als ghy zult 11 ghegheuen hebben dat twelc v schuldeghe plicht heyscht, ende de macht toelaet, te zegghen dat ghy liberal zyt tot my en*de* ande*ren*, ghy opent uwe bursen voor v selfs, en*de* ten es gheen liberaelheit dus te doen. Want men zal niet liberal noemen dien, die een slaue zynde, hem vutcoopt met een groote som*me* van pennynghen. Indien ghy dan lief hebt uwe broederen, Indien 12 ghy segge ic v zeluen lief hebt, het es nv het saisoen en*de* den tyt dat te tooghen, Den bequamen tyt eens v*er*loren zynde, en wort niet lichtelick wederom vonden. Ghy zult[31] my segghen dat v*lieder* wille goet es my onderstant te doene, maer datter de macht en*de* middelen ghebreken, Ic en wil niemant schatten in dese zake, het staet by V L*ieden* te gaen in v zeluen, en*de* te bedencken wat ghy cont doen, niet ghelyc vele die willen alle het Jaer duer[32] rye geacht zyn en*de*[32] alst comt wat te contribueren dan[32] willense voor aerme[33] anghezien zyn en*de* als[33] gheene*n* middel hebben*de*. Maer als billicke schat- 13 ters der goederen en*de* Rycdom*m*en die v God ghegheuen heeft, Ghy muecht den menschen bedrieghen, maer niet God die alle dynghen siet, en*de* weet wel wat hy v heeft ghegheuen, en*de* die v rechuerdelic straffen sal in v goederen selfs, eyst dat ghy hem weighert te leenen tgene dat ghy te vooren van hem hebt ontfanghen. ghy behoort wat af te sniden van vl*ieder* ouerdaet, wellusten, en*de* costelicheden so inder spyse als in de cleedren. In su*m*ma ghy moetet den wellusten benemen om tot vl*ieder* prouffyte te bestellen, Ic weet oock wel dat 14 vl*ieder* coophandel dese Jaeren zulcken train[34] niet gehat heeft als hy pleecht, ja dat inde stede van te winnen ghy muecht somtyts verlus vonden hebben om*me* d'armye ter see, die dicwils zonder onderscheet angetast heeft zo wel deen als dander p*ar*tie. Maer Ic bid v wat winnen doch de ghene die in dese zake alle[35] haere goederen bystellen[36] wyf en*de* kindren te[37] pande[37]

[31] MS. *tot* after *zult*, but marked for erasure.

[32] Added above the line.

[33] eenen dach ouerreden datse.

[34] trec.

[35] voorstellen.

[36] te pande stellen.

[37] Added above the line by the corrector.

setten[37] en*de* waghen haer eighen lyf[38], ja *ver*liesent dageli*cx*. Wat winnen die van Hollant wiens handelyn*ghen* niet met 15 allen beter es dan de uwe, die de orloghe onderhouden en*de* diewils vele lyden (ten myn*en* grooten *ver*driete) zo wel van vrienden[39] als van vyanden[40]. Wat wint den armen souldart, quali*ck* betaelt, quali*ck* ghevoet, quali*ck* ghecleet, zynde daer en tusschen alle daghe inde slaghen en*de* inde coude. Ic twi- 16 fele niet, eyst dat vl*ieder* herte waerl*ick* geroert es, so daer in vl*ieden* es eeneghe liefde, ja zo daer es een droppel godsalicheyt in v, of daer en wort middel ghenouch ghevonden om te volbrenghen myn zeer billicke begheerte. Het volck Israels hoe hartneckich het was alsmen hem voorleide wat[37] te brynghen[41] tot oprechten des tabernacles[42] heeft sonder *ver*socht te zyn van selfs hem getoocht zo gereet dat in corte daghen een yeder hebbende ghebracht meer dan dattet noodich was[43] van noode was[37] de trompette te slaen om te *ver*bieden datmen niet meer brynghen[44] zoude[41]. Maer wat segghe Ic hier af selfs 17 alst was ghecom*men* datmen zoude ghieten tgulden calf, daer was nyemant die niet[45] en brachte zyn juweelen, zyn oorspancselen etc. Wy hebben gesien datmen om[46] een Pauwsche cruusvaert[46] *ver*cocht heeft[37] potysers en*de* cannen[47]. Corteli*ck* ghy siet hoe liberael de superstitieuse menschen zyn tot hare goden. En*de* zullen wy toelaten dat de superstitie soude te bouen gaen de waere religie, dat Christus min zoude *ver*moghen in v dan den Antichrist in de zyne. Zult ghy niet zo ghereet syn als sy om[48] gode te gheuen diet v al ghegheuen heeft om zyn kercke wederop te richten! Al eyst niet voor alle en*de* alo*m*me ten minsten voor vlieden[49] en*de*[49] vl*ieder* Vaderlant. Ick soude v 18

[38] leuen. [39] deen. [40] dander.

[41] MS. *wat dat* after *brynghen*, but marked for erasion.

[42] MS. *dienden* after *tabernacles*, but marked for erasion.

[43] MS. *dattet noodich was, het was van noode*, but *het was* marked for erasion, and *was* added above the line, after *noode*.

[44] brochte.

[45] MS. *niet*, but crossed out and *hy* written above it, a correction which seems to be wrong.

[46] int Pausdom voor een cruuske.

[47] MS. *ende ander dynghen* after *cannen*, but crossed out.

[48] MS. *tot* after *om*, but crossed out. [49] in.

duncken onrecht te doen so ic meer zeide, Ic heb lieuer dat een yeder ond*er* v hen ondersoucke en*de* hem achte niet als willen*de* wat gheuen maer ontfanghen, niet als contribueren*de* maer als hondertfout wederontfanghende, nyet als vutdeelen*de* tot een and*er*, maer als zayen*de* voor henzeluen. Ende eyst dat hem een yegel*ick* ondersouct en*de* metet, Indien segghe Ic een yeghel*ick* behoorlick ouerlecht tot wien en*de* waerom hy geeft, Ick en twifele niet, of het en zy licht te vinden tgene dat behouftich en*de* zeer noodich is. Het es in su*m*ma myn heeren dat ghy wilt toesien op te maken tot vl*ieder* coste een zeker ghetal van knechten[50] om de kercke te dienen onder myn gouuernement[51]. De welcke om alle vpspraecke[52] te schuwene[53], zullen door uwe handen betaelt zyn. Dit es tgene daerom ic v bidde voor v zeluen, en*de* voor uwe broederen[54]. Maer eyst dat ghy als hier te vooren veracht myn vermanyn*ghe*, en*de* nyet voorghenomen hebt te doen als ghy schuldich zyt, Ic betughe van nv voorts voor God ende zynen Enghelen dat Ick[55] voor myn deel[56] ghedaen hebbe[56] in alles en*de* oueral[57] (Ic spreke voor den menschen) tgene dat Ick[58] hebbe connen doen[58]. Ja een yeder als Ic achte zal bekennen dat Ic onachtsaeml*ick* ver*l*aten ben[59] gheweest van die der[55] welcker getrauwicheit my behoorde ghedient thebben tot bystant ende hulpe. 19

Siet hier myn Heeren tgene dat Ic vl*ieden* wel hebbe willen scryuen also vl*ieden* tselue zal breeder ver*c*laert werden met den stant der zaken van alhier by Meester Lieuen Calwaert ** Dienaere des Goddelicken Worts. Hiermede[60] zal ick[60] den Almoghenden Heere bidden dat Hy[55] wil[55] voorspoedich maken myn*en* voornemen tot[61] wederoprechtinghe van zyn 20

[50] mannen. [51] last.

[52] ver*w*yt. [53] weeren.

[54] MS. broedereren. [55] Added above the line by the corrector.

[56] Ic hebbe ghedaen van desen huere.

[57] by alle weghen. [58] van my mochte comen.

[59] MS. *hebben* altered to *ben*.

** Lieven (or Livinus) Calwaert (Calvart, Calabart) was first Protestant minister at Delft, but became afterwards Secretary to the Council of State, and was frequently employed in missions and important negotiations; see Van der Aa, *Biographisch Woordenboek*.

[60] Ic zal in dese zake. [61] voor de.

ghemeente, en*de*[62] gheuen yeghel*ick* van v deyuer en*de* liefde die Hy gebiet, en*de* die zulcke eene goede zake v*er*heyscht[63]. Van Delft des*en* 26 dach Februarij 1573.

V L*ieder* goede Vrient Guillaume van Nassau.

Bouen stont geschreuen Aende Dienaeren Ouderlinghen ende Diaconen der gemeenten van Londen Norwits[64] Sandwits Medston[64] Colchester Ypswich ende Tetfort.

[62] Hy wille. [63] begheert.
[64] *Norwits—Medston* added in the margin.

126.

WILLIAM, PRINCE OF ORANGE, to the CONSISTORY of the FLEMISH CHURCH, LONDON[1].

Delft, Friday, 8 May 1573.

§ 1. *[On 26 February] we wrote to you through Mr Calvart as to what charity towards your brethren and the affairs of this country demanded from you. We trust that he told you at length the condition in which we are here, our hopes of improvement if everyone conducts himself well, and our fears of worse if we are negligent and idle.* 2. *God grants us every day fresh opportunities to do well, the enemy having failed before a town which we hardly expected to be able to await him. In short God assists us so marvellously, that a little help just now will suffice to put an end to the tyranny and ruin which otherwise threatens us.* 3. *We pray you to show your goodwill towards the church of God at this favourable moment,* 4. *We await as speedily as possible the result of the proposals which the said Calvart has made to you in our name, and we beg you to hasten him on, as delay might be detrimental to our people.*

Le Prince Dorenge, Conte de Nassau etc.
Se*igneur* et Baron de Breda, de Diest etc.
Aux Ministres, Anciens, Diacres, et tous aultres[2]
fidelles des Eglises estrangeres Reformées,
estans p*rese*ntement en Angleterre, desire Salut
et felicité.

Messieurs, Nous vous escripuions nagaires par Mons*ieu*r Caluart[3] ministre de la parolle de Dieu, ce que la charité enuers voz freres et les affaires de ce païs requierent de vous. Nous pensons, qu'il vous aura faict entendre bien au long l'estat de deca. L'esperance qu'il y a de mieulx si vng ch*asc*un s'i employe à bon escient et la crainte de pis si on si monstre lasche, et paresseux. Dieu nous p*rese*nte par sa grace tous les jours

[1] Sym. Ruytinck mentions this Letter on p. 98 of his *Gheschiedenissen der Nederduytsche Natie in Engelant.* It is a short refresher of the Prince's Letter of 26 February 1573 (see the preceding Letter), and Ruytinck saying that he inserted the Prince's epistle in his History probably referred to the Letter of 26 February. The editors of Ruytinck's works, however, omitted the "Letter of 8 May as it was printed by Gerdes in his *Scrinium Antiquarium*, I. 95". This is not quite correct, as Gerdes (l. c.) printed that of 26 February.

[2] MS. *aultes.*

[3] See the preceding Letter, note ** on page 452.

nouuelles occa*si*ons de bien faire, L'ennemy ayant comme joue, jusques à la derniere pieche deuant vne Ville qu'a peine osoit on esperé qu'elle le deust attendre. Brief Dieu nous assiste si merueilleusement qu'vng peu de secours qui nous vint maintenant à propos suffiroit à mectre fin à La Tyrannie et Ruyne qui aultrement nous menace.

Pourtant nous vous prions de monstrer maintenant la bonne volunte que nous estimons que vous auez enuers L'eglise de Dieu. Et ce le plustost que vous pourrez, L'occasion nous fauorisant aujourdhuy si à propos que le tout semble consister à en pouuoir vser promptement. Et encoires que rachepter sa vie et la liberté de son ame si pretieuse pour si petit pris, ne soit pas grande liberalite, si meriterez vous louenge, si vous vous y employez alaigrement et promptement. Nous attendons au premier jour L'effect de ce que le susd*ict* Caluart[3] vous aura de n*ost*re part proposé. Comme aussy je uous en a aduerty, Et lequel nous vous prions vouloir haster d'aultant plus qu'il ne se peult differer qu'auecq grand interest et dommaige du publycq en ce temps auquel nous auons le plus d'affaires. A quoy nous vous prions derechieff d'auoir esgard accomplissant bien tost ce que vous sera proposé, et remonstré par le susd*ict* Caluart. 3 4

Ce pendant nous prions Dieu qu'il vous enflamme de son zele pour ayder à l'aduanchement de sa gloire. 5

Escript à Delft Ce vuj^e jour de May. 1573.

V*ost*re bon amy!
Guill*aum*e de Nassau.

Addressed: 6

A Mess*ieu*rs les Ministres
Anciens et Diacres de
L'Eglise Flamende du
pays bas a
Londres.

Endorsed: 7

Recepta in co*n*sistorio 25 Junij 1573. *per*
M. Liuinu*m* calewaert.

127.

THE PRIVY COUNCIL, to the CONSISTORY of the DUTCH CHURCH, LONDON[1].

Greenwich, Thursday, 22 October 1573.

§ 1. *As Her Majesty, pitying you in your exile and misery which you have suffered for the sake of religion, gladly maintains and protects you in her kingdom, she expects from you all services and actions which become pious, religious and grateful men, and which she is glad to say she and her kingdom have hitherto received and experienced; trusting that it will be always so.* 2. *But, as lately some rebellious people have arisen, who, not content with the peaceful condition of our republic, always contrive something strange and new, especially in religious rites and in the ceremonies of the public prayers, in order that they may appear as persons of some importance and as knowing more than those who first of all established these customs and ceremonies;* 3. *Her Majesty fears that these rebellious people may abuse you and your authority, as they pretend that you consider the ceremonies, which they invent (and which seem to have and probably really have more in common with your customs), as being better than those in use amongst us and, therefore, wish to persuade the ignorant populace that you despise our rites.* 4. *We are aware that, since the commencement of Christianity, the several Churches used various rites and ceremonies, while some worshipped and prayed standing, others kneeling, others lying down flat. And yet it is one piety and one and the same religion, if the praying is genuine, addressed to the true God without impiety and superstition. Different nations in various places and countries, praise the same God (to whom belongs the whole world) in different tongues and languages, in different chants and in different attitudes, different vestments and ceremonies; but it is the same belief, the same religion, the same Christ, and God the Father of all.* 5. *We do not despise your rites, nor do we force you to adopt ours, but we approve of your ceremonies as suitable to yourselves and harmonising with the country whence you came: and we trust that in another country you will not be so ungratefully meddlesome as to condemn the rites, which we, moved by true piety and religion, (with the general assent of the whole kingdom, at the command of pious princes, arranged by the great labours of learned men, most suitable to our people and confirmed by the blood and death of many martyrs) have retained such a long time, nor give your verbal assent to or assist with your authority those rebellious and restless persons who endeavour rashly to alter well-arranged things.* 6. *Neither should we believe anyone asserting that you did such things. Far be it from you to do so, as you might be suspected of wishing to disturb the tranquil condition of our republic and the well-ordered state of our religion. For, you are aware that Her Majesty would expel you all from Her Kingdom rather than suffer it to be so impiously and so undutifully endangered by such guests received for the sake of religion.* 7. *Therefore, if there be any of you or*

[1] For the reply see below Letter No. 130.

any Englishmen, who would aim at such discord among us, expel them from your flock and let them no longer abuse you. Or, if there be any whom meddlesomeness or levity would induce to abandon the rites of their fatherland and join you, we think that you ought not to receive them, that they may not create any dispute nor any discord, which might be troublesome to us and very injurious to you. 8. Foreseeing the danger that might arise from such dissensions, we considered it necessary to warn you by this letter. And we doubt not that you will take care that in this respect our illustrious and religious Queen be not offended, and that we shall not have any suspicion of your ingratitude and negligence, so that you living among us in peace and security, and we rendering you all possible favour, we both may rejoice. 9. Farewell in Christ the Saviour of all. Pray tell us what you think of these things as soon as possible.

Literaru*m* supremi Senatus Anglici ad Belgio-germanicos ministros et Ecclesiam descriptio, recept*a* 24 Octobris 1573[2]. 1

Cùm serenissimę Reginę nostrę pietas miserta vestri exilij et calamitatum quas religionis causa pertulistis, vos in regno suo fouet, et tuetur, non illibenter, tum à vobis omnia rursum bonorum et sanctorum hominum officia, gratorumq*ue* actiones vniuersas expectat, et se suumq*ue* regnum accepisse hactenus, et expertum esse vehementer gaudet, speratq*ue* ita perpetuò fore. 2 Sed quia turbulenti quidam homines nuper exorti sint apud nos, qui non contenti quieto reipublicę nostrę statu, peregrinum semper aliquid et noui[3] moliuntur excitare et maximè in religionis ritibus, et precum publicarum ceremonijs ne non videantur esse aliquid, et plus vidisse, quàm qui primùm hunc ritum et ordinem publico concilio constituerunt. 3 Ideo sua Maiestas metuit, ne seditiosa illa ingenia vobis vestraq*ue* authoritate abutantur, dum prę se volunt ferre, Quòd quos nouos ipsi excogitant ritus, quia videri volunt ipsi, et fortasse sunt vestris ritibus similiores, propterea vobis eosdem magis probari, quàm qui apud nos sint in vsu, et nostros à vobis contemni plebeculę imperitę velint persuadere. 4 Non ignoramus in varijs Ecclesijs varios et diuersos iam[4] ab initio Christianę religionis semper fuisse ritus et ceremonias, dum hi stantes, illi in genua procidentes, alij proni procumbentes adorant et precantur. Et tamen eadem pietas et religio, si verè et ad verum Deum oratio tendat, absitq*ue* impietas et superstitio. In varijs

[2] There is another copy of this Letter among the documents belonging to the Dutch Church, London, which has not this heading. A few differences between the two texts are pointed out in footnotes, where the other copy is designated by the letter B.

[3] B: *nouum.* [4] B: *iam inde.*

ac diuersa per loca et regiones distinctis gentibus, varijs linguis et sermonibus, vario cantu ac gestibus, alijs atq*ue* alijs vestibus et ceremonijs idem Deus laudatur, cuius est vniuersa terra. Eadem tamen fides, eadem religio, idem Christus et Deus pater omnium. Non contemnimus ritus vestros, neq*ue* vos ad nostros cogimus. probamusq*ue* ceremonias vestras, et vobis et vestrę reipub*licę* vnde orti estis aptas[5] et conuenientes. Speramusq*ue* et vos in aliena repub*lica* non tam ingratè curiosos esse velle, vt quos nos ritus, pietate vera et religione moti, communi totius regni consensu, principum religiosissimoru*m* iussu, Sapientum et Doctorum magnis laboribus constitutos, nostro populo maximè conuenientes, et martyrum non paucorum apud nos sanguine ac morte constabilitos atq*ue* confirmatos iam tanto tempore retinemus, eos aut damnare ipsi, aut turbulentis hominibus et inquietis, qui rectè constituta temerè mutare conentur, verbis assentiri aut authoritate auxiliari velitis. Neq*ue* si quis leuiculus id velit de vobis asseuerare, facile possumus de vestra grauitate et prudentia tantam leuitatem suspicari. Absit vt id vnquàm à vobis fiat, quod vos in suspicionem adducere possit, quasi qui inquietare nostrum tam quietum reipubl*icæ* statum aut tam bene compositum de religione apud nos negotium, in turbas iterum et dissensiones velitis adducere. Scitis enim pro vestra prudentia Regineam maiestatem potius exigere velle vos omnes è suo regno quàm suum regnum pati per tales hospites, pietatis causa receptos, tam impiè inofficioseq*ue* in discrimen vocari. Quocircà siqui sint qui tale dissidium inter nos quęrant, siue sint Angli, siue vestrates, pellite è grege vestro, et ne sinatis illos vobis amplius abuti. Siue sint qui curiositate ac leuitate animi moti, patrios ritus deserere, et vestris se adscribere velint, non recipiendos esse censemus à vobis: ne id contentionem dissensionemq*ue* possit creare, tam incommodam nobis, et vobis tam damnosam: pręuidentes enim periculum, quod ex eiusmodi contentionibus possit oriri, his nostris literis vos admonendos censuimus: Neq*ue* dubitamus, quin pro vestra prudentia et religione, omni ope ac diligentia curabitis: ne qua offendiculi occasio serenissimę ac religiosissimę nostrę

[5] B: *apti*, but wrongly.

Reginę aut nobis ingratitudinis aut negligentię vestrę propter has causas suspicio queat oriri. Quo fiet, vt vos hîc apud nos quietè ac tutò viuere, et nos quo possumus vos fauore prosequi vtri*que* gaudeamus. Bene valete in Christo omnium Seruatore. Et quid de his rebus sentiatis, quęsumus, vt (quàmprimùm commodè possitis) respondeatis. Grenewici xxij. mensis Octobris 1573. Subscr^m. Amici vestri, Bacon. c. s.[6] W. Burghley[7]. E. Lyncoln[8]. T. Sussex[9]. 9

Arundell[10]. R. Leycester[11].
T. Smith[12].

Inscriptio erat, Dilectis amicis nostris Ministris et Ecclesię Teuthonicę in ciuitate Londinensi. 10

Clausę erant sigillo priuati consilij, per vnum ex custodibus quos vocant Gardes, in manus M*inistri* Jacobi Regij[13] traditę die sabbathi 24. Octobris 1573. et eodem[14] die in Consistorio lectę pręsentib*us* diaconis. Publicatę in Eccl*es*ia die D*omi*nico 25. prędicti mensis post concionem antemeridianam[15], ante cęnam Dominicam, et lingua vernacula expositę, ex consulto Consistorij cum Diaconis.

[6] Sir Nicholas Bacon (*custos sigilli*), lord keeper of the great seal in the reign of Queen Elizabeth.

[7] William Cecil, Lord Burghley, see Letter No. 70, note 2.

[8] Edward, 9th Lord Clinton, created Earl of Lincoln on 4 May 1572.

[9] Sir Thomas Ratcliffe, 4th Lord Fitz-Walter, and 3rd Earl of Sussex.

[10] Henry Fitz-Alan, 18th Earl of Arundel.

[11] Robert Dudley, Baron Denbigh and Earl of Leicester.

[12] Sir Thomas Smith, Secretary of State; see *Calendar of State Papers*, Domestic, 1517—1580; his *Life* by John Strype; Cooper's *Athenae Cant.* i. 368 sqq., 565.

[13] A has distinctly *Rogij*, but B distinctly and correctly *Regij*. Jacobus Regius (=Dutch de Konink) was appointed Minister to the Dutch Church, London, in 1572 (see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 87). In 1577 he went to Ghent to preach the Gospel (*l.c.* p. 133), but on 1 October 1581 returned to London (*ibid.* p. 140), where he died 1 September 1601 (*ibid.* p. 165). See also Van der Aa, *Biographisch Woordenboek*.

[14] B: *eadem*. [15] B: *matutinam*.

127[a].

TRANSLATION in DUTCH of the preceding LETTER of the PRIVY COUNCIL to the CONSISTORY of the DUTCH CHURCH, LONDON[1].

[For summary see the Latin text.]

[Greenwich, Thursday, 22 Oct. 1573].

Ghelyck onse doorluchtichste Coninginne door godvruchtic- 1 h*eyt* haer ontfermende ouer v lieder ballincschap en*de* ellenden die ghij om de Religie v*er*draghen hebt, v lieden in haer Rijcke onderhout en*de* geerne oock beschermt; also verwacht sy oock van v lieden alle diensten die de vromen en*de* heylighen menschen toecomen, en*de* alle wercken die van*de* danckbaere plachten te gheschieden: en*de* is seer v*er*blijt dat sy en*de* haer Rijck het selue tot noch toe ontfanghen en*de* met der daet beuonden heeft; hopende dat het also oock altyt sal continueren. Maer dewyle daer eenige oproerighe 2 menschen onlancx syn opgestaen, die n*iet* te vreden synde met den gerusten stant onser Republic altyt wat vremts en*de* nieuws soecken aen te stellen, en*de* dat principaelyck inde ghewoonlijcke manieren van doen die in*de* Religie geobserueert

[1] This text has been printed in extenso in Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 92 sqq.

worden. en*de* inde Ceremonien van de publijcke gebeden, op datse also souden schynen wat te syn, en*de* wat meer te v*er*staen dan die eerst dese wyse en*de* oorden met publicken raet beuesticht hebben: So vreest haere Ma*jesteit* dat dese 3 oproerighe geesten v en*de* v lieder authoriteyt misschien sullen misbruycken, dewyle datse haer laten voorstaen, dat de wijsen die sy v*er*sieren, van v lieden voor beter geacht worden, als die by ons int gebruijck syn, om datse schynen en*de* misschien ooc meer gelyckh*eyt* hebben met v lieder gewoonten, en*de* datse also het gemeijn volc dwelck onwetende is sullen wys maecken dat d'onse van v lieden v*er*acht worden. Het en is 4 ons niet onbekent dat in v*er*scheyden Gemeijnten, van dat de Christelycke Religie eerst heeft begost, v*er*scheyden en*de* diuersche manieren en*de* Ceremonien syn gebruyckt geweest; dewyle dat sommighe al staende, so*m*mige vallende op haere knien, andere plat neder liggende Godt aenroepen en*de* bidden: en*de* dat het nochtans een gelycke godsalich*eyt* en*de* een selue Religie is, indien het gebet inder waerh*eyt* en*de* tot den waeren Godt gedaen wort, en*de* daer geen godloosh*eyt* noch sup*er*stitie by en is. In v*er*scheyden en*de* diuersche plaetsen en*de* landen, wort deselue Godt (dien de gantsche weerelt toecomt) geloeft en*de* gepresen van onderscheyden natien, verscheyden tongen en*de* spraken, door verscheyden gesanc en*de* manieren, v*er*scheyden cleederen en*de* Ceremonien, nochtans is het het selue gelooue, de selue religie, de selue Chr*istus* en*de* Godt de vader van allen. Wy en v*er*achten uwe wysen n*iet*, 5 noch wy en dwinghen v ooc niet tot de onse, maer wy houden uwe Ceremonien voor goet, als die voor v lieden bequaem, en*de* met uwe Republic, daer ghy van gecomen syt, wel ouer een comen: en*de* wij hopen desghelycx dat ghy in een andere Republic n*iet* so ondancbaerlijck curieus sult willen sijn, dat ghy de wysen die wy door waere godsalich*eyt* en*de* religie beweecht synde, met een gemeyne toestemminghe des geheelen Rijcx, door het beuel der seer godvruchtighe Princen, met grooten arbeyt der wyse en*de* geleerde man*n*en geoordineert, die voor ons volc alderbequaemst, en*de* die met het bloet en*de* den doot van n*iet* weynige martelaeren by ons beuesticht synde nu ouer langen tyt onderhouden hebben,

oft self v*er*werpen[2], oft dese oproerige en*de* ongeruste menschen, die de dingen die wel v*er*ordent syn, lichtveerdichlyc poogen te v*er*anderen, met woorden toestemmen, oft met v lieder authoriteyt sult willen helpen. Nochte so yemant lichtveerdich synde het selue van v lieden soude willen affirmeren, en souden wy so groote lichtveerdich*eyt* van V lieder gestatich*eyt* en*de* voorsichtich*eyt* connen suspiceren. Het sy verr' van v lieden yet sulcx te doen, waer door ghy in suspicie soudet mogen comen, als die onsen so gerusten stant des Republijcs troubleren, en*de* de gantsche saecke der Religie by ons so wel afgeveerdicht is, wederom tot beroerten en*de* oneenicheden soudet willen brenghen. Want na uwe wysh*eyt* weet gylieden genoech dat de Coninclijcke Ma*iestei*t v lieuer alle soude willen wt haer Rijcke drijuen, als lijden dat haer Rijck door sulcke gasten die om de Religie ontfangen syn, so godlooslijck en*de* so onverdiendelyc in p*er*yckel soude gebracht worden. Daerom in dien daer eenighe syn die sulcken tweedracht tusschen ons soecken, t'sy dat het Engelsche ofte van d'uwe syn, drijft se wt uwe cudde, en*de* en laet haer n*iet* toe, datse v lieden langer misbruycken. Ofte indien daer eenighe syn die door curieush*eyt* ofte lichtveerdich*eyt* beweecht sijnde de wysen en*de* gewoonten van haer vaderlant v*er*laten, en*de* by de uwe haer sullen willen voegen, sodanige achten wy datse van vlieden niet behooren ontfangen te worden, op dat dat genen twist en*de* oneenich*eyt* voortbrenghe, die ons seer moeyelyck sij en*de* v lieden seer schaedelyck. Want wy voorsiende het p*er*yckel dat wt sodanige twisten soude moghen rysen, heeft het ons noodich gedocht v door desen onsen brief te v*er*manen. En*de* wy en twyfelen n*iet* oft gy en sult met alle hulp en*de* meeste sorghe dragen nae v L*ieder* wysh*eyt* en*de* Godsalich*eyt*, dat noch onse doorluch-

[2] This word, which means "to reject" is a wrong translation of the Latin *damnare* (to condemn or censure) and is contrary to the whole tenour of the Letter. There is no question in the original Latin document of "rejecting" the rites of the English Church. Paragraph 5 begins by saying distinctly that the English government not only not do wish to impose the rites of the English Church upon the Dutch community, but even approve those of the latter. The Dutch, therefore, were not asked to reject or to approve or to adopt the rites of the English Church, but simply to be content with their own, and not to meddle with those persons who wished to introduce alterations in the ritual of the English Church.

tichste en*de* godvruchtichste Coninginne eenige oorsaecke van offensie, noch ons eenige suspicie van uwe ondancbaerh*eyt* en*de* onachtsaemh*eyt* om dese oorsaecken gegeuen worde. Waer door geschieden sal dat ghy lieden hier bij ons in gerusth*eyt* en*de* sekerh*eyt* leuende, en*de* wy V lieden alle faueur dat wy co*n*nen bewysende, wij ons beijde sullen v*er*blyden. Vaert wel in *9* Chr*ist*o den Salichmaker van allen. En*de* wat gylieden van dese dinghen geuoelt bidden wij v (so haest als ghy bequaemelyck sult connen) te willen antwoorden.

Endorsed:

Copye van eene*n* brief vanden Hooghen raedt aen de dienaers en*de* Duytsche gemeynte binne*n* Londen

Ontf*angen* den 24. Octobris. 1573.

128.

BARTHOLDUS WILHELMI[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dordrecht, Friday, 23 October 1573.

§ 1. *On the 11th inst. I received your letter of 27 September, in which you declare that you understood that I was instituted and accepted long ago as ordinary minister at Dordrecht, and that, for this and other reasons, you intend to institute the two ministers who have provisionally conducted the ministry among you and not to regard me, henceforth, as an ordinary minister of the Dutch community of London, but of Dordrecht.* 2. *I reply that you have not been told the truth as to my being instituted at Dordrecht, for I should not have acted well if I had not informed you of it beforehand. Your letter, therefore, compels me to explain the case to you and to say in what capacity I serve here, so that you may be able to make your regulations.* 3. *Several times other communities asked the Consistory of Dort by letter to let them make use of my service, which the Consistory refused, but it induced them all the more to request me to promise them my service before others, which I have done on those conditions on which the London Consistory allowed me to travel to Holland for the purpose of preaching there the word of God, and according to which I have hitherto regulated and always wish to regulate myself. Therefore, you may do as you please; I desire to act in accordance with the document which the Consistory handed to me sealed.* 4. *I have learned that Gabriel De Bart and Adr. Gyselinck have lately been admitted to the Lord's Supper, without having done penance before the community for the offence caused by them, and without being reconciled to our brother Wingius, whom they had accused of being a false minister. In which matter you have grieved and much offended me. How do you think to justify this before God?* 5. *If St Paul did not allow common bread to be eaten with slanderers, will you eat the Holy Bread of the Lord with such backbiters, without confession and satisfaction? Do not you think that if you admit such unworthy men to the Lord's Supper (I say unworthy, for they are impenitent), you are liable to be accused of sacrilege, as if you exposed the Body of the Lord to the dogs? If God punished the community of Corinth with death and pestilence because they abused the Holy Supper, do you think that your action will remain unpunished?* 6. *Common report says that Joannes Cubus, who endeavours to gain the weak brethren, is the principal author of all this. I should wish him to consider the maxim of St Paul, that in so far as he seeks to please men, he can never be the servant of God. Therefore, dear brethren, do not try, by this foolish love, so to please men that thereby you load upon yourselves the eternal wrath of the Lord.* 7. *Perhaps you will say that you are able to govern without my admonitions, and that I should take to heart those to whom I preach &c. It is true*

[1] See Letter No. 101, note 7. With the present Letter compare the Letters Nos. 131 and 133.

that we have more than enough work, but as I feel sure of the imminent destruction of a community where the discipline declines and is not maintained, I have considered it necessary to warn you, all the more as I have not yet been relieved of the care of your community with which I was entrusted. 8. *I have, moreover, heard that the annual election is about to be introduced among you, which surprises me, partly because experience shows that in communities which have the annual election, it is the mother of confusion, and partly because it is not founded on the Divine Word, that ministers, whom God grants through fasting and prayer, should be discharged without any reason revealed by God.* 9. *I am ready to write again on this subject when I hear the reasons of anyone prepared to maintain that such a thing may be done. But beware of rash changes which cannot be made without great damage to the community of God.* 10. *Nor must I conceal from you that Herman Stryker* [*alias Modet*] *was here last Tuesday and asked us why we had prohibited Arnoldus de Stuer from preaching, because* (*he said*) *the people of London have written to those of Briel, but the general assembly of Zierikzee thinks that there is some ill-feeling, as Arnoldus is again reproached with things for which he made a confession. He also says that they write that if Arnoldus will confess his guilt, they will acknowledge him as a brother, but not suffer him to preach. Further that if we demanded proofs from the London people, they would not be found, &c.* 11. *When I defended the London Consistory, saying that they would not write anything unless they could prove it, Herman said: not at all, they are men and might err &c. Hence I concluded that Herman would allow Arnold to preach at Zierikzee till he has more information from the London Consistory. Therefore I wished to warn you, that you might be careful when you receive letters about the affair.* 12. *Finally I must tell you: first, that our stadholder, the Prince of Orange, has joined the congregation, partaken of the Lord's Supper with them, and submitted to discipline.* 13. *Secondly, that the army of the impious tyrant* (*Duke of Alva*) *has been compelled to abandon Alkmaar.* 14. *Thirdly that our ships on the Zuider Sea have destroyed all the ships of war of Amsterdam, and captured the "Ammirael" on which was the count of Bossu, with many captains, nobles and Spaniards, and there were on the ship two-, or three and thirty metal cannon, some of which discharged fire and twenty pounds of iron, with other artillery, which was all taken by our people.* 15. *It was reported among us that the tyrant was so angry at this that he set fire to the town of Haarlem, though nothing certain is known about it. It is said that at Amsterdam the gates are shut, as Alva wished to occupy the town with eight companies of Spaniards, but the citizens refused, fearing that they would be robbed.* 16. *The people of Flushing hope soon to gain Arnemuiden and Middelburg.* 17. *May the Lord strengthen you and me with His Holy Spirit.* 18. *Farewell and salute our brother and fellow-minister Sylvanus, who I hear is very ill.*

Genade en*de* vrede e*tc*.

V l*ieder* brieff seer geliefde Broeders inden Heere gedateert den 27^sten^ Septembris, heb ick den xj^sten^ Octobris ontfanghen, inden welcken ghijlieden v*er*claert v*er*staen te hebben, als dat ick ouerlanck tot Dordrecht inden dienst beuesticht en*de* voir ordinarie Diener aengenomen ben, en*de* dat ghijlieden derhaluen en*de* om noch andere oirsaken voergenomen hebt sodane twee Dieners die duslanghe bij prouisie den dienst aldaer bedient hebben inden dienste te beuestighen, en*de* mij voertaen niet voer ordinarie Diener der Neederduijtscher gemeinte van Londen mer van Dordrecht te houden e*tc*. Hierop Broeders ant- 1 2

woerde ick cortelick en*de* ver*c*lare bij desen dat v l*ieden* de waerheit niet angedient en is, als dat ick alhier tot Dordrecht inden dienst beuesticht soude zij*n*, want soe ick sulcxs soude hebben gedaen sonder v l*ieden* daeraff te ver*a*duerteeren, ick soude niet wel gedaen hebben. Daero*m*me soe ben ick dan doer v l*ieder* scryuen ver*o*irsaect metten corsten te ver*c*laren wat vander sake is, en*de* hoe ick alhier diene, op dat ghijlieden soudet moghen weten, waernae ghij v te reguleren hebbet. Het is geschiet tot ver*s*cheiden male dat andere gemeinten an die Consist*orie* tot Dordrecht gesonden hebben en*de* doer brieuen ver*s*ocht om mijnen dienste te moghen gebruijcken, het welcke die van Dordrecht niet en hebben willen co*n*senteeren, mer hebben veel meer daerdoere ver*o*irsaect geweest aen mij te ver*s*oecken dat ick hemlieden mijnen dienste voer anderen soude willen toeseghen, het welcke ick gedaen hebbe op sodane conditien als mij die Broeders der Consist*orie* te Londen gelicentiert hebben nae Hollandt te reijsen om Gods woordt aldaer te prediken, nae welcke ick mij alsnoch gereguleert hebbe, en*de* oick altyt begeere te reguleren. Daero*m*me Broeders soe moecht ghij toesien hoe dat ghij handelt, ick begeere mij te houden aen sodane schriften als die Consist*orie* mij gegeuen heeft en*de* bezegelt. Dit is antwoert op v l*ieder* brieff. 3

Ick en hebbe lieue Broeders niet konnen ver*s*wijghen, als dat ick verstaen hebbe, dat Gabriel D bart[2] en*de* Adriaen Gijsselinck[3] nu onlancxs ten Nachtmael zij*n* toegelaten geweest, sonder voer die gemeinte boete te doen van sodane archenissen als sij angericht hebben, en*de* oick noch met onsen broeder[4] Wingio[5] (den welcken sij een valsch leeraer te sy*n*, beschuldicht hadden etc.) onuersoent te[4] syne. In het welcke ghijlieden mij seer bedroeft hebt, en*de* niet weijnich ver*a*rgert. Hoe meijnt ghij dit, mij*n* lieue Broeders, voer Godt te ver*a*ntwoer- 4

[2] He is called Gabriel Bert, or Berth, or Berths, or Berts, in the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), where he is several times mentioned as opposed to the actions of the Consistory, of Godfried Wingen (see Letters No. 18, note 2, No. 104, note 2) and of the writer of the above Letter, the friend of Wingen.

[3] Adriaen Gijsselinck, or Ghijselinc, or Ghijselen is several times mentioned in the *Kerkeraads-Protocollen* (see above note 2) in connexion with the disputes and quarrels which were rife, at this time, among the Dutch community in London.

[4] Added above the line. [5] See above note 2.

den? Denct ghij niet, dat ghij eemmael uwes doens rekenschap sult geuen voer sodanen Godt, voer welcken geen ongerechticheit en kan bestaen? Is het sake dat die H. Paul*us*[6] niet 5 toe en laet met den quaetsprekers gemein broot te eeten, sult ghij dan met sodane lasteraers sonder schultbeke*n*tnisse en*de* genoechdoeninge het H*eilige* broot des Heeren eeten? Denct ghij niet als ghij sodane onwaerdighe*n* tot den Nachtmael latet (onwaerdige segge ick, want sij sy*n* onboetueerdich) dat ghijlieden met sulcken kerckroeff te beschuldighen zijt, als off ghij het lichaem des Heeren den honden voersteldet? Is het sake dat Godt die gemeinte tot Corinthien[7] om het misbruijck des H*eiligen* Nachtmaels metter doodt en*de* peste gestraft heeft, meint ghij dat oick v l*ieder* doen ongestraft zal blyuen? En*de* die gemeine 6 roep gaet dat Johannes Cubus[8] die principale autheur sij, die welcke die swacke Broeders (als hij secht) soect te winnen. Denseluen wil ick te bedencken te geuen die sproecke Pauli[9], namlick bij soeuerre hij soect den menschen te behaghen dat hij ne*m*meer en kan Gods Diener syn, altijt op conditie, soe die geruchte warachtich is. Daero*m*me lieue Broeders soe willet doch toesien, dat ghij doer die sotte liefde den menschen alsoe niet en soect te behaghen, dat ghij daer doere Godes eewijghe toorne op uwen halsen ladet. Ghijlieden mochtet segghen, wij 7 sullent hier sonder uwe *ver*maen wel regieren, bekommert v met den gheenen daer ghij predict e*tc*. Het is wel waer dat wij meer dan genoech te doene hebben en*de* bijsonder daermen noijt te voren het Eua*n*geliu*m* gehoirt en heeft, mer nochtans om dat ick seker ben die wterste verderuinge dier gemeinte voer handen te sijne, daer die Discipline (die welcke die zenuwe is, waerdoere de leden des lichaems aen malcanderen gehouden worden, een ijder in zij*n* plaetze) vervalt en*de* niet neerstelick onderhouden en wordt, soe isset dat ick derhaluen v l*ieden* hebbe moeten hierinne *ver*manen en*de* waerschouwen en*de* des te meerder dat oick mij eensdeels de sorghe der gemei*n*te[10] beuolen en*de* niet gantsch ontrocken en is, bidden*de* ghij willet dese mij*n* *ver*mani*n*ghe ten besten houden.

[6] Added in the margin: 1 Cor. 5 [11].

[7] 1 Cor. xi. 29.

[8] See the document printed above as No. 91, note 4.

[9] Gal. i. 10.

[10] MS. *oick* after *gemeinte* but crossed out.

Vorder soe hebbe ick gehoirt dat op handen is om die jaerlicxe v*er*kiesinghe[11] bij v in te voeren, het welcke mij bouen maten seere v*er*wondert, eensdeels dat die experientie genoechsaem leert van andere*n* gemei*n*ten daer sij die jaerlicxe v*er*kiesinge hebben, dat sij die moeder aller co*n*fusien sij, eensdeels oick dat het buijten grondt godtlicken woordes is, namlick dat eenige menschen sodane Dieners die Godt doer vasten en*de* bidden geeft, sonder oirsake die Godt weedero*m* openbaert, souden mogen affgestelt werden. Hierop ben ick bereijdt breder te scrijuen als ick v*er*hore redenen daer doere ijemandt soude willen sustineeren tseluige mogen te geschieden. Mer wilt ghij wel doen lieue Broeders soe hoedet v voer lichtueerdighe v*er*anderingen in dinghen die niet sonder groite scade en*de* naedeele der gemeinte Godes en mogen geschieden. 8 9

Oick en hebbe ick v l*ieden* lieue Broeders niet konnen v*er*bergen dat Herma*n*nus Strijker[12] den 20[en] Octobris bij ons geweest is, en*de* heeft aen ons v*er*socht, off wij wat bescheijts hadden waerdoere wij v*er*oirsaect waren Arnoldu*m* de Stuer[13] den dienste des woordes te v*er*bieden, want (seijde hij) die van Londen hebben ee*n* brieffken aen die vanden Briel gescreuen, mer het cętus tot Zijrickzee laet hem voerstaen, datter affecten spelen, angesien datse wedero*m* Arnoldu*m* v*er*wijten daeraff hij schult bekentt heeft. Daerneuens seyde hij, sij scrijuen soe Arnold*us* sy*n* schult wil bekennen, datse hem wel willen voer een Broeder bekennen, mer niet weerdich dat hij het predickampt soude bedienen e*tc*. Alsmen seyde hij van die va*n* Londen bewijse*n* soude eijsschen, hij was v*er*sekert dattet niet[4] te vinden en soude sy*n*, en*de* noch meer andere reden die te lanck varen om te v*er*halen. Als ick die Consist*orie* van Londen v*er*antwoorde, en*de* seijde datse niet en scrijuen off die Dieners sullen het seluige konnen bewijsen, seijde Herma*n*nus geenssins, en*de* sij waren menschen, sij konsten dwalen e*tc*. Alsoe broeders dat 10 11

[11] An annual election of Elders; see Letter No. 131, § 8.

[12] Also called Herman Modet, see Letter No. 101, note 3.

[13] Arnoldus de Stuer (or Arnoldus Stuer) is often mentioned in the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I); on page 118 he is called "a visitor of sick persons", and accused of drinking in a certain pesthouse in the Minories. On page 122 he is described as a "preacher". As to his suspension from this function and being precluded from the Lord's Supper see *ibidem*, p. 124, 147, 148, 167, 254 sqq.

ick v*er*stonde dat Herma*n*nus Arnoldu*m* ontrent Zijrickzee wil prediken laten, tertijtoe dat hij breeder specificatie van die Consist*orie* van Londen heeft. Daero*m*me broeders soe hebbe ick nae mijnen schuldigen plicht v l*ieden* willen waerschouwen, als ghij eenige brieuen ontfangt daeraff mentie makende, dat ghij doch voersichtich wilt sy*n* om v redenen alsoe te benestigen, dat v l*ieden* geen preiudicie en geschiet.

Ten laesten broeders en hebbe ick v l*ieden* niet konnen v*er*-bergen die genade die ons Godt bewesen heeft, voereerst dat die Prince van Orangien onse godtsalige stadthouder hem tot der gemei*n*te begeuen, het broot des Heeren metter gemei*n*te gebroken, en*de* hem de discipline onderworpen heeft, het welcke niet kleijn te achten en is. Ten tweden, dat het legher des godtlosen Tijrans van Alcmaer[14] heeft moeten opbreken en*de* met scande heeft moeten ruijmen. Ten derden dat onse Schepen op die Zuijerzee, alle die oirloch schepen van Amsterdam te scande gemaect hebben[15], den Ammirael op den welcken de Graeff van Boschou[16] was, met veel capeteijnen, Edelen en*de* Spangiaerden gevangen genomen, en*de* daer waren op het Schip twee of drie en dertich metalen stucken waer aff so*m*mige xxv pondt ijsers schoeten, met noch andere geschutt, het welcke onse volck altemael gecregen hebben. En*de* die tijdinge was bij ons dat de Tijran hierdoere alsoe v*er*gramt is geweest, dat hij Harlem aen brandt gesteken heeft, mer men weet hieraff niet sekers. Tot Amsterdam souden die poerten gesloten staen, ouermudts dat hij geerne acht Vendelen Spangiaerts daerinne hadde, mer die burgers en willent niet toelaten, sorgen*de* datse souden gespolieert werden. Die van Vlissingen v*er*hopen cortelick haere*n* wille van Arremuijden en*de* Mildelburch[17] te heb-

12 13 14 15 16

[14] On the siege of Alkmaar by Don Frederic, the son of the Duke of Alva, from 21 August to 8 October when it was raised, see Motley, *Rise of the Dutch Republic*, pt. III. ch. IX.

[15] On the 11th October; see Motley, *l.c.*

[16] Maximiliaan de Hennin, Count of Bossu, born in 1542, was early in life raised to very important offices by Philip II, King of Spain, whom he served with great fidelity till his naval defeat of which the present letter speaks. The Prince of Orange retained him as prisoner of war during a term of three years, when he was exchanged for Marnix Van St Aldegonde. Soon after his liberation he embraced the cause of the Netherlands; see Van der Aa, *Biographisch Woordenboek*.

[17] See Letter No. 112, note 5.

ben, waertoe Godt sy*n* genade geue Amen. Hiermeede lieue 17
Broeders den Heere beuolen die v e*nde* ons met sy*n* H*eili-gen* geest becrachtige dat sy*n* waerheit mach van ons getrou-welick voergestaen werden tot groetmakinge synes naems te*n* bouwe des lichaems Chr*ist*i Amen. Vaert wel lieue Broeders 18
altesamen en*de* groet mij hertelick onsen lieuen broeder en*de* metdiener Sijluanu*m*[18], den welcken ick v*er*stae seer cranck te sy*n*. Gescreuen metter haest vth Dordrecht desen 23[en] Octobris a*nn*o 1573.

V l*ieder* goetwillige metdiener
Barthold*us* Wilhelmi

Addressed: 19

Den eersamen en*de* godtsaligen Dienare*n*
Dieners des woordts ende
Ouderlingen der Neederduijtscher
[G]emeinte to Londen
Londen.

Endorsed: 20

Brief aen Co*n*sistorie vanden
XXVIII[sten] (*sic*) October XV[c] 73
van Dordrecht

[18] See Letters No. 86, note I and No. 93, note 2.

129.

WILLIAM, PRINCE OF ORANGE, to the FRENCH, FLEMISH and ITALIAN CHURCHES of ENGLAND.

Delft, Saturday, 31 October 1573.

§ 1. *We have often written to you and urgently requested that, having regard to the great necessity of your fatherland, for the deliverance of which we labour with such pain and danger, you should make some reasonable contribution from the goods which God bestows on you yonder in quietness.* 2. *We exhorted you and considered it reasonable that the Churches of England together should maintain, for the space of six months, a certain number of soldiers, which such a great multitude as you might easily have done, if everyone had done his duty, and the rich had been as well affected as the poor.* 3. *We have learned, however, not only that, with great pains and after a labour of about four or five months, a sum has been extracted from you in no wise commensurate to what we expected; but also that it has been difficult to find any among you to undertake the collection.* 4. *We have no wish to say all that we think of this, for those whose will is at fault, never lack excuses, but we very much thank those who have acquitted themselves well.* 5. *But as it is customary to allege great charges and contributions in the past, when there is question of contributing towards the common good, we should wish to ask those who maintain their family by their income, who increase their capital by their trade, or live upon their gains, in short all those who live in peace, while their brethren spend their property and even risk their lives, whether they have any reason to allege their burdens, when they contribute, within one or two years, the sum of eight or ten pounds, although usually persons who do the least complain the most and disgust the others.* 6. *Therefore, the whole burden should not fall upon the back of one person, nor should those who have inherited property in the country abandon it to those who seek to reconquer it at the cost of their blood: but reason demands that the pains and the costs of things, of which the profits and enjoyments are common, should be equally divided.* 7. *And as regards those who have become rich in England without leaving great inheritance in Flanders, and have no interest in the country equal to that of others to claim to return to it, even if the gates were opened to them, we do not think that they will be so ungrateful to God and cruel towards their countrymen and fellow-believers, as to refuse them the necessary help.* 8. *Or if they were, they would justly be cursed by the whole world and deserve to have to seek in vain for another abode while deprived of their goods and hunted from their repose. If, therefore, everyone will consider and look at the things as they are, and remember and pity poor Joseph and pay attention to the condition of the people in these regions, we feel sure that nobody will think our present demand very great.* 9. *That is, in fact, that, while in this country all the towns in league with us, contribute, over and above the expenses and trouble of the soldiers quartered in their houses, a certain sum per month towards the expenses of this war.*

you also should collect a similar contribution amongst yourselves, seeing that the war concerns you on account of the religion for which it is waged and the result which you expect from it. 10. *We think that the members of the Flemish, French and Italian Churches residing in London could furnish monthly the reasonable sum of a thousand crowns, to be employed as we think necessary. And in order that the said sum may be collected among you without delay, pray abandon all excuses and choose from among you men who fear God and know the means of everyone, to appraise you in the said sum.* 11. *We also request you to keep a list of the names and surnames of the contributors and their contributions that we may acknowledge it and promote them.* 12. *And as in the past the affair has dragged on for a long time, which the present necessity would not bear, we earnestly pray you to proceed immediately with the execution of our demand, so that we may receive the first instalment due in November.* 13. *We consider our wish to be so reasonable and just that we expect to see the fruit of it and to be satisfied with you. On the other hand we warn those who will make difficulties and frustrate our intention, that we have resolved to provide in the matter in another way and proceed against them as ungrateful.*

Copie.

Le Prince D'Orenge Conte de Nassau etc.
S*eigneu*r et Baron de Breda de Diest etc.

Tresschiers et bien amez Nous vous auons souuentesfois[1] escript et instamment requiz, qu'aians egard a la necessite grande de v*os*tre pays pour la deliburance duquel nous trauaillons auecq tant de paine et danger vous entendissiez a quelque contribution raisonnable des biens que Dieu vous eslargit pardela en repos, Et pource que[2] n*os*tre confiance estoit grande de v*os*tre bonne volunte, pour en auoir receu souuent tesmoignage lors que tous e*n*semble nous incitiez a la defence et tuition de ceste saincte querelle nous vous exhortasmes et estimions estre raisonnable que toutes les Eglises D'angleterre joinctes en vng corps e*n*tretenissent par lespace de six mois certain nombre de gens de guerre, chose que facillement en vne multitude si grande que vous estes eust peu estre executee si vng chacun si fut e*m*ploie co*mm*e il debuoit et les Riches eussent este aultant affectionnes que les pouures. Ce pendant co*mm*e nous sommes bien informes non seulem*ent* sest a grand peine, et apres vng labeur de 4 ou 5 mois tire de vous quelque somme nullement equipollente a ce que nous attendions mais qui plus est bien deficilement se sont trouuez e*n*tre vous (je ne scay soubz quel

[1] With this Letter compare the Letters and Documents printed above as Nos. 87, 90, 112—116, 118, 119, 123, 125, 126, and below, Nos. 132, 140.

[2] MS. *pouce que.*

pretexte) qui en ayent voulu e*n*treprendre la collecte. Et nest 4 pas n*ost*re intention de dire sur cela, tout ce que nous en pensons, car a ceulx qui ont faulte de bon vouloir excuses ne manqueront jamais. ains remercions bien fort ceulx qui se sont e*m*ployez seulement pour ce que lors qu'il est question de con- 5 tribuer pour le bien co*m*mun on allegue ordinairement les grandes charges et contributions du passe. Demanderions nous voluntiers si ceulx desquelz le reuenu nourrist honnestement leur famille, qui en trafficquant augmentent leur capital, ou viuent de leur gain, bref tous ceulx en general qui viuent en paix, pendant que leurs freres non seulement dependent leur bien, mais dabondant e*m*ployent leur vie, ont occasion dalleguer leurs charges quant par vng an ou deulx ilz auront contribue huyct ou dix liures, Combien qu'a la verite ceulx la s'en plaingnent ordinairement le plus, et mesmes en degouttent les aultres qui le moins si e*m*ployent. Il n'est doncques pas raisonnable que 6 toutte la charge combe le dos dvn seul non plus que ceulx dentre vous qui auez heritaige vn pays la voudriez quitter a ceulx qui au pris de leur sang tachent a la reconquerir ains la raison veult que des choses dont le proffict et la jouissance est *com*mune les paines aussy et les frais soyent egallement departis. Et quant a ceulx qui enrichis en Angleterre sans 7 auoir laisse grand heritaige en Flandres n'ont interest semblable au pays que les precedens pour ne pretendre a y retourner, quant mesmes la porte leur en serat ouuerte, nous n'estimons pas quilz vueillent estre si ingratz e*n*uers Dieu qui les a benits et si cruels e*n*uers leurs freres de pays et de Religion quilz leur ferment ainssy leurs e*n*trailles, et refusent layde qui leur est tant necess*aire*. Et s'ilz le faisoyent a bon droict 8 seroient ilz la maudissez de tout le monde et meriteroient (ce que pour leur ingratitude pourroit bien auenir) que priuez de leurs biens, et chasses de leur repos ilz allassent en vain chercher nouuelle demeure et fussent reduits a leur premiere pourete. Si doncq vng chascun de vous veult mesurer les choses a la verite, et otter de ses yeulx les voilles que voluntairement il s'y tiltre pour ne voir, et singulierement s'il a souuenance et compassion du poure Joseph, et considere bien la condition de ceulx quj sont par deca nous nous asseurons que

personne n'estimera a beaucoup ce que nous desirons *pres*ente-ment. C'est en so*m*me treschiers et bien amez que co*mm*e 9 pardeca toutes les villes qui se sont associees auecq nous oultre les despens et facheries des Soldatz qui sont en leurs maisons, se sont cotisees a vne certaine so*m*me de deniers par mois pour subuenir aulx frais necessaires de ceste guerre, vous aussy y aians part tant a cause de la Religion pour lequelle elle se faict que pour le fruict que particulierement vous en attendes ayez a faire semblable cotissation au meillieu de vous affin que les charges soient departies egallement sinon du tout au moins en aulcune maniere. Et la somme a laquelle nous vous auons 10 taxe vous dijte de L'Eglise Flammende Franchoise et Italienne residans a Londres, et laquelle nous estimons e*n*tierement et plus que raisonnable sera que par mois vous aies a furnir mille escuz pour estre e*m*ploye es affaires, que nous trouuerons ne-cessaires. Et pour tant mieulx trouuer lad*ict*e somme e*n*tre vous sans aulcune longeur, nous vous prions bien affectueuse-ment[3] tous en general, et vng ch*as*cun de vous en particulier que toutes excuses et tergiuersations cessantes vous choississies de meillieu de vous, gens craingnans Dieu, et cognoissans les facultez des vngs et des aultres ausquelz vous vous rapporties et consenties d'estre tauxes jusques a la somme susd*ict*e.

Semblablement ne voulans mettre[4] en oubli la bonne affec- 11 tion et promptitude que vng ch*as*cun de vous monstrera pour lemploy de sa juste querelle, Nous vous requirons de mettre en vng rolle le noms et surnoms de ceulx qui contribueront auecq les sommes pour en temps et lieux leur f*air*e paroistre que desirons le recognoistre, et les auancher. Et pour ce que 12 par le passe les choses ont este tireez en merueilleuse longeur laquelle la necessite p*res*ente ne peult souffrir, nous desirons bien fort et vous prions bien affectueusement qu'incontinent ceste veue vous procediez a lexecution de ceste n*os*tre demande, et facies de sorte que le premier payement escheu au mois de nouembre, nous en puissions f*air*e estat pour icelluy e*m*ployer en affaire que grandement nous importe. Nous estimons ceste 13 n*os*tre volunte si raisonnable et juste, que nous en sentirons

[3] This word is underlined in MS. [4] MS. *mectre.*

le fruict, et aurons occasion de nous contenter de vous, Comme aussy au contraire nous vous voullons bien aduertir que e*n*uers ceulx qui feront difficulte et se vouldroit excuser pour frustrer n*os*tre intention, nous sommes deliberez de aultreme*nt* y pouruoir, et proceder telleme*nt* e*n*uers eulx co*mm*e a des Ingratz, nous trouuerons estre juste et raisonnable.

Et a tant treschiers et bien amez vous ayt le *Seigneur* Dieu en sa garde. De Delft ce dernier D'octobre 1573, soubz estoit escript v*os*tre bon amy en grandes L*et*tres Guill*au*me de Nassau soubsigne Brunynck[5] et la sup*er*scription estoit Nos treschiers et bien amez les Ministres Anciens Diacres et aultres des Eglises Franchoise Flammende et Italienne Londres. 14

Endorsed : 15

Dese p*er*soonen zyn gheco*m*p*ar*eert om de briefuen va*nden* Prince te co*m*municeren op den xiij Decembris xv^c lxxiij°

Loys Thurnis[6]	
Gillis Hueriblocq	
Gillis V*er*hiele	
Melsen van Asch	
Martin Vroylinck	
Chr*ist*iae*n* Crabbe	
M^r Jacob Sael	
Cornelis de Neue[7]	12
Anth*onius* Asch[8]	beraet om de naemen va*nde* taxeerders ou*er* te bringhen.
Pieter Aux Brebis	12
Cornelis Coorne	8
W*ille*m Jacobz	12 beraet om de namen ou*er* te gheuen
P*iete*r Tryen	Wil syn beraet nemen op de taxatie. of dien voet, maer wilt wel helpen.

[5] See Letter No. 118, note 13.

[6] There is some doubt as to whether all the names which follow have been correctly deciphered. They are those of elders, deacons or ordinary members of the Dutch Church, Austin Friars, London, and most of them occur in *The Marriage, Baptismal and Burial Registers* of that Church edited by W. J. C. Moens.

[7] After this name follows: *Anthonius Waleyns*, but crossed out.

[8] Anthonius Asch is mentioned in a Letter of Caspar Van der Heyden written from Antwerp on 17 December 1555, to the Consistory of Emden. where Asch seems to have resided at that time; see Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. p. 370.

Zegher va*n* pilgrim	4
Emanuel Demetris	6
P*ieter* Janssen	
Ambrosius Hubrecht[9]	12
Jacob Hoste	beraet om de naemen va*nde* taxeerders oue*r* te bringhen.
Elizas de Mey	12
Christoffels Garler	
Andries Nauwe[10]	zullen huere namen ouerbringhen.
Matheus Stilte	
Gillez de Costere	
Jan Feiten	
Adriaen Deinoot	

[9] See Letter No. 114, note 2.
[10] After this name follows *Jan Fredrix*, but crossed out.

129[a].

TRANSLATION in DUTCH of the preceding LETTER of WILLIAM, PRINCE of ORANGE, to the FOREIGN CHURCHES of ENGLAND.

Delft, Saturday, 31 October 1573.

[For summary see the preceding Letter.]

Copie.

Den Prince van Oraingne Graue van Nassau etc.
Heer en*de* Baroen van Breda, van Diest etc.

Zeer lieue en*de* wel beminde, Wy hebben vlieden menichmael ghescreuen en*de* ernstelicken v*er*zocht, dat hebben*de* vpzicht vp den grooten noot van vlied*er* vad*er*lant, om tv*er*lossen van*de* welcken wy met grooten anxst en*de* dangier aerbeyden, ghylieden zout willen verstaen tot een redelicke contributie van*de* goedyn*ghen* die God vlieden[1] ouer gheen zyde in rusten v*er*leent. Ende o*m*me dieswille dat onse hope[2] van uwen goeden wille groot was als[2] danof dicwils ghetuygheniss*en* ontfaen hebben*de* ten tyde als ghylieden alle tsamen ons v*er*weckedet tot wed*er*stant en*de* beschermynghe van desen heleghe querelle. Wy[3] exhorteerden vlieden[4] en*de* dachtent redelick te wesen dat alle de ghemeenten van Ynghelandt tsamen v*er*eenicht in een Lichaem zouden ond*er*houden den tydt van zes maenden zeker ghetal van cryschknechten, een zake die lichtel*ick* onder zulck een menichte als ghylieden zyt hadde mueghen gheexecuteert wesen, hadde een yeghelick hem daertoe gheemployeert als hy behoorde en*de* dat de Rycke d*er*inne hadden zo gheaf fectio*n*nert gheweest als de aerme, Daerentusschen ghelyck wy

[1] *van* after *vlieden*, but crossed out.

[2] MS. *hope groot was van vlieder goeden wille als*, but altered as printed in text.

[3] *vlieden* after *wy*, but crossed out.

[4] Added above the line.

wel zyn gheinformeert en heeft men niet alleene met grooter pine en*de* naer een trauail van vier oft vyf maenden van vl*ieden* ontfaen eeneghe so*m*me in gheenen manieren van zulcke weerden als wy hadden v*er*wacht maer dat meer es heeft men zeer qualick cuenen vinden onder vlieden (Ic en weet niet onder wat pretext) die hebben willen annemen de collecte te doene. Maer onse intentie en es niet d*er*op te zegghene 4 al tguene dat wy daer in peynsen want den ghuenen die[5] goeden wille failgiert en zal ne*m*mermeer excuse ghebreken, maer wy bedancken wel zeer de ghuene die hemlieden daerin gheemployeert hebben. Ende[6] om dieswille alsser q*ue*stie es van 5 contribueren om het ghemeen prouffyct men allegiert ordinairl*ick* de groote lasten en*de* de voorleden contributien wilden wy alleenl*ick* wel vraghen oft de ghuene wiens inco*m*pste huerl*ieder*[7] huusghesin ond*er*hout en*de* die traffycquierende huerl*ieder* hooftso*m*me v*er*meerderen, ofte leuen van huerl*ieder* wintste, cortel*ick* alle int *generael* de in payse leuen, Te wylent dat huerl*ieder* broeders v*er*teeren huer goet ende daerenbouen employeren huer leuen, hebben eeneghe occasie om tallegieren huer lasten als zy binnen eene*n* jaer ofte twee zullen ghecontribueert hebben[8] acht oft thien ponden, hoe wel inder waerheyt de zulcke hemlieden[9] beclaghen ordinairlicken ald*er*meest ja zelue die heml*ieden* ald*er*minst e*m*ployeren v*er*onwilleghen[10] de anderen. Het 6 en es dan niet redelick dat[11] een zoude alle den last draghen[11], niet meer dan denghuenen[12] die onder[13] vlieden[13] hebben erfgronden int lant de zelue zoude willen afgaen voor den ghuenen die die by pryse van hueren bloede soucken weder[13] te v*er*cryghen. Maer de redene wilt dat van zaken danof tprouffyt en*de* joyssement es ghemeen dat ooc het trauail en*de* den last ooc ghelyckelicken ghedeelt worden. Ende zo verre angaet 7 die ryck worden in ynghelant zonder grooten erfgront in Vlaend*ren* achteghelaten thebben*de* en*de* die niet en hebben ghelyck

[5] MS. *faulte hebben van* after *die*, but crossed out.

[6] MS. *alleenlick*, but crossed out and *Ende* written above it.

[7] Repeated in the MS.

[8] *tot* after *hebben*, but crossed out.

[9] *ordinairlick* after *hemlieden*, but crossed out.

[10] MS. *vercauden*, but marked for erasion and *veronwilleghen* written above the line.

[11] MS. *dat alle den last legghe vp den rugghe van eenen alleene*, but altered as in text.

[12] *onder vlieden* after *denghuenen*, but crossed out.

[13] Added above the line.

interest int lant als de voorgaen*de* om te *pre*tenderen van daer wed*erom*me in te keeren, alwaert ooc dat de poorte heml*ieden* gheopent waer. Wy en dencken niet dat de zelue zouden willen zo ondancbaer zyn jeghens God die heml*ieden* zeghent, en*de* zo wreet jeghens huerl*ieder* Lantslieden[14] en*de* Religie dat zy[15] heml*ieden* zouden willen[16] gheheel vutsluuten huerl*ieder* inghewant[16] en*de* weygheren de hulpe die heml*ieden* zo nootsakel*ick* es. Ende indien zy dat deden met goeden rechte 8 zouden[17] zy van alle de werelt vermalendyt wesen en*de* verdienen[17] (twelcke hemlieden duer huerl*ieder* ondancbaerheyt wel mochte geschieden) dat zy gheprideert zynde van huerl*ieder* goedyn*ghen* en*de* ver*j*aeght vut huerl*ieder* ruste, te[18] vergheefs[18] zouden moeten gaen zoucken nieuwe woonyn*ghen* en*de* weder*om*me ghebracht[19] zyn[19] tot huerl*ieder* erste aermoede. Eyst dan dat elck van vlieden de zaken wilt weghen naer der waerheyt en*de* weeren van zyn*en* ooghen het decspaen de*r*mede zy gherne heml*ieden* ve*r*mommen, om niet te zien, en*de* principalic esser eeneghe ghedachtenissen en*de* medelyden van*den* aermen Joseph, en*de* wel anmercke de conditie der[20] ghuenen van harwarts ouer, wy ve*r*zekeren ons datter nijemant zal wesen oft hy en zal grootel*ick* achten het tguene dat wy *presen*telick zyn begherende, het es in so*m*ma zeer lieue en*de* wel gheminde, dat ghelyck 9 alle de steden van harwartsou*er* die met ons zyn ve*r*eenicht, bouen de costen en*de* alle de moyte van*de* soldaten die zy hebben in huerl*ieder* huusen, heml*ieden* zeluen ghepoinct hebben in een zeker so*m*me van pen*nynghen* alle maende, o*m*me te soucoureren de nootsakel*icke* lasten van desen jeghenwordighe oorloghe. Ghylieden van ghelycken de*r*mede deel hebben*de* zo ter causen van*de* religie d*erom*me datse gheschiet, als voer het prouffyt twelcke ghylieden *par*ticulierl*ick* danof ve*r*wacht, ooc ond*er* vlieden ghelycke poinctynghe zult doen, ten hende de lasten ghe-

[14] MS. *broederen lant*, but crossed out and *Lantslieden* written above it.

[15] *voor* after *zy*, but marked for erasure.

[16] MS. *willen sluuten huerlieder inghewant*, altered as in text.

[17] MS. *zouden zy wesen van alle de werelt vermalendyt wesen*, but *zy wesen van* crossed out; *alle de werelt* and *ende verdienen* underlined, and *zoudese verfoyen van haer* written in the margin by another hand.

[18] Added above the line.

[19] MS. *gherenvoyert*, but crossed out and *ghebracht zyn* written above the line.

[20] MS. *vande*, but crossed out and *der* written above it.

lyckelicken ghedeelt moghen worden, eyst niet in al ten mintsten in eenegher manieren. Nv dan de so*m*me inde welcke wy v ghetaxert hebben v zegh ic vander Duutsche, Franchoise en*de* Italiaensche Kercke residerен*de* tot London en*de* de welcke wy gheheel en*de* al estimeren te wesen meer dan redelick es dat ghylieden zult hebben alle maende te furnieren duusent croonen om die gheemployeert te wordene inde affaires die wy bevinden noodich te wesen. Ende o*m*me de zelue so*mme* te beter onde*r* vlieden te vinden sonder eenich *ver*treck wy bidden vlieden hertgrondel*ick* al tsamen int *gener*ael en*de* eenen yeghelicken by zonder dat alle excusen en*de* vutvluchten cesserende ghylieden vut vlieden wilt kiesen, god vreesen*de* Lieden en*de* die weten de ghestadicheyt deen van*den* anderen ande welcke ghy vlieden zult ghedraghen en*de* bewilleghen ghetaxeert te wordene tot der voerscr*euen* so*m*me. 10

Van ghelycken niet willen*de* *ver*gheten de goede affectie en*de* ghewillicheyt die een yeghelick van vlieden zal bethoonen int employeren van zyn*en* rechtueerdeghe querelle Wy begheeren van vlieden dat men zal enrolleren de naemen en*de* toenaemen van*de* contribuanten en*de* ooc de so*mm*e om in tyden en*de* plaetsen heml*ieden* te doen openbaeren dat wy begheeren tzelue te bekennen en*de* heml*i*eden te voorderen. Ende o*m*me dieswille dat in voorleden tyden de zaken[21] wonde*r*licken langhe ghetraineert hebben het welcke den jeghenwordeghen noot[22] niet en can ghelyden, Wy begheeren ernstel*ick* en*de* bidden vlieden wel hertelicken[23] dat zo haest ghy desen ghesien ghylieden procedeert ter executie van desen onsen begherte, en*de* zo vele doet dat van*den*[24] eersten payment *ver*schenen inde maent van Noue*mber* wy staet mueghen maken on tzelue temployeren inde affairen, ons groote*lick* van noode zyn*de*. Wy dincken desen onsen wille zo redelick en*de* recht te zyn*ne* dat wy de vrucht danof zullen ghewaer worden en*de* zullen occasie hebben om ons van vlieden te contenteren. Ghelyck ooc ter *contra*rien wy vlieden wel willen aduerteren dat wy jeghens de ghuene die d*er*inne difficulteyt zullen maken en*de* heurlieden excusee- 11 12 13

[21] *hebben* after *zaken*, but crossed out.

[22] MS. *tyt*, but crossed out and *noot* written above it.

[23] Underlined in MS.

[24] MS. *het*, but crossed out, and *vanden* written above it.

ren om ons alzo van onsen meenyn*ghe* te frustreren, dat wy zyn ghedelibereert d*er*inne anderssi*ns* te voorsiene en*de* jeghens heml*ieden* te procederen als ondancbaer ghelyck wy in redene en*de* recht bevinden zullen. Hiermede zeer lieue en*de* beminde bidden[25] God den Heer dat Hy vlieden[25] in zyn bewaringhe neme. Vut Delft desen laetsten Octobris xv^{c} 1573 (*sic*). 14

Onder stont ghescreuen uwe Goede vrient Guill*aum*e de Nassau in groote L*ett*eren en*de* ond*er*teekent Brunynck en*de* de sup*er*scriptie was onsen zeer lieue en*de* beminde de Dienaers oud*er*linghen diaconen en*de* anderen van*de* Franchoise Duutsche en*de* Italiaensche Kercke te Londres.

Added in another hand:

1573
lesten Oc*to*ber.

[25] *neme den Heer ende God vlieden*, altered as in text.

130.

REPLY of the FLEMISH-DUTCH CHURCH of LONDON to the PRIVY COUNCIL.

London, Friday, 6 November 1573.

§ 1. *We thank God, the Queen and your Lordships not only for the great benefits which, through the Divine Providence, Her Majesty, your Lordships, the whole kingdom and its inhabitants confer upon us, who, but for them, would be miserable exiles; but also that our allegiance and intercourse is acceptable to you, and we trust that Her Majesty and your Lordships will not cease to heap your benefits upon us.* 2. *Among all these benefits it is no small one that, besides our profession of the Christian religion in common with your nation, you have hitherto allowed us our own rites and Ecclesiastical service in our native language, to which we have been accustomed since the time of king Edward* [*VI*], *and which you approve of as being suitable to us and the peoples of our country; and that you do not force us to adopt your own.* 3. *We hope that neither Her Majesty nor the chiefs of the kingdom will ever repent of their kindness towards us, nor your Lordships be disappointed in your expectation and good opinion of us, so that you may not easily believe any sinister rumours about us.* 4. *For you are certainly correct in believing that we ourselves cause no disturbances, nor wish to aid or agree with turbulent persons. But in comparison with our ceremonies, we do not condemn or despise others, neither do we think it becoming in us to inquire about, or pronounce judgment on, the affairs of others, far less to contrive or to counsel their alteration, leaving such things to those to whom they are by Divine ordination committed and who, by experience, know what is best for those under their care.* 5. *We will endeavour to give no reason for suspicion or offence, but expel from our flock those who encourage disturbances; neither will we receive any Englishmen, who, abandoning the rites of their country, wish to join us. But none such have as yet presented themselves, and we have only four Englishmen in our Church: two of whom, returning from exile at the first regathering of the Church here, adhered to our countrymen; a third, returning two years ago from across the sea with a German wife, remained with us as being more familiar with our language, and a fourth for a similar reason.* 6. *In order that our people may conduct themselves all the more discreetly and becomingly, and avoid every occasion for quarrelling about things of this kind, we have explained your warnings and mandates to the whole congregation.* 7. *We pray God not to forsake us, but so to confirm us in piety and obedience, that our actions may agree with the wishes of Her Majesty and yours, befit Christians and people grateful for so many and great benefits, and render Her Majesty and your Lordships indefatigable in protecting and favouring the foreign Churches.* 8. *As, beyond obedience and thanks, we are unable to render anything worthy of the benefits received,*

we pray the Almighty to protect Her Majesty, her chiefs, her people and the kingdom from all plots of their enemies and from all adversities.

Responsio Consistorij Ecclesię Belgio-germanicę ad dictas[1] Consilij Regię Maiestatis literas.

Salutem et pacem à Christo sempiternam.

Illustrissimi ac honoratissimi domini, ad literas vestras xxij° die Octobris Grenwico datas, vt iussi sumus responsuri his nostris, vti serenis æquisque animis eas recipere atque intelligere dignemini, quàm possumus humillimè dominationes vestras illustrissimas precamur. 1

Immensas ęterno primum Deo, deinde Serenissimæ dominę Reginę, nec non illustrissimis vestris dominationibus gratias agimus, quod ingentibus tot beneficijs, quę diuina prouidentia nobis à Reginalis Maiestatis clementia, vestrarumque dominationum benignitate, totiusque Regni et indigenarum, pia humanitate alioqui miseris exulibus contingunt, etiam illud adijcere dignamini, vt gratum habeatis obsequium nostrum, et conuersationem: neque etiam-num vel ipsa Reginalis Maiestas vel dominationes vestrę assiduitate cumulandi in nos beneficia sua defatigentur. Inter hęc autem omnia illud non est exiguum, quod pręter communis cum vestra gente Christianę religionis professionem, peculiares etiam eos ritus et Ecclesiasticum ministerium nostrate lingua et ceremonijs seorsim nobis hactenus permittitis et comprobatis (vtpote nobis nostrarumque patriarum populis maximè apta atque conuenientia) quibus à pijssimi Regis Eduardi temporibus assueti sumus, neque ad vestra nos cogitis. Speramus autem per Dei gratiam perpetuò futurum, ne vel Reginalem Maiestatem vel Regni proceres, eius in nos benignitatis poeniteat, aut vestræ dominationes spe sua bonaque de nobis opinione frustrentur, qua teneri vos indicatis ne facile suspicaturi sitis, sinistros de nobis rumores esse veros, etiamsi ad aures vestras perferrentur. Certissimum enim est illustrissimi domini vos minimè falli hactenus, dum creditis (vti et facere vos per Christum obsecramus) nos neque authores esse, neque factis auxiliari vel verbis assentiri velle vllis turbulentis hominibus. Nos autem 2 3 4

[1] Namely the Letter dated 22 October 1573, printed above as No. 127, to which the present Letter is a reply.

earum quibus nos vtimur ceremoniarum comparatione, nullas alias damnamus aut contemnimus, quas pius magistratus populo suo ad veram pietatem aptiores iniungit, vti nec nos decere agnoscimus, vt de alienis negotijs curiosè inquirere vel temerè sententiam ferre, multo minus immutationem moliri aut suadere velimus: sed hanc curam ijs prorsus relinquimus, quibus illud est ordinatione diuina munus commissum, qui-q*ue* experientia compertum habent, quid suę curę commissis maximè expediat. Dabimusq*ue* deinceps operam Deo iuuante, ne quid à nobis fiat, 5 quod in contrariam suspicionem merito nos adducere possit, aut vlla offendiculi causa sereniss*imę* Reginę dominę clementissimę vestrísue d*ominationibus* vnquàm detur. Sed vti iubetis, expellemus è grege nostro si qui sint, quos turbas molientibus frigidam suffundere, vt est in prouerbio[2], velle deprehenderimus: neq*ue* recipiemus Anglos, qui tali animo patrios ritus deserentes nostris volent adscribi. Tales quidem hactenus nulli se nobis obtulerunt, neq*ue* vltra quatuor Anglos in Eccl*es*ia nostra habemus: quorum duo iam inde à prima Eccl*es*ię hîc recollectione, ab exilio redeuntes, nostratibus adhęserunt; tertius duobus abhinc annis ab Vltramarinis partibus rediens, cum vxore Teutonica, propter linguę maiorem assuetudinem: quartus etiam linguę nostrę peritus, vxori Teutonicę consulere volens, non alia de causa adhærere se nobis asseuera*nt*. Porro vt et plebs nostra eò 6 modestius et decentius se gerat, omnesq*ue* disputandi occasiones de rebus huiusmodi fugiat, admonitiones et mandata vestra toti Eccl*es*ię publicè exposuimus. Quod reliquum est, Deum oramus, 7 ne gratia sua deinceps nos destituat, sed ita corroborare in vera pietate et obedientia dignetur, vti vniuersę nostrę actiones serenissimę religiosissimęq*ue* dominę Reginę et vestris votis ita respondeant, talesq*ue* sint quę quantum prę humana fragilitate fieri potest, verè Christianos gratosq*ue* pro tot tantisq*ue* beneficijs acceptis deceant, et tam R*eginalem* M*aiestatem* quàm illustr*issimas* d*ominationes* vestras in tuendarum fouendarumq*ue* peregrinarum Eccl*es*iarum spectata hactenus alacritate, perpetuò indefessos reddant. Quùm deniq*ue* præter obedi- 8

[2] Plaut. Cist. 1, 1, 37. On this proverb (which in this instance is taken to mean *to encourage*, *to spur on*, and not to slander, to speak invidiously, or to pour cold water on, as modern Latin Dictionaries explain it) see Erasmus' *Adagia*, Chil. I, Cent. X, Prov. LI.

entiam et gratiarum actiones nihil condignum beneficijs acceptis referre valeamus, eum, à quo est omnis potestas et virtus ardentissimis votis precamur, vt Regiam Ma*iesta*tem cum inclyti huius regni proceribus, populumq*ue* ac regnum vniuersum ab omnibus hostium insidijs aduersitatumq*ue* procellis tueri, et in constanti studio promouendę Christi glorię semper fœlices seruare dignetur. Atq*ue* ita

Illustrissimi ac honoratissimi Domini in Christo omnium Seruatore vos bene valere Regnoq*ue* et Eccl*es*ię suę diu incolumes superesse ex animo optamus. Londini ex synedrio nostro. 6. die Nouembris 1573.

Ill*ustrissimarum* atq*ue* honoratissimarum d*ominationum* perpetua obedientia deditissimi
Ministri Seniores et Diaconi Eccl*es*ię Teuthonicę,

Illustr*issimis* atq*ue* honoratissimis Dominis Consiliarijs secretioris Consilij R*eginalis* M*ajestatis* et Dominis suis benignissimis.

131.

[The CONSISTORY of the DUTCH CHURCH, LONDON], to [BARTHOLDUS WILHELMI[1]].

London, Monday, 23 November 1573.

§ 1. *We have received your letter of 23 October from which we have learned with joy and thanks not only the progress which God has vouchsafed in the common cause and welfare of our fatherland, but also that the illustrious Prince* (*of Orange*) *has joined the community of Christ in public profession, taken the sacrament, and submitted to discipline, and we hope that the Lord will more and more favour his Excellency with His gifts and prosper him that he may bring to a good end the work which he has commenced.* 2. *We understand, moreover, that you consider yourself wronged by the two ministers, who had temporarily served for a long period, having been accepted as ordinary ministers, and by your being no longer considered to be a minister of the Dutch community of London but of Dordrecht.* 3. *This complaint seems unreasonable to us, first because the appointment of the two temporary ministers was necessary on account of the length of time they had served, and because they could not remain without a certain vocation in life and an ordinary appointment, and secondly, no injustice was done to you, as, at your arrival among us, you would not bind yourself but keep yourself at liberty to preach the Gospel in your country whenever it should be free.* 4. *And your complaint is the less reasonable and founded on the word of God, as you say yourself that several congregations in Holland, especially that of Dordrecht, have requested your service, which you refused, adhering to the conditions made at your departure. It appears to us that you are wrong in refusing, for greater security to yourself, to accept an ordinary ministry in your country, and yet desiring that our community should be always served by uncertain and unconfirmed ministers; whereas for this very reason you have not been tied to any conditions, and you may and should accept the appointment offered to you.* 5. *In the third place you accuse us of having unworthily received Gabriel de Bardt and Adrian Gyselinck at the Lord's Supper. We admit that they have been received, but the fact has not been correctly reported to you, wherefore you should not have made yourself angry, nor attacked us with such injurious words and terrible sentences of Scripture.* 6. *Least of all ought you to have heedlessly accused our brother and minister Johannes Cubus, as the chief author of* (*this reception*). 7. *You know the order of our Consistory and how little preeminence one member has over the other, and that nothing is decided without the general assent, wherefore you should not accuse a particular minister as an author and ruler, much less decry a whole Consistory as negligent overseers.* 8. *As regards your foreseeing imminent confusion to us if the annual election of Elders is proceeded with, we do not wish to discuss what might have been argued on both sides, but regret that we are warned and blamed on account of something which we have neither done nor yet resolved to do.* 9. *As to Herman Stryker* [=*Modet*] *wishing to retain Arnoldus* (*de Stuer*)

[1] See Letter No. 101, note 7. The present Letter is a reply to Letter No. 128.

in the ministry, in spite of our having declared him unworthy of the service and our having informed the congregation which he serves, and the said Herman accusing us of reproaching anyone purposely after he has done penitence, we will not now defend ourselves, partly because we ought not to accept lightly a complaint against a minister, and moreover trust to prove our case before all reasonable men.

Ghenade en*de* vrede duer J*esum* C*hristum*.

Wy hebben ontfaen zeer geliefde broeder en*de* mededienaer in den wercke des Heeren, uwer L*iefden*[2] brief ghedateert den 23 Octobris waer vut wy verstaen niet alleen den goeden voortganck die God in der ghemeene sake ende weluaeren onses vaderlants v*er*leent heeft, maer oick dat een Doorluchtighen Prince selue hem tot der gemeinte Christi met openbaere professie en*de* ghebruick des nachtmaels begeuen, en*de* der discipline onderworpen heeft. Waer af wy oorzake hebben ons te verbliden, den Heere te dancken, en*de* te verhopen dat hy zynd*er* Excellentie met zynen gauen meer en*de* meer begenadeghen, ende voorspoedich maken zal, om de angeheuen zake tot goeden eynde te voluoeren, op dat het rycke Christi toenemen, en*de* v*er*breit mach wesen. 1

Voorts so verstaen wy, dat ghy V beclaecht, en*de* v*er*cort dynct te zyne, ouermits datmen de twee dienaers des worts, (die eenen langen tyt by prouisien ghedient hadden) voor ordinaire dienaers angenomen heeft, en*de* uwer L*iefde* bekent niet meer een Dienaer der Duitscher gemeente van Londen, maer van Dordrecht[3] te wesen. Welcke uwe doleance ofte beclaghynghe ons (onder correctie) niet en dynct billick te syne want bouen dat den noot en*de* gelegentheit zulx eischte, ghemerct de lancheit des tyts, en*de* dat de voors*eide* prouisionale dienaers, sonder een zeker vocatie des leuens, en*de* ordinaire beroupynghe niet en conden blyuen, zo eist dat oick[4] volgen*de* selfs de conditien die ghy in v annemen alhier voorgaeft, v gheen ongelyck gheschiet es, nadenmale ghy v zeluen niet wildet so v*er*binden, of ghy en soudet v vaderlant, alst vry waere voor al begeeren inden Euangelio te dienen, twelck v gheaccord*ert* wiert. Ende so vele te min es 2 3 4

[2] The *L* followed by a full stop is generally a compendium for *Lieden* or *Lieder*, as may be gathered from those passages where the words have been written in full. It appears from § 4 of the present Letter that it may sometimes mean *Liefden*.

[3] MS. *agt* after *Dordrecht*, but crossed out.

[4] Added above the line.

uwe beclaghynghe na Godes wort ende in redene ghefond*ert*, dat naer v eigen scryuen uwer Liefden dienst van vele ghemeinten aldaer, en*de* insonderheit van die van Dordrecht versocht es geweest, twelck ghy ontseit hebt, v houdende an de conditien die in v ve*r*trecken gheschiet, en*de* v toegeseit zyn. Waer inne wy achten dat ghy niet recht geuoelt, dat ghy om uwer meerder versekertheit eenen ordinairen dienst in v vaderlant weigert an te nemen, en*de* daeren tusschen soudet begeeren, dat onse ghemeente met onseker en*de* onbeuestichde dienaers altyt soude ghedient blyuen, hierom en zyt ghy an geene conditien verbonden, maer muecht en*de* behoert te accepteren de beroupyn*ghe* v voorgeleit.

Ten derden angaen*de* dat ghy v beswaert vint, en*de* ons 5 grootel*ick* besculdicht dat Gabriel de Bardt[5], en*de* Adriaen Gyselynck[6] ten nachtmale ontf*angen* zyn onwerdichlick: wy bekennen dat se ontfangen syn, maer hoe, dat en es an v *Liefde* niet eenvoudel*ick* naer der waerheit gherapporteert, en*de* derhaluen en behoort ghy v niet zo lichtelick daer in ontsteken thebben, noch ons met zulcke iniurieuse worden terstont an te vallen en*de* met zulcke gruwelicke sententien der scrift niet seer wel ad hypothesin gheappliceert, te verdommen. Insonderheyt niet so 6 onbedachtelick te besculdeghen ons*en* broeder en*de* dienaer Joannem Cubum[7], als principalen autheur daer van zyn*de*, en*de* dat alleenl*ick* op geruchte, als ghy scryft, waer vut ghy schynt te besluten dat hy een dienaer der menschen es, hem voorwerpen*de* de sententie Pauli, dat sulcke gheen dienaers Christi en zyn. Wy ve*r*wonderen ons niet so seere dat sulcke rapporten vanden partilicken menschen quaetwillelick ghedaen, als datse van kerckendienaeren teghen haere medehulpers so haestelick angenomen zyn ende geloouet. V es, Frater, niet onbekent de orden 7 onse*r* Consistorie en*de* wat preeminentie deen heeft bouen dander, en*de* hoe datter niet dan by ghemeen verdrach besloten wort, waerom ghy niet en behoordet eenen particulieren dienaer als een autheur ende heerscher, particulierlick te beswaeren, vele min een gheheele Consistorie als onachtsame en*de* sorgeloose opsienders te besculdeghen.

[5] See Letter No. 128, note 2. [6] See Letter No. 128, note 3.
[7] See Letter No. 94, note 4.

Dat ghy ten vierden besluit een confusie apparent ons nakend*e* te zyne duer de jaerliesche v*er*kiesyn*ghen* der ouderlynghen, so sy voortgaet, daer en hebben wy niet vele af te scryuen, noch te disputeren wat ouer beide siden mochte voortgebracht zyn, dan ons bedrouft dat wy mueten v*er*maent en*de* berespt zyn van tgene dat wy niet alleene alsnoch niet ghedaen en hebben, maer selfs noch niet geresolueert. 8

Nopen*de* dat Hermanus Stryker[8] Arnoldum[9] inden dienst souct te behouden, niet teghenstaende dat wy om ghewichteghe oirsaken hem des diensts onwerdich te zyne betuicht en*de* die ghemeente[10] daer hy staet gheaduerteert hebben, en*de* dat hy Hermanus ons dieshaluen beschuldicht dat wy den ghenen die boete ghedaen heeft zyn sonde v*er*weten en*de* vut affecten zulc ghedaen hebben, en willen hierop teghenwordel*ick* ons niet seer v*er*antworden, zo om dat wy niet lichtel*ick* de clachte teghen eenen dienaer behooren an te nemen, als oick dat wy v*er*hopen tselue met goede en*de* ghewisse redenen by allen bescheidenen menschen te bewys*en*, so dat wy eene goede conscientie hebben by de Heere die onse herten kent, den welcken wy v hier mede beuelen, en*de* bidden hem dat hy v lanck so meer door synen Geest totten bauw syner gemeente stercke. 9

Vut Londen des*en* 23 Nouembris 1573.

V Broeders en*de* mededienaren &c.

[8] Also called Hermanus Modet, see Letter No. 101, note 3.
[9] Arnoldus de Stuer; see Letter No. 128, note 13.
[10] MS. *ghescreuen* after *ghemeente*, but crossed out.

132.

WILLIAM, PRINCE OF ORANGE[1], to the MINISTERS, ELDERS &c. of the NETHERLANDISH CHURCH in LONDON.

Ter Vere, Tuesday, 29 December 1573.

§ 1. *We think it unnecessary to tell you the present condition of this region, it being well known to everyone, however far away he may be situated.* 2. *We shall, therefore, merely explain how, like other towns, Ter Vere has suffered much on account of the costs which it has hitherto borne in behalf of the defence of the fatherland and itself, and that, through the death of many of its principal citizens and inhabitants, the others will not be able to bear such costs in future, without receiving assistance from those concerned in the common cause.* 3. *Hence we now despatch to England Jan Van Cuyck the bearer of this letter, with orders to demand, in our name, from the refugee communities in that country, the sum of two thousand Carolus guilders per month, which we on 25 October last granted to the inhabitants of the said town of Vere to be deducted from the general contribution.* 4. *We, therefore, request that you will believe the said Van Cuyck as you would ourselves, without pleading any unfounded excuses, which we shall not accept, and that, the sum being small, you will quit yourselves in this matter, in accordance with the good intentions which you have of advancing the word of God, the welfare of the fatherland and the inhabitants of Vere, whose burdens you are bound to share, considering how abundantly God blesses you by allowing you to live yonder in peace.*

Die Prince van Oraengien, Graue van Nassau etc.
Heere ende baron van Breda, van Diest etc.

Eersame wyse lieue besundere, Wy achten noodeloos vlieden alhier voor te houden die gestaltenisse en*de* jegenwoordighen staet van desen quaertiere, alsoo vlieden ende eenen ieghelycken, zoe wyt hy oock gheseten zy, zulcx kennelyck genoech is. Willen daeromme vlieden alleenlyck verclaeren, dat alsoo onder den anderen steden deser stadt vander Vere, ouermidts den costen die zy tot deffentie des vaderlandts, ende van haer- 1 2

[1] Sym. Ruytinck speaks of this Letter in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 99, and says that £110 was collected.

seluen tot noch toe heeft moeten draeghen, hebbende haer in als altyt behoorlycken ghequeten, nyet alleenlyck zeer verachtert, maer oock by het ouerlyden van veele ende diuersche vanden principaelsten ende notabelsten bergheren[2] ende Innewoonderen der seluer stede, tot zeer cleynen ende gheringhen vermoeghen is gheco*mm*en, dattet den anderen burgheren[2] ende Innewoonderen, nyet wel moeghel*ick* en waere voortaen alsulcke costen te lyden, sonder daertoe te hebben hulpe ende bystandt vanden ghenen die dese gemeyne saecke gelyckelyck met hem aengaet. Vuyt welcker oirsaecken, wy jegenwoordich naer Inghelandt affveerdighen onsen lieuen besunderen Jan van Cuyck[3] brenghet deser met Commissie om in onsen name vanden vuytghewekenen gemeynten aldaer tot behoeff assistentie ende verlichtinghe deser voorn*oemde* stede vander Vere te voorderen de somme van Twee Duysent Carolus guldens ter maent, die wy den seluen Innewoonderen vander Vere geaccordeert hebben opten xxv^{en} dach der maent van Octobri lestleden om vande generaele contributie te neemen, soo als ghy al tselue breedere by hem verstaen zult. Begherende daeromme dat ghylieden, ende eenen ieghelycken van vlieden, den voors*eiden* Van Cuyck[3] daerinne ghelooft als ons seluen, ende sonder eenighe ongefondeerde excusatien by te brenghen, die wy gheenssins aenneemen en sullen, Vlieden hierinne (weesende toch soo cleynen somme) quytet, volghens die goede affectie die ghy hebt tot voorderinghe vande woirde Godts, ende tweluaeren vanden vaderlande, ende den goeden Innewoonderen van*der* Vere, wyens lasten ghylieden als lidtmaeten schuldich ende ghehouden zyt ghelycker handt te helpen draeghen, bedenckende hoe grootel*ick* Godt Almachtich zynen zeghen ouer vlieden seyndet, ende vlieden aldaer in ruste ende vrede laet leuen, ende dat ghyl*ieden* te dier oirsaecken

[2] So in MS.

[3] Jan Van Cuyck (or Cuyk), Seigneur de Herpt or Erpt, already mentioned in note 1 to Letter No. 112, rendered great services to Prince William of Orange and the Netherlands, by persuading the towns of Flushing and Veere to throw off the Spanish yoke and to side with the Prince. He also endeavoured to provide these two places with a garrison, but as Veere was unable to contribute towards the expenses, the Prince sent Van Cuyck to England, where he collected among the Netherlandish communities, especially at Norwich, sufficient money to enlist soldiers, with whom he returned to Holland; see Van der Aa, *Biographisch Woordenboek*.

v geenssins en condt ontschuldighen, sonder in Godts oirdeel ende straffe te vallen.

Eersame wyse lieue besundere Onse Heere Godt zy met v l*ieden*. Gheschreuen Ter Vere, opten xxix^en Dach Decembris 1573. 5

Vlieder goede vrindt.
Guill*aum*e de Nassau.

Addressed: 6

AN Eersamen wysen onsen
lieuen besunderen, Ministers
Ouderlinghen, Diaecken
ende andere goede Christen*en*
vande vuytgewekene Nederlantsche
Kercke, Residerende jegenwoorde*n*
binnen Londen.
In Ingelandt.

Endorsed: 7

Ter Vere.
Prins v*an* Orang*ien*.
29 Dec*ember* 1573.

133.

BARTHOLDUS WILHELMI[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dordrecht, Wednesday, 6 January 1574.

§ 1. *From your Letter dated* 23 *November, which I received on* 31 *December following, I perceive that you refuse to understand my letter, because you write that I complain of being wronged by your having appointed your temporary, as ordinary, ministers.* 2. *You will not find this in my letter, but, in reply to yours, I said that it is not true that I have been instituted as minister at Dordrecht, as you had understood and in consequence of which you regarded me not as a minister of the Dutch community of London but of that of Dordrecht.* 3. *I replied that you should be careful how you act; as I abided by, and still adhere to the sealed document handed to me by the Consistory. I doubt not that I shall be able to prove if needful that I have acted well; wherefore I consider it unnecessary to say more; only remember that I adhere to the conditions and promises made to me by the Consistory, according to which I have regulated and desire to regulate myself in future.* 4. *As to your allegation that you are unjustly charged with unworthily admitting Gabriel Dbardt and Adriaan Gijsselinck to the Lord's Supper, and that I ought not to have attacked you with such awful sentences of Scripture, it grieves me much that you desire to excuse and conceal your ugly and terrible sins in this manner.* 5. *Do you think that I should so severely attack you without having a just cause and being well informed? I have not forgotten how both Gysselinck and Gabriel came into the Consistory and accused our brother Wingius of being a false teacher, and not only did they do so in the Consistory, but before many brethren of the community.* 6. *Moreover, I went with William Roeck to their houses to warn them in the name of the Consistory; but they laughed at our warning and moreover calumniated our brother Wingius as slanderously as Korah, Dathan and Abiram, who were so terribly punished, ever spoke of Moses, wherefore they were, by unanimous decision of the Consistory, precluded from the Lord's Supper.* 7. *Where then is the evidence of their repentance? Whereby have they atoned for the dreadful scandal which they have caused? Where did the reconciliation between them and our brother Wingius take place? And what discipline did you exercise*

[1] See Letter No. 101, note 7. Compare also the Letters Nos. 128, 131.

over both? Has anything been done except that Joannes Cubus declared that, the Consistory having refused the Lord's Supper to two of the brethren, the difficulty between them had passed away (which was a manifest falsehood), and nobody should take offence at those two brethren. I will not say anything as to the protest which both made before you. But do you think it permissible to dissemble in this manner before God and His holy community? 8. *Therefore, as everything related by me is true and cannot be contradicted by you, I had good cause to warn you and attack you with such terrible sentences of Scripture, for admitting such unworthy and impenitent persons to the Lord's Supper.* 9. *Or do you call talking of justice and having done much, repentance for having called Wingius a false teacher? Therefore you my brethren, who by your majority in voting have caused all this, take my warning to heart, that in future you may, in applying discipline, act more like Christians.* 10. *Lastly, my brethren, I am surprised that you so unfavourably interpret my information about Herman [Modet], saying that I accused him, when I merely warned you, that you might be careful in answering him. If you had written to me with the same intention I should have thanked you.* 11. *As regards the annual election of Elders, I knew that it had not yet been adopted nor its adoption been decided upon, but I warned you because, as you will admit, much has been done to introduce it. Wherefore, then, do you regret my warning and why do you call my warning a reproof? Indeed, my brethren, it seems as if you did not act in simplicity or in charity and you should, therefore, in future desist from writing in this manner.* 12. *Farewell and take my warnings in good part.* 13. *Whenever a synod shall be held where you and I may appear unrestrained, you will justify your letters and I my action.*

Genade en*de* Vrede doer J*esum* Ch*ristum*

V l*ieder* brief beminde Broeders gedateert den 23[sten] Noue*m*bris, heb ick den laesten Decembris ontfanghen, wt den welcken ick niet anders en kan bemercken dan dat ghijlieden met opsetter wille mij*n* scrijuen[2] niet en wilt verstaen, want inden eersten soe schrijft ghij dat ick mij beclaghe vercort te zijne, als dat ghij uwe prouisionale Dieners, tot ordinarie Dieners beroepen hebt *etc.* Leest en*de* doerleest mijn brief, ghij en sult datselue daerinne alsoe niet gescreuen vinden, Mer ick hebbe op uwer l*ieden* brief geantwoort als dat het onwarachtich is dat ick tot Dordrecht inden dienst beuesticht zoude zijn, gelijck ghijlieden schreeft sekerlick verstaen te hebben, en*de* dat ghij oock mij niet voer een Diener der Duijtscher gemei*n*te van Londen, mer van Dordrecht hieldet. Daerop hebbe ick geantwoert, ghij soudet toesien hoe ghij handeldet, ick auer hielde mij aen mijn*en* schriften, mij van*de* Consist*orie* gegeuen en*de* bezeghelt, waeraen ick mij alsnoch houde, en*de* en twijffele oock niet voer allen rechtuerstandigen (soe het die noodt tot eenigen tijdt v*er*eijscht, als ick hoepe dat niet en zal) te be-

[2] Added above the line.

wijsen, dat ick wel gefondeert ben, en*de* achte derhaluen noedeloes eenighe reden meer dies aengaen*de* teghen V lieden te gebruijcken, mer alleene weest dit gedachtich, dat ick my houde bij mijnen van de Consist*orie* gegeuen conditien en*de* beloften, nae welcke ick mij gereguleert hebbe, en*de* noch voert altijt begheere te reguleeren. Voerts dat ghijlieden Broeders 4 v voerstaen laet ten onrechten beschuldicht te zijne, dat ghij Gabriel Dbardt[3] en*de* Adriaen Gijsselinck[4] onwaerdich ten Nachtmael ontfaen en*de* toegelaten hebt, oock stoutelick scrijuende dat mij de waerheit niet gerapporteert en is, en*de* dat ick derhaluen niet en hadde behoert v lieden met zulcke gruijwelicke sententien der schrift angetast te hebben e*tc*. Dit altemael lieue Broeders mishaecht mij bouen maten seere, dat ghij uwe lelicke groeue sonden noch soe wilt verschoenen en*de* bedecken. Meijnt ghijlieden dat ick v soe scherpelick aentasten 5 soude, ten ware dat ick rechte oersaeck hadde, en*de* wel te vollen geinformeert en ware? Meijnt ghij dat mij vergeten is wat Gijsselinck en*de* Gabriel angericht hebben? Neen lieue broeders. Voereerst soe sy*n* sij beijde stoutelick in Consist*orie* gecomen en*de* hebben onsen broeder Wingiu*m*[5] beschuldicht een valsch leeraer te sijn, en*de* dit en hebben sij niet alleen in Consist*orie* gedaen, mer oeck voer veele en*de* verscheiden broeders der gemeinte. Daeren- 6 bouen, soe ben ick met Willem Roeck[6] tot haerlieder huijsen geweest, en*de* hebbense wt name der Consist*orie* vermaent, welcke vermaninghe sij niet alleen bespott en hebben, mer hebben oock soe lasterlick van onsen broeder Wingio gesproken, dat Chore, Dathan en*de* Abijron, die soe gruijwelick sy*n* gestraft geweest, noijt lasterlicker tegen Moijsen en hebben mogen spreken, en*de* sy*n* derhaluen om haeres herten halsterckheit doer gemeinen besluijte der Consist*orie* den Nachtmael afgesecht. Waer wt broeders blijct nu die boetueerdicheit, die 7 sijluijden hierouer beweesen hebben? Waermeede hebben sij die gruijwelicke gegeuen argenissen gebetert? Waer is die ver-

[3] See Letter No. 128, note 2. [4] See Letter No. 128, note 3.

[5] See Letters No. 18, note 2, and No. 101, note 2.

[6] Willem Roeck or Rouck was elected an Elder of the Dutch Church, London, on 10 November 1569, and entered on his office 13 May 1571; see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), p. 4 sq. He is mentioned again on pp. 307, 316, 319.

soeninghe die tusschen hemlieden en*de* onsen broeder Wingiu*m*[5] geschiet is? En*de* wat isset voer een discipline, die ghij ouer hem beijden gebruijct hebt? Wat isser anders geschiet dan dat Cub*us*[7] in su*m*ma v*er*claert heeft, datter twee broeders waren, die doer die Dieners der Consist*orie* het Nachtmael hadde ontsecht geweest, welcke swaricheit nu tusschen henlieden geeijndicht was (het welcke ee*n* openbare valsche loghen was) derhaluen hem niemant stoeten en soude aen sodane broeders e*tc*. Ick verswijge noch die protestatie die sij beijde voer v gedaen hebben. Meijnt ghij mij*n* lieue broeders, datmen aldus voer Godt en*de* sijne H*eilige* gemeinte mach huijchelen? Na- 8 demael dan, dat, alles va*n* mij v*er*haelt warachtich is, en*de* geenssins metter waerheit van v lieden en kan nedergelecht werden, soe hebbe ick wel te recht oersaeck gehadt v l*ieden* te vermanen, en*de* met sulcke gruijwelicke sententien der H*eilige* Schrift aen te tasten, dat ghij sodane onwaerdige en*de* onboetueerdighe ten H*eiligen* Nachtmale toegelaten hebt, dien ghij met recht haddet behoert af te houden, en*de* segge andermael dat ghijlieden met sulcken kerckroof te beschuldigen zijt, als of ghij het lichaem des Heeren den honden voergestelt haddet, soe veel haer p*er*sonen angaet. Isset alsoe niet, soe bewijst mij hare boetueerdicheit, en*de* segget dan, dat ick qualick gedaen, en*de* mij*n* geallegeerde sententien oock ad hijpothesin niet wel geappliceert en hebbe? Of heet 9 bij v lieden, protesteeren van recht en*de* veel gedaen te hebben, dat sij Wingiu*m*[5] een valsch leraer gescholden hebben, boetueerdich te sijne? Daero*m*me mij*n* lieue broeders, soe laet mij*n* gedaene vermaninge, v lieden (segge ick) die doer die meesten stemme*n* ditselue angericht hebt, alsoe ter herten gaen, dat ghij daerdoere voertaen gewaerschouwet moget zij*n*, in die beleijdinghe der[8] discipline[8] christelicker te handelen, op dat ghij geen meerder toorne Godes op uwen halsen en ladet, en*de* den vromen godtsaligen broederen meerder droeffenisse en*de* onstichtinge aendoet, of ick sal gehouden zij*n* met noch andere gruijwelicker sententien der H*eilige* Schrift v lieden te v*er*manen.

[7] See Letter No. 94, note 4. [8] Added in the margin.

Ten laesten Broeders, soe verwondert mij bouen maten seere dat ghij mij*n* aduertisement van Herma*n*no[9] aen uwer l*ieden* gescreuen, soe qualick en*de* verkeerderlick duijdet, want het geene dat ick waerschouwens wijse gescreuen hebbe, dat noemt ghij beschuldinge, en*de* segt ghij en wilt die beschuldinge niet lichtueerdich ae*n*neemen e*tc*. Ghij moet ijmmers bekennen broeders dat Hermannus[9] allreede all gescreuen heeft, daer van ick v l*ieden* waerschouweede, op dat ghij te voersichtiger soudet mogen sy*n* int antwoerden, want men secht (quod tela prȩuisa min*us* ledunt) soe konnet ghij dan daerwt genoechsaem verstaen, dat ick niet sonder oersake sodanen aduertiseme*n*t gedaen en hebbe. Ende bij soenerre dat v l*ieden* tot eenige tijden alsoe aen ons schrijuet, wij willen v hoechlick bedancken, ick late staen, dat wij het ten quaesten duijden souden. Daero*m*mc soe bidde ick v l*ieden* broeders ghij willet doch op een ander tijt voersichtiger en*de* bedachter zij*n*, op datmen niet van v lieden en suspicere datter een bittere wortel[9a] int herte stect. Nopende die iaerlixsche verkiesinghe der Ouderlingen, dat die by v noch gedaen noch geresolueert en is, dat weet ick wel broeders, en*de* daeraf en hebbe ick v lieden niet v*er*maent, mer datter groete verhandelinge onder v lieden en*de* andersins geweest is[10] om te doene, en*de* dieselue in te voerene, dat en konnet ghij ijmmers niet metter waerheit lochenen. Waero*m*me bedroeft ghij v lieden dan ouer mij*n* waerschouwinge int gheene dat ghij niet en hebt doruen onderstaen te doene noch te resolueeren? ende noemt mij*n* waerschouwinge ee*n* berispinge te zijn. Inder waerheit broeders, ghij geeft groete suspicie, dat ghij niet eenvoldelick noch nae der liefde en handelt, en*de* behoert[11] derhaluen van sodane maniere van scrijuen v[10] op een ander tijt te wachten, soeuerre ghij met goeder co*n*scie*n*tie voer Gode begeert te wandelen. Vaert wel lieue en*de* weerde broeders, en*de* wilt mij*n* v*er*maninge*n* ten besten duijden, want wt oprechte broederlicke liefde, kenne Godt almachtich, heb ickse gescreuen en*de* gedaen. Die almogen*de* Godt beerachtige v altesamen met sijnen H*eiligen* geest tot groetmakinge synes naems en*de* bouwe des koninckryckes

[9] Id est Hermannus Modet, see Letter No. 101, note 3. [9a] Hebr. xii. 15.

[10] Added above the line. [11] MS. *moet*, but crossed out and *behoert* written above it.

sijnes soens Jesu Chr*isti* Amen. Wt Dordrecht desen 6sten Januarij a*nno* 1574.

V l*ieder* metdiener in den Heere
Bartholdus Wilhelmi.

Endorsed: 13

Zo wanneer datter een synodu*m* zal ghehouden zyn daer ghy en*de* wylieden zullen mueghen vryelick *compa*r*e*ren daer zult ghy v scryuen en*de* wy ons doen ve*r*andwoorden.

Addressed: 14

Den eersamen en*de* discreten
metbroeders, Dieners
des Woordts en*de* Ouderlinge*n*
der Neederduijtscher gemee*n*te
tho
Londen.

Endorsed: 15

Recepta in *Con*sistorio pe*r* manus Cubi[12]
den 21 Januarij xv^{c} 73 a
Dordraco.

And in another hand: 16

1573 & 4,
Van*den* staet der Kercken
dat den Prince ooc ghe-
co*mmun*iceert heeft[13].

[12] See Letter No. 94, note 4.

[13] This endorsement refers not only to the present Letter but also to the Letters Nos. 128 and 131.

134.

The PRIVY COUNCIL to [EDWIN SANDES] BISHOP of LONDON[1].

Greenwich, Tuesday, 29 June 1574[2].

§ 1. [*Copy of the Letter of Her Majesty's Privy Council to Edwin Sandes Bishop of London with respect to the Foreign Communities of London, on which resolution was taken on 4 July* 1574]. 1[a]. *The Privy Council acknowledge the receipt of the Bishop's letter of 25 June containing the request of the Foreign Churches of London for the withdrawal of an order forbidding them to receive any more persons into their congregations than were admitted at the time.* 2. *On account of the great multitude of strangers already settled in London to the great dissatisfaction of Her Majesty's natural subjects, the Council cannot comply with this request;* 3. *but desire that those who do not join any religion allowed in this realm, should leave the country;* 4. *and all persons coming hither beyond the number already received and wishing to be received in any congregation, should be advised by the ministers and elders of the Churches to repair to some other places in the country where they might be more conveniently received.* 5. *Which if they do, the Council will show them any lawful favour; otherwise they see no cause for withdrawing*

[1] See Letter No. 101, note 1.

[2] Sym. Ruytinck in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 103, translates this Letter into Dutch under the year 1575, prefacing it thus: "As the war in the Netherlands caused great multitudes of poor Christians to flee to England and especially to London, and the citizens complained of it, the Queen and the Privy Council ordered the Lord Mayor to command the Consistory not to accept any more in their Community, and to send those who did not belong to it, elsewhere. The Community received information of this on 26 February. But this measure being found to be prejudicial and detrimental to the increase of the kingdom of Christ, the bishop of London was informed of it, and his mediation requested, who wrote a supplication to the Privy Council, praying that those who had abandoned their all for truth's sake should not be debarred from the Community to the detriment of their conscience".

After the Letter Ruytinck continues (on p. 104): "When the Community had consulted together, a general warning was issued to the members, that as they had never intended that England should, under the pretext of religion, be an asylum for licentious persons, and yet many had come hither without professing any religion and others, who had joined a community but yet lived irregularly and could not be kept to their duty by any Christian exhortation, the Council had ordered that such persons should be restrained or expelled from the kingdom. And as it is reasonable to obey the said command, we consider it right to acquaint you with it, so that you may conduct yourselves dutifully and those who wish to be considered members of our Church may join it and submit to ecclesiastical discipline; otherwise you must not think it strange if we deliver their names to the said Council, that such licentious and unfit persons may be expelled".

their former prohibition, except as regards the children and well-known ordinary servants of such householders as belonged to those churches, who may be received at the sacraments.

Copie des brieues des hoigen Raads K*oninklyker* M*ajes*-teit an den E*erwaerden* Busschop van Londen in der sake der vthlandischen Gemeynten to Londen wör resolutie gesa*n*dt op den iiij^{den} Julij xv^{c} LXXIIIJ. 1

After our hartye commendacions to your L*ordship* Wy haue receaved your letter of the xxvth of this present conteyning the requeste of the strange churches for the release of a prohibicion enjoyned onto them for the receyuing of no more persons into their congregacions, then at that tyme were. And allthough wy wold by gladd to shewe them (behaving them selfes duetifully and honestly) any fauo*ur* wy could: yet consyderinge the great multitud*es* of them whar w*i*th that cittie is said to by overburdened w*i*th some grudge and repeninge of her M*ajest*ies naturals subiect*es* inhabitant*es* of that place: Our desyre is that as soche w*hi*ch resorte to no devine service allowed of in this realme: but vse the cloke of religion for other pratises, should be co*m*manded to departe the realme: So in case more then the nomber allreadye receaved, shall repayre thither and seke to be admitted into their congregacions, soche persons were counseled by the ministers and senio*ur*s of the churches to w*i*th drawe them selfes into some other places w*i*th in her M*ajest*ies realme where they might be more conveniently receaved: w*hi*ch yf they shalbe content to doo, we for our part*es* wil be gladd to doo this any pleaseur we lawfully maie: Other wyse we see as yet no sufficient cause to withdrawe our former prohibicion, for the reception of no more. Saving that for the childern and knowen ordinary servant*es* of soche houssholders, as have ben of those churches, we thinke it no amisse, but that they might be receaved to their sacrament*es* yf they shall thinke meete tho admitte them to the same. And thies moche maye yo*ur* L*ordship* signifie vnto them in our behalf. And so we bidd you right hartely Fare well. From Grenew*i*ch the xxixth of June 1574. Subscribed 1a 2 3 4 5 6

your *Lordship's* loving frindes Bacon C. S.[3] W. Burgley[4]. Arundell[5]. A. Warwyk[6]. F. Bedford[7]. R. Leycester[8]. Jamys croft[9]. T. Smith[10].

The superscripcion, To our very good Lorde the Lo*rd* Bishopp of London.

[3] See Letter No. 127, note 6.

[4] See Letter No. 127, note 7.

[5] See Letter No. 127, note 10.

[6] Ambrose Dudley, Earl of Warwick.

[7] Francis, 2[nd] Earl of Bedford; see also above, Letter No. 80.

[8] See Letter No. 127, note 11.

[9] Sir James Croft, sometime Comptroller of the household of Her Majesty Queen Elizabeth; see *Calendar of State Papers*, Domestic, 1547 to 1580; Wood, *Athenae Oxonienses*, IV. 309. A biographical memoir of him is to be found in The Retrospective Review, Second Series, vol. I, p. 469.

[10] See Letter No. 127, note 12.

134[a].

Translate de LAnglois.

Appres nos cordialles recommandations a V*ostre* Lo*rd* Nous auons receu vos Lettres du xxv[e] du *present*, contenant la requeste des Eghelises estrangeres pour obtenir relache de la deffense a icelles faicte de ne recheuoir plus grandt nombre de personnes en leurs congregations que allors[1] y auoit. Et combien que serons joyeulx de leur monstrer (se comportans deuement et honestement) toutte faueur que scaurions touttesfois considerans leur grande multitude de laquelle toutte la Cite est remplye auecques murmures et malcontentement des natu*ra*ls subiectz de sa *Majes*te inhabitans aud*ict* lieu Nostre desir est que a ceulx quy ne frequentent le seruice diuin auoue en ce Royaulme mais vsent du manteau de Religion pour aul-

[1] MS. *allois*.

tres praticques leur soit co*m*mande de sortir dud*ict* Roiaulme Pareillement Cas aduenant que plus du nombre desja receu se 4 veynt a illecq retirer et chercher destre admis[2] a leursd*ictes* congregations, Que a telles p*er*sonnes soit conseillé p*ar* les Ministres et Anciens desd*ictes* Eglises, d'eulx retirer en cartaines aultres places de sad*icte* M*ajes*te ou que plus co*n*uenablement pouldront estre receus. Que sils sont contens de ce faire nous 5 de n*ost*re part serons joyeulx de leur faire tout le plaisir a no*us* posible. Aultrement nous ne voyons encores cause soiffissante pour retirier n*ost*re deffense premiere de nen recheuoir plus grand nombre, Sauf que pour les Enffans et seruiteurs ordinaires biens cognus des Familles que sont desd*ictes* eglises nous ne trouuons inco*n*uenient que tels ne soient receuz aulx Sacremens. Sy auant que sera trouue necessaire les y aduertier Che[3] que leur pouldra signifier v*ost*re L*ord* de nostre part 6 Atant prions pour v*ost*re prosperite de Grenwich le xxix^e de Juing 1574, Soussigne

Bacon. C. S.	W. Burgley.	Arundell.
A. Waruick.	F. Bedford.	R. Leycester.
Jamys Croft.	T. Smith.	

La superscription: A n*ost*re bien bon lord Leuesque de Londres.

Endorsed: 7

1574.
Copie dung L*ett*re du
Conseil a Mons*ieu*r Leuesque
de Londres
laquelle il ha enuoiee a n*ost*re
Egl*is*e Francoise.

[2] MS. *aduis.* [3] So in MS.

134[b].

Translaté de L'Anglois.

Appres nos cordialles reco*m*mandacions à *vost*re seign*eur*. 1 Nous auons receu vos lettres du xxv[e] du present, co*n*tenant la requeste des Eglises estrangeres pour obtenir relache de la defense à icelles faite, de ne recheuoir plus grand nombre de persones en leurs congregations que allors y auoit. Et 2 combien que serions joyeulx de leur monstrer (se comportans deuement et honnestement) toute faueur que scaurions, toutesfois consyderans leur grande multitude, de laquelle toute la cité est remplye auecques murmure et malcontentement des naturels subiectz de sa *Maj*es*te* inhabitans aud*ict* lieu, Nostre desir est que à ceulx qui ne frequentent le seruice 3 diuin auoué en ce royaulme, mais vsent du manteau de religion pour aultres practiques, leur soit co*m*mandé de sortir dud*ict* royaulme. Pareilleme*n*t cas aduena*n*t, que plus du 4 nombre desia receu se vint à illecq retirer et chercer d'estre admis à leursd*ictes* congregations, que à telles perso*n*nes soit conseillé per les ministres et Anciens desd*ictes* Eglises d'eulx retirer en certaines aultres places de sad*icte* *Maj*es*te* ou que plus co*n*uenablement pouldront estre receus. Que s'ils sont 5 contens de ce faire, nous de nostre part serons joyeulx de leur faire tout le plaiser à nous possible. Aultrement nous ne voyons encores cause suffissante pour retirer nostre deffense premiere de n'en recheuoir plus grand nombre. Sauff que pour les enfant*es* et seruiteurs ordinaires bien cognus des familles qui sont desd*ictes* Eglises nous ne trouuons inconuenient, que telles ne soyent receus aulx sacramens s'y aua*n*t que sera trouue conuenable les y admettre. Ce que leur 6 pouldra signifier *vost*re seign*eur* de nostre part. Atant prions pour vostre prosperité. De Grenewich le xxix[e] de Juing 1574. Soubsigné De *vost*re *Seigneu*rie chers amis Bacon. C. S. W. Burgley. Arundel. A. Warwyk. F. Bedford. R. Leycester Jamis Croft. T. Smith.

La superscription A *nost*re bien bon Lord l'Euesque de Londres.

135.

[The CONSISTORY of the DUTCH CHURCH, LONDON, to the CLASSIS of WALCHEREN[1].]

[London, September[2], 1574.]

§ 1. *From your Letter of (Monday) 16 August, received on (Saturday) the 28th following, we have learned what the provincial Synod of Dordrecht wished us to know, and rejoice to observe the zeal of the Prince of Orange in restoring the true religion, and the unanimous efforts of the brethren towards the same end and the establishment of uniformity in ceremonies and government.* 2. *We in England wish that we were allowed to be present at your assemblies and to observe the common rules of such Synods, in so far as they could be of use to us.* 3. *But you know the reasons why this has not been done hitherto, and why there is no hope that it will be done in future, as several, who knew them from experience, attended your Synod and were able to explain them, and we repeatedly explained them while replying to similar solicitations from the Emden Synod.* 4. *Namely the primate of England and his colleagues the bishops, Her Majesty's ecclesiastical commissioners, warned us (at the very time when several of our refugee churches had sent delegates to us, and we had commenced to consult together, so as to prepare ourselves for the coming classical conventions and for a deputation to the approaching Emden Synod) not to attempt anything of the kind, as the public laws of the realm would not allow it, but rather to be content with Her Majesty's permission to use the rites to which we were accustomed (although differing from those established in this kingdom), and not contrive anything new, as the laws of the kingdom were so strict that they could not allow, nor we do, anything of the kind without great danger to the whole church.* 5. *Seeing then that we are not our own masters, but depend upon the said commissioners, our superintendents, to whose charge Her Majesty has committed us, we could not well accustom ourselves to other forms of ministry or government (even if adopted in our presence and with our consent) than those allowed to us since the year* 1550. 6. *Therefore, even if we were permitted to cross over to you for the sake of consultation, we do not see what else we could do but exhort you (since we cannot alter anything, nor persuade those under whose authority we are placed, to alter anything, except what can be proved to be inconsistent with the word of God) to take account in framing laws of those churches from whom we derived all that we have, as it appears safer to follow them as closely as possible than to introduce novelties, and to urge long and well established churches to do the same, in order that we may not seem by our own liberty to prejudice that of others.* 7. *The above is*

[1] This Letter was probably sent to Johannes Gerobulus, the minister of the Flushing Church (see below § 8), in answer, no doubt, to a Letter written by him in the name of the Classis of Walcheren, but which is not now among the documents in the possession of the Dutch Church. The Letter following is the reply of the Classis also written by Gerobulus. The reasons assigned in this Letter for declining to take any part in a general Synod or other measures of Church government are, in substance, identical with those explained in the Letters printed above as Nos. 110, 111, 117.

[2] The answer was probably drafted in the beginning of September.

written in good faith, and we trust that you will accept it as such. As regards the poor who come over to you from (London), we need not write more than we have already done before. We cannot retain those who wish to leave, nor do we reject anyone on account of poverty, but assist both those who depart and those who remain in accordance with our powers. If any plunge themselves or fall into further troubles, it is not our fault.

Literas v*est*ræ classis nomine 16 Augusti ad nos datas 28 eiusdem accepimus, dilecte in Chr*ist*o frater, ex ijsq*ue* intelleximus de quibus nos monitos voluerit synodus prouincialis nuper Dordraci collecta[3]. Gratum quidem nobis fuit inde perspicere[4] tum Illustrissimi D*omi*ni Principis singulare restaura*n*dæ[5] veræ relligionis studiu*m*[6] tum fratrum synodi concordes operas in idipsu*m* et rituum gubernationisq*ue* vniformitatem stabiliendam collatas, horumq*ue* omnium consilia, Vt D*omi*nus in laudem sui nominis dirigat[7] sanctosq*ue* piorum[8] conatus adiuuet atq*ue* secundet ardentissimis votis precamur. Et quia non ignoramus quam vtile et prorsus necessarium sit ecclesijs hoc modo consilia quam frequentissime fieri potest co*m*municare, quantumq*ue* prestet omnes vndiquaq*ue* in idipsum consentire, atq*ue* allaborare Non possumus non ex a*ni*m*o* optare, vt et nobis in Anglia peregrinantibus, vobis adesse liceret cum co*n*uenitis, atq*ue* vt liberu*m* deniq*ue* nobis[6] esset co*m*munibus Synodorum eiusmodi legibus vti, quatenus illæ nobis vsui esse possent. Quid autem in causa sit quominus id hactenus factum sit vel in posterum vt fiat sperarj possit sane non existimabamus vos omnino latere, cum quia pleriq*ue* v*est*ræ Synodo interfueri*nt*, quibus causæ ex ipsa experientia constant, quiq*ue*[9] eas[9] synodo poterant exponere, tum maximè, quod eas jampridem semel atq*ue* iterum perscripserimus, cum ijsdem petitionibus Embdanæ Synodi respo*n*dim*us*, Erant autem istæ, videlicet, monitos[10] iam tum fuisse nos[11] (ex occasione quod pleræq*ue* ecclesiæ hîc[12] peregrinantes suos huc

1 2 3 4

[3] This Provincial Synod of the Reformed Churches of Holland and Zeland was held at Dordrecht from 16 to 28 June 1574; see Gerard Brandt, *The History of the Reformation... in and about the Low-Countries*, London 1720, vol. I, p. 311; C. Hooijer, *Oude Kerkordeningen*, p. 83 sqq.

[4] MS. *tum Illustrum quam* after *perspicere*, but crossed out.

[5] MS. *pietatis promouendæ*, but crossed out and *restaurandæ* written over it.

[6] Added above the line.

[7] MS. *conatusque o* after *dirigat*, but crossed out.

[8] MS. *cog* after *piorum*, but crossed out.

[9] MS. *vobi easque*, but crossed out and *quique eas* written above it.

[10] MS. *interdictum*, but crossed out and *monitos* written over it.

[11] MS. *nobis* altered to *nos*.

[12] MS. *in Anglia* after *hic*, but crossed out.

ad nos delegatos misissent, essemusq*ue* auspicati actionem ipsam consultandi vna quomodo nos pararemus ad classicos deinceps co*n*uentus et ad Legationem in Synodum tum proxime Emdam conuocatam) monitos[10] inqu*am* nos[13] sub ipsa actione fuisse per Angliæ primatem et suos collegas Episcopos Regiæ Maiestatis co*m*missarios (quos vocant) in causis relligionis, nequid eiusmodi tentaremus, vtpote[14] quod per leges Regni publicas non liceret[15]: sed potius contenti essemus eo quod p*re*cario obtinemus Regiæ M*ajestat*is clementia, vti hactenus vsitatis inter nos seorsim ritibus, (licet differentibus ab[16] institutis huius Regni) frueremur[17], neq*ue* temere aliquid nouj molirj auderemus. tam enim strictas esse Regni leges, vt neq*ue* ipsi concedere, neq*ue* nos co*m*mittere tale aliquid[18] sine maximis totius ecclesiæ periculis possemus. Cum itaq*ue* n*ostr*j iuris non simus sed a p*ræ*dictis R*eg*iæ 5 M*ajestat*is co*m*missarijs tum *genera*libus, tum peculiaribus n*ostris*[19], pro diocæsum diuersitate superintendentibus, quoru*m* curæ a R*eg*ia M*ajestat*e co*m*missi sumus[20], plane pendêre debeamus, nullis alijs ministerij ritibus aut[21] gubernationis formulæ nos facile possemus assuescere (etiamsi[22] nobis quoq*ue*[23] p*ræ*sentibus vobiscum placuissent) quam quæ nobis ab initio nostraru*m* Ecclesiarum, hoc est ab anno quinquagesimo hucusq*ue* sub dictis co*m*missarijs permissa, totq*ue* annorum continuo progressu confirmata fuere. Itaq*ue* etsi ad[23a] vos conferendi gratia transire 6 nobis liceret, non videmus quid aliud prestare possemus, quam[24] hortarj, vt (quandoquidem in n*ostr*a potestate non est aliquid immutare, vel vt mutetur obtinere ab ijs in quorum potestate hoc est, nisi quod a verbi Dei p*ræ*scripto alienu*m* esse co*m*monstrare possetis) earum potissimu*m* Ecclesiarum in condendis legibus ratio[25] habeatur[26], e quaru*m*[27] veluti manibus habemus id

[13] MS. *nobis* altered to *nos*.
[14] MS. *nempe* altered to *vtpote*.
[15] MS. *cuiquam* after *liceret*, but crossed out.
[16] MS. *ijs* after *ab*, but crossed out.
[17] MS. *fruemur*, and *re* added above the line.
[18] MS. *impune, et* after *aliquid*, but crossed out.
[19] MS. *Superintendentibus* after *nostris*, but crossed out.
[20] MS. *toti* after *sumus*, but crossed out.
[21] MS. *neque* altered to *aut*.
[22] MS. *a* after *etiamsi*, but crossed out.
[23] Added above the line.
[23a] MS. *a*.
[24] MS. *vt quam vos*, but *vt* and *vos* crossed out.
[25] MS. *rationem*, but *nem* crossed out.
[26] MS. *quæ iam dudum ita constitutæ sunt* after *habeatur*, but crossed out.
[27] MS. *quarumque*, but *que* crossed out.

quod habemus, vt tutius quodammodo videatur, has quamproxime fieri posset sequi, quam nouationes non prorsus necessarias instituere, iamque pridem[23] dudum recte constitutas ecclesias[23] eôdem vrgere velle ne nostra libertate aliorum libertatj[28] nisi summa[23] necessitate[23] coacti vel[29] exemplo[29] saltem[29] præiudicare velle videamur. Hæc sunt præcipuè[30] quæ[31] ad literas vestras respondenda[32] existimamus[32], quæ vt fratres[33] in bonam accipiant[34] partem ita optamus, vti a nobis sinceriter et non fictè proferuntur. Ad articulum de pauperibus hinc ad vos migrantibus, non arbitramur opus esse alia responsione[35], præter eam quam iam antea perscripsimus, Non possumus retinere eos[23] qui abire volunt, neque[36] ullos[36] paupertatis ergo repulimus ad nos aliunde venientes, sed prestitimus illis pro nostris facultatibus quicquid potuimus, tam abeuntibus quam hic commorantibus: siqui in vlteriores necessitates se conijciunt, vel forte in eas incidunt[37], eius rei culpam nobis imputandam non esse censemus. Dominus Jesus Christus. 7

Existimo has litteras ad ipsum Joannem Gerobulum[38] solum esse dirigendas. 8

[28] *præiudicare velle*, but crossed out.

[29] Added in the margin.

[30] MS. *capita* after *præcipue*, but crossed out.

[31] MS. *respondere* after *quæ*, but crossed out.

[32] MS. *opus esse videtur* altered to *respondenda existimamus*.

[33] MS. *vos* altered to *vt fratres*.

[34] MS. *accipere* altered to *accipiant*.

[35] MS. *quam* after *responsione*, but crossed out.

[36] MS. *neque vti nullos* altered to *neque ullos*.

[37] MS. *id nobis* after *incidunt*, but crossed out.

[38] Johannes Gerobulus (Dutch: Oudraadt), born at the Hague in June 1540, was one of the first preachers of the Reformation and is known to have preached at Delft in 1566. He soon found it advisable to take refuge at Emden, where he was appointed Conrector of the Latin Grammar School, and it is said that there he translated the East-Frisian Catechism into Latin and published it in 1566 (Meiners, *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 338). In 1573 he seems to have returned to Holland and was in that or in the following year appointed minister to the Flushing Church. In 1586 he went in the same capacity to Harlingen and a few months later to Deventer, which city being treacherously surrendered by Sir William Stanley to the Spaniards, Gerobulus lost his all and was with two others sent on a fruitless mission to Queen Elizabeth to request from her compensation out of Stanley's property. After his return he became minister at Harderwyk, and in 1590 at Utrecht, where he died 14 February 1606. See Van der Aa, *Biographisch Woordenboek*; and *Werken der Marnix-Vereeniging*, Serie III, (indexes to) vols. II, IV and V.

136.

The CLASSIS of WALCHEREN[1] to the DUTCH CHURCH of LONDON.

Flushing, Tuesday, 7 December 1574.

§ 1. *We have received your answer to the wishes of the Provincial Synod of the Churches of Holland and Zeland concerning (your) consent to a general Synod and the division of the Foreign Churches of England into certain Classes, and understand its contents.* 2. *And although you for certain reasons decline the proposal, we do not think them so important as to desist from writing about it, and, therefore, request you once more to consider the matter further, and, after having consulted the other churches, to send us a reply, as we only endeavour to build up the Church of God, without prejudice to anyone or scorn.* 3. *As we do not propose to you as a rule the ordinances mutually accepted among us, but merely request you to promise your presence at the General Synod and to divide your churches into classes, we ought to be free from all suspicion.* 4. *We, therefore, pray you to take our action in good part.*

Ghenade ende Vrede van Godt den
hemelschen Vader door onsen Heere **Iesum Christum** &c.

1 Seer gheliefde Broeders inden Heere: Wy hebben V L*ieder* antwoordt op de begeerten des **Synodi Prouincialis** der Holandscher ende Zeeuscher kercke*n*[2] (belanghe der bewillynghe des **Generalen Synodi** ende de verdeelynghe der vutlandischer kercken in Engheland in seker Classen) ontfanghen ende den Inhoudt van dien wel verstae*n*. 2 Ende hoe wel V L*ieden* de saken gantsch afslaen om sekere redene*n* inden brief[3] voorghestelt: soo en duncket ons niet dat de selue soo wichtich syn om gantschelyck na te late*n* met V L*ieden* hier van te handelen. Bidden[4] der haluen den Broederen noch ouermaels midts desen dat hen belieue de sake wat wyder te bedencken, ende ons na communicatie met andere kercken weder te andwoorde*n*. Want de Heere is ons een ghetuyghe, dat wy hier in anders niet

[1] This Letter is a reply to the preceding Letter.

[2] Held at Dordrecht in the month of June 1574; see the preceding Letter, note 3.

[3] See the reasons explained in the preceding Letter and in those printed above as Nos. 110, 111, 117.

[4] MS. *Biddende*, but *de* crossed out.

en soecken, dan de kercke Godes, sonder yemandts vooroordeel, ende verachtynghe op te bouwe*n*. Ende is ons ghenoechsaem om ons van alle quade suspitie te beuryde*n*, dat wy de*n* Broederen de kerckelycke ordenijnghen onderlincxs by ons bewillicht, niet als eenen Reghel voorstelle*n*, maer dat wy alleen bidde*n*, dat hen belieue haeren bycompste tot den **Synodum Generalem**[5] te beloue*n*, ende haere kercken (om dit met goede ordre te doen) in seker Classen te verdeele*n*. Bidden ende begeeren daerom, datmen tgene wy doen, ons niet ten aerchsten wil na duyden maer met eenuoudighe*n*[6] herten tot eenicheit verstaen, ende inder liefde onsseluen melcanderen onderwerpen: Ghelyck wy V L*iede*n toe betrouwen, ende niet en twyffele*n* de Broeders sullen ons een ander Antwoordt schrieuen, als het voorgaende gheweest is.

Eersame seer gheliefde Broeders: de Ghenade onses Heere*n* Jesu Christi sy met ons allen. Amen. Ghegheue*n* tot Vlissynghe onder het Zeghel onser Classe desen 7^{den} Decembris Anno D*omini* 1574.

Bij Last en*de* beuel der versamelinge
Joãnes Gerobulus[7] Ecclesiæ Vlissinganæ
minister subscripsj.

Addressed:

+

Eersamen Welgeleerden ende Godtsalighen
Dienaeren des Woorts en*de* Ouderlinghen
der Duijtscher Gemeijnte tot
Londen.
1. 5. 7. 4.

Endorsed:

Ontfanghen Int Consistorie
den $xiij^{en}$ Januarij 1575.

[5] After the general Synod of Emden in October 1571 (see Letter No. 108), the second general Synod of the Netherlandish Churches was not held till June 1578 at Dordrecht.
[6] MS. *eenuououdighen*.
[7] See the preceding Letter, note 38.

137.

The CLASSIS of WALCHEREN to [the CONSISTORY of the DUTCH CHURCH, LONDON.]

[Flushing], Thursday, 12 May 1575.

§ 1. *We, ministers of the Gospel of Christ in the isle of Walcheren, have received your Letter, which was read in the assembly of our Classis on the second instant, and we thank you for your readiness to send, if necessary, your deputies to the general synod.* 2. *And as, at the Synod of Emden, the Palatine Classis was charged with convoking the general Synod, we wrote, at the advice of other Churches, to the said classis, that the affairs of the Church demanded such a Synod as soon as possible.* 3. *We quite understand what you write, that the laws of England, to which you are bound, prevent you from complying with the ordinances as regards the division into classes and the ceremonies in use in the Netherlandish Churches, and our only desire was that you should comply with them as far as time and place would allow you.* 4. *But we trust that you will join us in promoting and maintaining unity in church government and unanimous preservation of all things which tend to good order and devotion, whensoever it may please God to open a door to religion and liberty in other towns and provinces of the oppressed Netherlands.* 5. *This is our short reply to your Letter, and we doubt not that it will please you, for you know yourselves how important are the unity of Churches and their orderly government.* 6. *We commend you to the Chief Pastor Christ Jesus who will bless and confirm our labour.*

Ghenade ende vrede van God onsen
hemelschen Vader door zynen eeuwighen eenighen zone
Onsen middelaer Jesum Christum Amen.

Lieue Eerwaerde Broeders ende medearbeyders in twerck 1 des heeren Deze ieghenwoirdighe zal dienen ten eynde dat V L*ieden* weete, hoe dat wij Kerckendienaers binnen het eylant van Walcheren predikende het euangelium Christi, ontfanghen hebben V L*ieder* missiue[1], de welcke in onse classycke tzaemencompste den ij^{en} may tot Vlissinghen ouerghelezen ende wel verstaen is. Waer ouer wy alle tzaemen V L*ieden* dancken ende bekennen met hertenvruecht uwe goetwillicheyt ende eendrachticheijt

[1] The Letter referred to is probably the one printed above as No. 135.

Omme ter gheleghender tyt ende alst van noode wezen zal uwe gedeputeerde te schicken met ons totten[2] generalem Synodum. Ende alzoo inden Synodo tot Embden[3] gehouden het last van*de* 2 beroupinghe des generalis Synodi der classe die in den Paltz is opgheleght was, hebben daeromme by aduijs van ander Kercken aen de zelue ghescreuen omme metten eersten zulcx ghevoirdert te woirden. Want de kerckelycke zaeken zulcx noodelyck verheijsschen. Ende dat V *Lieden* schryft v ommoghelyck 3 te zijne de kerckelycke ordeninghen zoo in deelinghe der classen, zoo in ceremonien die by de nederlantsche Kercken ghebruyckt word*en* volghens oick tbesluyt des synodi by laste en*de* auctorisatie van zyne Excel*lentie*[4] gehouden, naertecomen omme de strickte wetthen des rycx van Enghelant naer de welcke ghijlieden vlieden moet conformeren, verstaen wy zeer wel. Onze meeninghe en is oick zulcx nyet gheweest dan zoo veele als tyt ende gelegentheyt der plaetzen conde verdraeghen. Doch 4 verhoepen wy ende van V *Lieden* zulcx vertrouwen hebben, Dat zulcke eenicheyt in kerckelycke regieringhe ende eendrachtighe onderhoudinghe zulcker dinghen die tot goede ordre en*de* stichtinghe dienen, zal oick van V *Lieden* met ons gheuoirdeert en*de* ghehanthauet worden, Wanneer het onzen goeden God teenigher tijt belieuen zal door zyne barmhertich*eyt* in andere steden ende prouincien van het bezwaerde nederlant een duere des ghelooffs ende vryheyt open te doen. Twelcke wy met vlieden zonder ophouden in onzen ghebeden van God wensschen. Dit is cortelyck Lieue heeren Broeders de antwoirde 5 die wij op V *Lieder* sendtbrief voor desen tyt hebben willen ouerzenden Nyet twyffelende oft zy en zal V *Lieden* aengenaem ende welgeuallich wesen. Want[5] wat aen de eenicheyt der Kercken ghelegen is ende regieringhe der zeluer[6] volghens Pauli woort[7]

[2] MS. *prouincie* after *totten*, but crossed out.

[3] Held in October 1571, see Letter No. 108.

[4] Brandt (*History of the Reformation*, I. 311) says: "From the 16th to the 28th of June (1574) the Clergy of Holland and Zeland held their first Provincial Synod at Dordt, which was not appointed by the States of the land, but by the Clergy themselves, though, as they affirmed, with the knowledge and consent of the Prince of Orange...The Canons of this Synod were not approved by the States of Holland". On this point see C. Hooijer, *Oude Kerkordeningen*, p. 96.

[5] MS. *duer* after *Want*, but crossed out.

[6] MS. *gelegen is* after *zeluer*, but crossed out.

[7] 1 Cor. xiv. 40.

Alle dinghen gheschieden met goede ordre en*de* betamelick-heyt, verstaet V *Lieden* zeer wel ende de eruarentheyt leeret ghenouch. Hiermede beuelen wy V *Lieden* den opperster herder 6 Christo Jesu die V *Lieden* ende onsen aerbeyt inden dienst des Euangelij wil seghenen en*de* crachtich maeken. Bidt voor ons Broeders dat de Leere Christi by ons mach blijuen ende zyne ghemeente eene Lanckduerighe herberghe hebben. Vaert wel. Ghescreuen den xij^en In meye xv^c lxxv. Onder onsen zeghel ende onderteeckeninghe onzes scribae.

Joannes miggrodius[8] classici conuentus in
Walachria ordinarius scriba, scripsi et
subs*cripsi*

[8] See Letter No. 115, note 4.

138.

[The CLASSIS of WALCHEREN] to the MINISTERS and ELDERS of the DUTCH and FRENCH REFUGEE CHURCHES in ENGLAND.

Flushing, Friday, 19 August 1575.

§ 1. *Every wise man knows the heavy burdens and multifarious taxes which the intestine wars in our country, continued and aggravated by the obstinacy of enemies, impose upon all the inhabitants of these regions.* 2. *Although most of you who live as exiles in England were not born in Holland or Zeland, yet opulence and peace, which God has vouchsafed to you in a strange land, will not have extinguished in you all feeling of kindness towards us; but being members of one mystical body in the Lord, and of a civil and political one by reason of one common king, we are all bound by divine and human law to the one cause which we at present conduct: we, who wage daily war with the enemy; you, at whom the barbarous enemy strikes through us, and because the end of this war, which we aim at, may be no less useful and pleasing to you who live yonder in leisure and peace, than to us who daily bear its burden.* 3. *Nor do we expect you to be so degenerated in the space of a few years as to have no further love for your country or to grudge it its peace.* 4. *Hence the Prince of Orange, observing that you neglect your duty longer than is fit or our affairs can bear, not so much from ignorance of the law of nature as from love of private gain, considers it necessary to spur you on;* 5. *and has sent to you, through Boisot, the governor of Walcheren, Livinus de Herde, an elder of the Church of Flushing and well known to several of the Foreign churches in England.* 6. *Although this business is purely political, we could not refuse to write these few words at the command of our governor, and trust that in such an important and just cause you will not be found wanting.*

Ornatiss*imis* viris, et fidelibus Jesu Chr*ist*i seruis Ministris ac senioribus Eccl*esi*arum Belgio-germanicaru*m* Gallicarumq*ue* per Angliæ regnu*m* peregrinantibus s*alutem*

Charissimi in D*omi*no fratres, et sy*m*mystæ obseruandi: quam grauia onera, quamq*ue* multiplices exactiones intestina Belgij patriæ n*ost*ræ bella, quæ etia*m*num hostiu*m* peruicacia continuantur atq*ue* ingrauescu*nt* humeris o*mniu*m qui hîc de-

gunt, imponant, non dubitamus cuiqua*m* cordato ignotum esse: quando hoc o*mn*ibus seculis vel solo naturæ ductu, abs quouis gregario ho*min*e deprehensum esse, o*mnium* fere historiaru*m* exempla abunde confirmant. Etsi aut*em* pleriq*ue* v*e*st*rum* qui istic exulant, ex Hollandia Zeelandiâq*ue* orti non sunt: minime tamen est æquu*m*, fortunis ac pace, qua*m* D*omin*us in alieno regno clementer vobis concessit, o*mn*em humanitatis sensu*m* vobis eximi penitusq*ue* extingui erga nos. Imò verò quu*m* non solum vnius corporis mystici in d*omi*no, sed ciuilis etiam ac politici propter co*m*munem regem[1], membra simus: contra causæ quam in præsenti agimus, ad vnu*m* o*mn*es, prout cuiusq*ue* fert conditio et diuino et humano iure obstricti sumus. Nos quide*m* qui hîc degimus sine vlla exceptione, vtpote quibus cum hoste quotidie manus conserendæ sunt. Vos vero isthoc no*min*e no*n* minus quod barbarus hostis per nos vestrum latus quoq*ue* petat, quodq*ue* horu*m* bellorum finis, qualem optamus, tandem non minus vobis qui isthic otio ac pace fruimini, qua*m* nobis qui eius onera quotidie hic sustinemus, vtilis ac iucundus per Dei gratia*m* futurus sit. Neq*ue* enim ita paucoru*m* annoru*m* spatio degenerastis (fratres) quin in vobis quoq*ue* locum adhuc habeat quod de patria cuiusq*ue* olim ethnicus ille in gen*e*re hisce versiculis prodidit.

> Nescio qua natale solu*m* dulcedine cunctos
> Ducit et i*m*memores non sinit esse sui[2]

ac proinde bene in ea semel constituta*m* pace*m*, leui momento, vos isthinc auulsuram facile colligimus. Itaq*ue* Illustr*is* P*rinceps* Auraic*us* D*ominus* noster clementissim*us* non tam legis naturæ ignorantia quæ o*mn*ibus sane diuersu*m* dictitat, qua*m* priuati compendij studio cuius pleriq*ue* nimis amantes sumus, officiu*m* vos negligere, diutius qua*m* aut par est, aut res n*ostr*æ ferunt a*nim*aduertens, calcar vobis addendu*m* pro prudentia sua clementer censuit: vtq*ue* (vt comicus[3] ille inquit) ea lege atq*ue* omine, vt si ne hac quide*m* ratione alios vos in co*m*muni, et quide*m* hac extrema necessitate experiatur, alio deinceps loco no*n* sine grauissimo a*nim*i sui dolore, vos habiturus sit, man-

[1] See Letter No. 112, note 2. [2] Ovid. *Epist. ex Ponto*, I. 3. 35, 36.
[3] Terent. Andr. I. 2. 28.

dauit huius rei denuntiationem Illustris Celsitudo ipsius per Dominum Boisotum[4] Walachriæ Gubernatorem charissimo nobis in Christo fratri Liuino de herde[5], ecclesijs plerisque per Angliam peregrinantibus non ignoto, quem nos etiam hac in parte fratribus commendatum habemus, vt bonum ac pium virum vtilem Ecclesiæ Vlissinganæ seniorem et hominem communi causæ plus æquo (si hoc fieri solet) studiosum. Et quamquam hoc negotium mere politicum est, omittere tamen nec voluimus nec potuimus ex Gubernatoris nostri mandato hæc paucis animo plane fraterno ad vos exarare. Itaque (vt finem faciamus) ne in re grauissima iustissimaque et communi causæ et vobis ipsis in posterum desitis fratres obsecramus per miserationes Dei cuius sermoni gratiæ nos etiam ex animo qua possumus reuerentia ac submissione commendamus. Datum Vlissingæ sub sigillo Classis nostræ 19 Augusti anno nouissimi seculi 1575.

Vestri in Domino fratres et symmystæ qui cæterorum nomine subscripsimus.

Joannes Gerobulus[6] Vlissinganæ Ecclesiæ Minister.

Joannes Migrodius[7] verbi diuini in Ecclesia Veriana administer.

Hubertus Franciscus[8] Verbi minister Ecclesiæ Ermundanæ.

Gasparus Heydanus[9] Minister Ecclesiæ Middelburgensis.

[4] See Letter No. 123, note 6. [5] See Letter No. 122, note 1.

[6] See Letter No. 135, note 38. [7] See Letter No. 115, note 4.

[8] It is said in H. Q. Janssen's *Kerkhervorming in Vlaanderen* (Werken der Marnix-Vereeniging, Serie III, vol. III), p. 15, that about 1578 "Hubertus Francysone, minister at Arnemuiden," preached at Bruges for seven weeks.

[9] Gasparus Heydanus, also called Jasper Van der Heyden (*Werken der Marnix-Vereeniging*, Serie I, vol. III. p. 41), Casparus Van der Heyden, or Heiden (*ibid.* Ser. II, vol. II, p. 23, 24), and already mentioned above in Letter No. 108, note 1, was born at Mechlin in 1530, and at the age of sixteen went to Antwerp as a reformer, where he entered the service of a shoemaker, but continued his studies with such success that in 1550 he was appointed minister to the secret community of Protestants in that city. In Van der Aa's *Biographisch Woordenboek* it is stated that this appointment was only temporary, and that afterwards he went to Emden, but this seems an error as there is evidence that in 1555 and 1557 he was still at Antwerp, and even in 1558 (*Werken*, l. c., Ser. III, vol. II, p. 61, 83); see a Letter, dated 17 December 1555, written by him from Antwerp to Emden in Meiners' *Oostvrieschlandts kerkelyke Geschiedenisse*, I. 365; and another, dated 30 August 1557, in *Werken der Marnix-Vereeniging*, Serie III, vol. II, p. 51, although from the latter Letter it would appear that he did go to Emden for some time. In 1561 he had taken refuge in the Palatinate,

and had perhaps already in that year been appointed minister to the Dutch Protestants at Frankenthal, as he signed, on 17 November of that year, a petition to the Senate of Frankfurt; see *Franckfurtische Religions-Handlungen*, Appendix to part I, p. 76. In 1566 he seems to have returned to Antwerp, but soon afterwards the persecutions increasing there, he quitted the city on 10 April 1567 and became once more minister to the Dutch at Frankenthal till June 1574 when he was appointed minister at Middelburg. While there he was sent over to England to see whether the Dutch communities settled in this country could supply those of Holland with some ministers; see below the Letters Nos. 154, 156—160. The Synod of Emden in October 1571 elected him as president; see Meiners, *l.c.* p. 445. In 1579, however, the Protestants of Antwerp desired to have his services, and he preached the Gospel there till August 1585, when Parma made himself master of the city. Heidanus went again to the Palatinate and was on the point of settling once more at Frankenthal when death overtook him on 7 May 1586 at Bacharach. See Van der Aa, *Biographisch Woordenboek;* Mertens and Torf, *Geschiedenis van Antwerpen*, v. 630; *Werken der Marnix-Vereeniging*, Serie I, vol. III, p. 41; *ibidem*, Serie II, vol. II, pp. 23, 24; *ibid.*, Ser. III, vol. II, passim; *ibid.* Ser. III, vol. V, passim.

139.

[The CONSISTORY of the CHURCH of ANTWERP], on CHRISTIAN DISCIPLINE and LIBERTY.

[Antwerp], Thursday, 25 August 1575.

§ 1. *This is the opinion of the brethren of the Consistory examined and unanimously avowed in conjunction with the former ministers on 25 August 1575. First, as regards the Christian discipline, the brethren admit that all public sins (as seduction of souls, treachery, and others which cannot be concealed, as the baptism of children, burying the dead, marrying &c. in the papacy) should publicly be punished according to Deut. xiii, Gal. i, Acts xiii, &c.* 2. *All secret sins (which accidentally arise from weakness of the flesh, or from simplicity, and have been witnessed by one, two, three or four Christians only), as drunkenness, fornication, vanity, indecency &c., should be punished secretly, according to the rule of Christ in Matt. xviii, 1 Peter iv &c.* 3. *With respect to the offence caused by Christian liberty, the brethren think, that as soon as anyone is offended, inquiry should be made on the one hand whether the Christian, whose liberty has caused the offence, may have abused his liberty by petulancy, pride, unreasonableness, intemperance &c.; on the other, whether the person who has taken offence may have done so from weakness or ignorance, petulancy, fickleness, bitterness, malice, &c.;* 4. *and, if anyone has taken offence from weakness, he should be taught that he ought not to be offended in*

cases of this kind, and if his weakness or ignorance prevent him from accepting such instruction, and he thereby runs the danger of deviating from Christ, he should be endured in charity; 5. *and the person whose liberty caused the offence should be advised to forego, if possible, his Christian liberty for the sake of his brother's weakness, and if weakness should prevent him from doing so, he should be endured as being weak in charity, and not be condemned or punished.* 6. *Lastly the brethren are of opinion that the strong should admit those who are infirm in charity, and deny themselves their liberty, and not refute them by pride, petulancy, anger, malice, &c., and if the strong should do anything of the kind, he is to be seriously warned that he contends against charity, and if he persists and through his wickedness rejects the weak brother and causes him to deviate from Christ, he is to be exhorted by means of the word of Christ and punished in accordance with the rule of Christian discipline.* 7. *The brethren also think that if a strong brother takes offence from the liberty of a Christian, solely out of conceit, petulancy, bitterness, or malice, he is to be warned that he sins against charity, and should abandon his offence, or if he refuses to do so, he is to be punished and the brother whose liberty has caused such pharisaical offence will not be bound to restrain his liberty.*

Copie[1]

Dit[2] is het gevoelen der broederen der consistorj met die oude dienaers ghehoort ende bekent eendrachtelyck opden 25. Augusto 1575.

1 Inden eersten thouchierende die christelycke dichiplyne bekennen die broeders dat alle openbaere sonden, sullen openbaerlyck ghestraft worden, naer der schriftueren Reghel Deut. 13, Gal. 1, actor 13 etc. ende dit houden sy voor openbaere sonden openbaere straffe werdich, als sielverleydinghe verraderij ende ander die van natueren weghen openbaer syn dat is diemen niet bedecken en kan, te weten kinderen te doen doopen inde papisterye die dooden te begrauen te trouwen ende dierghelycke.

2 Ten tweeden, bekennen die broeders dat alle heymelycke sonden sullen heymelyck ghestraft worden, sonder die te verbreijden maer te bedecken ende te swyghen naer den Reghel Christj Math 18, 1 Petrj 4 etc. Dit houden de broeders voor heymelycke sonden die door swaekheyt des vleeschs onversiens ofte wt onnooselheyt, daert maer een twee ofte drj ofte vier

[1] The present document is printed from a transcript of the document referred to in Letter No. 142, §§ 6 and 20. The original, sent to the Consistory of the Dutch Church, London, and which was marked on the back with the letter A (see Letter No. 142, § 20), was no doubt returned to the Consistory of the Dutch Church of Antwerp, the latter having requested the London Consistory to return it; see ibidem § 24.

[2] With this document compare the Letters No. 142 and 143.

der christenen ghesien en hebben als dronkenschap hoerderije, idelheyt onmanierlyckheyt ende diergelycke.

Ten anderen touchierende die ergenisse die genomen wordt 3 wt die christelycke vryheyt[3] gevoelen ten eersten die broeders dat men sal ondersoecken alsoe haest als daer iemant ergenisse ghenomen heeft door die vryheyt van eenen christen hoe dat die saecke van beyden syden staet te weten oft den christen door wiens vryheyt ergenisse genomen is, syn vryheyt niet misbruickt en heeft door moetwillicheyt hoouerdicheyt onredelyckheyt onmaticheyt ende andersins, ten anderen oft oock die ergenisse genomen heeft oft hyt gedaen heeft wt swackheyt ofte onuerstandicheyt, ofte moetwillicheyt lichtuerdicheyt, bitterheyt ofte wt nydicheyt ende andersins, en*de* soe het ghe- 4 schiet is dat iemant wt swackheyt door eens ander vryheyt ergenisse genomen heeft, sal onderwesen worden, dat hy hem in sulcx niet en behoort te v*er*ergeren, ende soe hy sulcke onderwysinge niet aennemen en can door syn swackheyt ofte onv*er*stant waerdoor hy in peryckel staet van Christum te wycken sal men in der liefden v*er*draghen ende opnemen, ende 5 bouen dien salmen aensprecken den genen door wiens vryheyt ergenisse genomen is, dat hy wt liefden soe het mogelyck is, syn christelycke vryheyt om die swackheyt syns broeders, wil te buiten gaen ende soe het oock beuonden wordt dat hy door swackheyt in syn vryheyt niet en kan hemseluen te buten gaen (gelyck als Paulus den apostel ghedaen heeft) sal oock voor swack in der liefden v*er*draghen worden sonder den seluen te v*er*doemen ofte v*er*oordeelen tot straffe.

Ten lesten gevoelen die broeders dat die stercke sullen 6 die crancke in der liefden opnemen ende haer in haerder vryheyt te buiten gaen ende sullen sulcx niet wederleggen door hoouerdicheyt moetwillicheyt toornicheyt nijdicheyt ende diergelycke, ende soe het gheschiet dat den stercken sulcx doet sal sterckelyck v*er*maent worden dat hy tegens die liefde strydt, ende soe hy bouen dien p*er*sisteert ende alsoe door syn quaetheijt den swacken broeder v*er*werpt ende v*er*oor-

[3] In the Letters No. 142, § 4, and No. 143, §§ 6—10 some definition is given of the meaning of "liberty"; id est a Christian's liberty in dressing, games &c.

saeckt van christum te wycken sal met den worde Christj v*er*maent worden ende naden Regel der christelycker disciplyne gestraft worden.

Tot desen bekennen oock die broeders soe jemant oock sterck synde ergenisse neempt wt die vryheyt van eenen cristen alleenelyck door neuswysicheyt, moetwillicheyt bitterheyt ofte nydicheyt sal oock v*er*maent worden dat hy jegens die liefde sondicht ende alsulcken ergenis als hy genomen heeft laeten varen, oft soe hyt wederlecht te doene door syn quaetheyt sal der christelycke discipline genieten tot synder straffen ende den broeder door welckes vryheyt sulcke phariseeusche ergenisse genomen is niet ghehouden syn soe hy wilt in syn vryheyt te buiten gaen. 7

Ita est.
Franciscus Paul*us*[4]
Jan Vanden Spieghele[5].

[4] Franciscus Paulus is mentioned as being present at, or at least connected with, classical conventions held at Betbur Reiverscheidt on 23 October 1577 and 9 April 1578; see *Werken der Marnix-Vereeniging*, Serie II, Deel II, pp. 73 and 75. See also below Letters No. 142, § 24, No. 144, § 10.

[5] See below Letters No. 142, § 18, No. 144, § 10.

140.

WILLIAM, PRINCE OF ORANGE, to [the CONSISTORY of the DUTCH CHURCH, LONDON][1].

Dordrecht, Friday, 2 September 1575.

§ 1. *It is no doubt known to you that we and the States of Holland and Zeland have shown ourselves reasonable enough in the recent negotiations regarding a pacification, to arrive at a good accord and peace.* 2. *But as our opponents will not allow us (the exercise of) the true service of God, which they endeavour to exterminate together with all those who seek God in it, we could not accept the conditions of peace which they offered, but, expecting protection from God against their violence, rather trust that He will some day execute the work, to His honour and glory.* 3. *The enemy, enraged thereby, attacks us on all sides on land with great force and makes great preparations to do the same on water. And as we desire to arm ourselves to resist them, but are here in Holland in want of artillery and have no means to buy it, we are compelled to come to you for help and assistance.* 4. *As we fight together under one banner in the name of Christ, and are members of His Body, we pray you to show your charity in this respect and to assist Holland by sending us a hundred iron cannon, which we greatly want to arm our ships and some fortresses.* 5. *As the affair requires speed, we request you to help us forthwith; we have also written to the French community (in London), in order that you together may show your charity to the advancement of the Church of God and the protection of your brethren.*

Die Prince van Oraengien, Graue van Nassau &c.
Heere en*de* baron van Breda, van Diest &c.

Eersame discrete lieue besunderen, Wy en twyffelen nyet oft het[2] is vlieden ghenoech kennelyck, hoe dat wy en*de* den Staten van Hollandt en*de* Zeelandt ons ghenoech gevuoechelyck inden voerleden handel van*de* pacificatie[3] hebben bewesen, om te moeghen commen tot een goet accord en*de* peys in desen landen. Maer aengesien dat onse wederpartye voorghenomen en*de* ons gheenssins en heeft willen vergonnen den warachtigen Godes dienst, den welcken zy pooghen met allen

[1] This Letter is printed in Sym. Ruytinck's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 106 sq.

[2] MS. *en* after *het*, but crossed out.

[3] These fruitless negotiations between the Netherlands and the king of Spain, which commenced at Brussels in June 1574, are related in detail by Motley, *Rise of the Dutch Republic*, pt. IV. ch. III.

denghenen, die Godt van herten daerinne soecken te verdempen en*de* vuyt te roeden, Soo en hebben wy alsulcke conditien van peys, als zy ons gepresenteert hebben nyet connen aennemen, Maer lieuer Godts hulpe verwachtende ons teghens haer ghewalt te beschermen, oft God tot eenighen tyde de saecke tot zynre eere en*de* glorie wilde vuytvoeren. Ende alsoo den 3 vyandt hierinne verbittert zynde, ons aen allen canten met grooten gewelt te lande aenvalt, ende sunderlinghe groote preparatie maeckt om te water desgelycken op allen orten oock voor te neemen, Waerteghen wy ons gheerne souden wapenen, om naer vermoghen alle wederstandt te doene, Maer alsoo wy hier in Hollandt zeer benoodicht zyn van gheschut, en*de* gheen middel jegenwoordich voor de handt en hebben om ts*elue* te becostighen, Waeromme wy grootel*yck* veroirsaeckt zyn, om van vlieden hulpe en*de* bystandt hiertoe te hebben. Ende ghemerckt dat wy met vlieden onder een bannière inden Naem Christi zyn strydende en*de* leden zyns Lichaems zyn, Versoecken en*de* begheren derhaluen zeer ernstelyck, dat ghy tsamentlyck hierinne uwe lieffde bewysen en*de* desen lande van Hollandt te bate comen wilt, midts alhier in aller dilligentie ouer te schicken, hondert yseren stucken gheschutz, die wy bouen all tot toerustinghe van schepen als eenighe sterckten daermede te versien, grootelyck tot onser deffentie van doen hebben, ende alsoo de saecke acceleratie 5 en*de* haeste requereert Bidden wy vlieden zeer vriendelyck hierinne metten iersten beholpen te moeghen worden, Ons gansschelyck verlaetende, dat het selue gheschieden zal, hebbende van ghelycken gheschreuen en*de* vriendelycken versocht aende Walsche ghemeente aldaer, op dat ghy tsamentlycken de handt aen malcanderen houdende v lieffde hierinne tot voorderinghe van*de* kercke Godts en*de* bescherminghe van uwe broeders bewysen wilt,

Eersame discrete lieue besundere Onse Heere Godt zy met vlieden Geschreuen tot Dordrecht opten 1j[en] Septembris A*nn*o 1575.

Vlieder goede vrindt
Guill*aume* de Nassau.

141.

TESTIMONY of M^r^ RICH. GARDENER[1], etc. on the CAPTURE of ANABAPTISTS.

London, Sunday, 25 September 1575.

+

1 *William* Fryende of whyetchaple *with*owet Alldegate was the ffyrste man (beinge a offycer for the sayed chearche) that browghte woorde of the Anabaptyest*is* assemblynge in one of John osbo*ur*ne howsses beinge than counstable who vppon Est*er* daije[2] 1575 *with* the headeborrowes & others of offycers in the p*re*sens of Mr Ric. Gardenar parsson of the chearche weare stayed & theyer names wryettein to the no*m*ber of 27. 2 The sayed Fryende *with* the ıȷ° headborrowes made reportte to the bijeshoppe of London[3] who bij the Quenis ma*jes*ti order and the counsell*is* seantte them to p*ri*son & by them pvnyshed & banyeshed. This is the verrye trewethe that there was non of the Doche chearche that gave knowledge of them but thes parsons abovesayed beinge officers and swo*ur*ne for the Quenis ma*jes*ti lawes dyd as abovesaied theyer bowende dewties & allegyans for the suppressors of suche as rebell agayenste

[1] M^r^ Rich. Gardner became rector of Whitechapel on 5 June 1570 and died in 1617 at the age of 77; see Ric. Newcourt's *Repertorium*, vol. I. pp. 671, 700.

[2] The 3rd of April. There is a "Confession of faith and appeal to the Queen's mercy, of five Dutchmen condemned for Anabaptism", dated 8 April 1575, in *Calendar of State papers*, Domestic, 1547 to 1580, p. 496. The history of these Anabaptists captured on 3 April 1575 is related by Dr B. Evans, *The Early English Baptists*, vol. I, p. 151 sqq.; Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 107 sqq. Two of them were burnt on 22 July 1575. A narrative of their capture and death, drawn up on the part of the Consistory of the Dutch Church, is printed below as No. 190. See also the Letters Nos. 142 (§§ 8—11), 143 (§ 12), 148, 149.

[3] Edwin Sandes, see Letter No. 104, note 1.

the same. In wytnes wherof the parson & John Osbo*ur*ne 3
haue sette theyer hand*is* the 25 Septemb*er* 1575.

P*er* me John Osbo*ur*ne
R Gardener Whitchappell rect*or*. than counstable.

Endorsed :

Ghetuighenisse dat
Mr Gaerdener geeft
van het vangen van Weder
doopers.

142.

[THE REFORMED CHURCH of ANTWERP][1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Friday, 4 November 1575.

§ 1. *Satan has always laboured and still labours to disturb and impede the kingdom of Christ by violence, injustice, fraud &c., assailing the Church from without and within, as we see it done in our own church, in which affair we request your assistance and advice how to act with two of our brethren (Albert Verspecks, Elder, and Hans de Ries or Cassier, Deacon) whom, for certain reasons, the Consistory have dismissed from their office.* 2. *First of all on account of their obstinacy in endeavouring to corrupt the Christian discipline, described in Matthew xviii, having argued, in the presence of the whole Consistory, that a person who sins from weakness or accidentally, by drunkenness, or similar offences, and has been seen by one or two Christians only, makes no adequate amends by confessing his sorrow and promising never to do it again;* 3. *but should publicly confess his guilt in church, on pain of being cut off, solely because people have seen it, without distinguishing between a free and an unfree country, and between reasonable and unreasonable people.* 4. *Secondly they endeavour to deprive Christians of their Christian liberty, unjustly reproaching them for their dresses, nay even for a velvet collar of a cloak, having argued in the Consistory that in these times no Christian, of whatever*

[1] With this Letter compare the documents Nos. 139, 143, 144, 148, 149, 190.

station he may be (except the magistracy), is allowed to wear satin, velvet &c., but is bound to put it off if it offends others, and that if, after being warned, he does not lay it aside, he sins against love, for, according to them, liberty is, in this respect, bound up with love. 5. *This is, to some extent, our opinion too, as we praise modesty and simplicity in dress and every other respect, but we do not wish to force Christians unreasonably, and make a difference between the strong and weak, between giving and taking offence.* 6. *To this they reply that those are strong who possess knowledge of the truth, without wishing to know in what way offence is given or taken, as we do, and we have put our opinion in writing, which we send you herewith that you may see whether it agrees with the truth and with your opinion.* 7. *Thirdly they accuse the Christians who wear mourning, saying that it does not become them to wear civil mourning (because the papists do so wearing a long cloak and black hat with crape round it or covering it, the women a cloak of black cloth lined with black skins, and a shawl with fringes, with whose superstitions and false worship they should not mix themselves up) but should dress themselves as before for fear of perils, as it was formerly allowed to do in a period of freedom, just as we have said and still say that the Christians are allowed to wear mourning; please tell us what you think of this point too.* 8. *Fourthly they assert and have asserted in the Consistory that, from the utterances and writings of the Anabaptists they know that the latter seek their salvation in the Christ who was crucified and died outside Jerusalem;* 9. *and as we asked them, whether the Anabaptists, who do not rightly believe in Christ and preach a different Gospel from that of the Apostles, and persist in it and are not converted by God, remain under the wrath of God, as Christ declared (John iii.), and are condemned, as Paulus said (Gal. i. 8);* 10. *they replied that they would not condemn the Anabaptists, but that God will judge them;* 11. *whereupon we declared that we too do not wish to judge or condemn anyone specially and individually, without the operation and judgment of the Lord, knowing that He is able to convert the erring before their death; but that the Anabaptists, not being the true Church of Christ, and having a false doctrine, and being unbelievers and dying in their unbelief, are condemned as Christ has said (Mark xvi. 16; Gal. i. 8).* 12. *Fifthly, by their audacity they have caused division in the Church against the advice and wish of the Consistory, setting themselves up as ministers, and holding various meetings with their followers, which they decline to abandon and continue daily, and seek, moreover, to draw to them other brethren and sisters, slandering and defaming the ministers of the Church as liars and teachers of the broad way and incite the people to pride and other wickedness.* 13. *Sixthly, after having frequently admonished them and endeavoured to prevent their wicked works, we, in order to appease the matter, requested them to submit their opinion to the judgment of other Christian Churches, as we would willingly do ourselves;* 14. *which they declined under conditions contained in a document which they sent us, signed with their own hands, and in which they declare that another Church may hear their opinion and that they will submit to its decision, provided it agree with the truth and God reveal it to them; wherefore they will only accept as truth what they themselves acknowledge as such, which you will understand better than we from their own letter which we send herewith, to enable you to judge how they wish to submit to the judgment of other churches, not as Christians but as heretics who resist the Spirit of God and pervert the truth, obstinately regarding their opinion as the best.* 15. *Finally, when the aforesaid Aelbrecht Verspeck and Hans de Rycke, alias Kassier, had confessed all the above points in our presence in the Consistory, and heard that we intended to send our opinion and theirs to other Churches, they asked us to be allowed to explain more fully in writing the opinion which they had confessed in our presence,* 16. *and as we consented, they sent us the enclosed letter, signed by them, in which we find neither measure, nor order nor distinction, while nearly all their references to Scripture have no bearing upon the points in question.* 17. *Pray take this matter to heart and help us as soon as possible with your advice and opinion, to which we submit willingly and which we will follow in every respect in order that our difficulty may be removed.* 18. *Over and above all that*

we have done in this matter we induced the ministers of the French Church to try to settle the matter, if possible; but without success, as you will see from their letter to you which we enclose, together with a copy of a question which the said Albrecht and Hans have put in writing and our answer thereunto. Pray read and consider the whole carefully and help us with your advice and opinion. 19—23. *List of the documents which we send herewith.* 24. *Please to preserve them carefully and to return them to us at the first opportunity, that we may be able, if need be, to justify ourselves with the original documents.*

Aenghesien eerwerdighe broeders dat den Satan van het aenbeghin der weerelt, door syne instrumenten listelyck geaerbeyt heeft en*de* noch daghelycx erbeyt om het Coninckrycke Jhesu christj te *ver*stooren, te *ver*achteren ende te *ver*hinderen, door gewelt onrecht bedroch valsche prophetie, herisien ende diergelycke middelen meer, daermede hy niet alleenelyck van buiten die kercke aenvecht maer van binnen opstaet gelyck in dese onse stadt onder die kercke nu gheschiet is het welcke wy met droefheyt onser herten voor onsen godt beclaghen en*de* bidden den vader onses heeren Jhesu christj dat het ghebetert mach worden, daertoe midtsdesen eerweerdighe broeders onse Saecken v te kennen geven *ver*soeckende van v L*ieden* hulpe, raet[1a] ende aduis, hoe dat wy voorts handelen sullen met twee van onsen broederen eenen ghenaempt Aelbrecht *Ver*specks[2] Auderlinck, en*de* Hans de Ries[2] ofte cassier diak, die nv door raet ende besluit der consistorie zyn afgestelt van haeren dienst om *ver*scheyden pointen als hier naer volght. 1

Ten eersten om haer quaet *ver*stant (naer ons gheuoelen) daer in sy persisteren, soeckende die christelycke Dichipline mathe 18 bescreuen volgende die worden christj te corumperen ende te *ver*donckeren naer haer belydenisse die sy ghedaen hebben inder consistorien daer sy beleden hebben in onser alder presentie dat een 2

[1a] Several of the r's at the beginning of words are written as capitals.

[2] In the Act-book of the Dutch Church of Cologne (*Werken der Marnix-Vereeniging*, Serie I, Deel III), p. 96 we read that at the meeting of the Consistory on 11 August 1576 it was decided that Libertus de Fraisne should remind Petrus Pedius of the disputation against "Albert Verspect and his accomplices". This is probably connected with the affair of which the present Letter treats. In the Act-book of the Assemblies of the dispersed communities in the land of Cleve &c. (*Werken der Marnix-Vereeniging*, Serie II, Deel II) p. 62, we read that at a Classical convention held at Betbur on 3 October 1576, the ministers of Maastricht asked whether the confirmation of a marriage solemnized by Hans de Ruese and Albert van Specht, both expelled from the Church, should be considered valid. See below § 15, where Hans de *Ries* is called Hans de *Rycke*.

christen die wt swackheyt ofte onuersiens sondicht in droncken-
schap ofte in diergelycke sonden daer het maer een oft twee der
christenen ghesien en hebben voor die welcke naer v*er*maninghe
hy bekent heeft dat het hem leet is ende daer beneffens
belooft sulcx niet meer te doen noch niet ghenoch ghedaen
en heeft met sulcke boetuerdicheyt ende schult bekenninghe,
maer dat hy moet openbaerlyck inder kercken syn schult 3
bekennen op straffe van afgesneden te worden, alleenelyck om
dat het de weereltsche menschen ghesien hebben, sonder on-
derscheyt te maecken van een vry Lant ende een onvrij
Lant tusschen redelycke ende onredelycke werelsche men-
schen ghelyck als wy haer beleden hebben ende noch bely-
den dat het een ander aensien heeft alsoe te sondighen in
een vry lant ende in een onvrij lant, ende dat oock eenen
christen wel behoort syn schult te bekennen voor syn rede-
lycke gebueren en*de* voor ander redelycke persoonen die hem
voor een christen kennen ofte aensien alsy ghesien hebben
dat hy in dronckenschap ofte in diergelycke sonden gheson-
dicht heeft.

Ten tweeden om dat sy die christenen soecken te beroouen 4
van hare christelycke vryheyt ende ten onrechten beschuldi-
ghen meest in de cleedinghe jae selfs in eenen flouweelen
schoef van eenen mantel wat sy beleden hebben inde con-
sistorie het welck sy noch belyden dat het den christenen
van wat qualyteyt sy syn (wtgenomen die ouerh*eyt*) in desen
tyt niet gheoorloft en is te draghen matelyck naer haeren
staet sattyn flouweel etc*etera*, maer dat hy schuld*ich* is dat
aff te legghen als daer door iemant ergenisse ghenomen heeft,
ende soe hy dat niet aff en leght naer de v*er*maninghe heeft
ghesondicht ieghens die liefde want de vryheyt (naer haer
sprecken) is alsoe aen die liefde ghebonden gelyck wij met 5
onderscheyt oock belyden prysende die nederheyt ende simpel-
he*yt* in[3] cleedinghe ende in alle manieren nochtans daertoe en
willen wy (ghelyck sy doen) die christenen niet dwinghen bouen
die mate der redelyckheyt ende manierlyckheyt aensiende die
stercke ende die swacke het different tusschen ergenisse geuen
ende ergenisse nemen daerop sy belyden dat die alle sterck syn 6

[3] MS. *oock* before *in*, but crossed out.

die de kennisse der waerheyt hebben sonder oock te willen *ver*staen hoe dat ergenisse ghegeuen wordt ende ghenomen wordt ghelyck als wy naer ons *ver*standt hemlieder beleden hebben ende onse belydenisse ghegeuen in ghescryft ghestelt daer in onderscheyt ghegeuen niet alleene van die christelycke vryheyt maer oock vander christelycke dichipline welcke belydenisse in ghescrift Eer*werdighe* b*roeders* aen ulieder senden[4] op dat ghy die oock mocht ouersien oft die de waerheyt gelyckformich is ende met aulieder gheuoelen ouereencompt.

Ten derden soe beschuldighen sy die christenen in Rouwe 7
draghen en*de* segghen dat het niet christelyck is borgerlycken Rouwe te draghen om dat die papisten alsoe doen met eenen langhen mantel ende swerten hoet met een lampers rontom ofte met lampers ghedeckt, die vrouwen met een swerten laken bouwen met swerte vellekens gheboort eenen doeck met tapkens sonder hemlieder te *ver*menghelen met der papisten supertichien ende valschen dienst alleenelyck hemlieder cleedende als vooren om die paryckelen wille gelyckmen vrielyck heeft moghen doen inde lieberteyt voorleden ghelyck als wy gheseyt hebben ende noch segghen dat de christenen alsoe wel rouwe draghen moghen hierop scryft oock wat aulieder gheuoelen is.

Ten vierden soe belyden sy ende hebben beleden inder 8
consistorien dat sy wt die worden ende schriften der wederdooperen[5] ghehoort en*de* ghelesen hebben dat die wederdoopers haere saelicheyt soecken in dien christum die buiten Jerusalem ghecruist ende ghestoruen is daerop hebben wy haer ghevraecht 9
oft die wederdoopers die in christo niet recht en gheloouen ende een ander euangelium predicken dan die apostelen ghepredickt hebben ende daerin persisteren totten eynde ende van godt niet bekeert en worden inden tooren godts blyuen ghelyck als christus ghesproecken heeft Johan ·3· oock als Paulus ghescreuen heeft totten galaten ·1· [v. 8] *ver*vloeckt syn voor 10
antwordt hebben gheseght ende ghescreuen dat sy die wederdoopers niet en willen *ver*doemen maer dat godt die oordeelen sal, daerop hebben wy beleden ende noch belyden dat wy oock 11

[4] This document is printed above as No. 139, from a transcript kept by the Consistory of the Dutch Church, London. The original was no doubt returned to the Antwerp Consistory at their request; see below §§ 20 and 24.

[5] See the reply to this point in Letter No. 143, § 11.

niemant speciaelyck ende persoonelyck willen oordeelen oft *ver*doemen buiten het werck ende het oordeel des heeren want wy weten dat die heere soe het hem gelieft[6] eer den adam wtgaet den dwalenden kan bekeeren maer nochtans aengesien die wederdoopers die rechte Kercke christj niet en syn valsche leeringhe hebben ongeloouich syn ende daerin steruen *ver*doempt syn als christus ghesprocken heeft marc.[7] 16.[7] [v. 16] die niet en gelooft is *ver*doempt, die oock valsche leeringe leert een ander euangeliom predickt al waert eenen enghel uuyten hemel die is *ver*uloeckt gala. 1 [v. 8].——

Ten vyfden hebben sy door haer *ver*meten stouticheyt inder Kercken scheuringe ghemaeckt jeghens den raet ende wille der consistorien haer opwerpende als predicanten leeren en*de* houden met haer aenhangers *ver*scheyden *ver*samelinghen die sy niet en willen *ver*laeten maer dagelycx noch continueeren ende soecken daertoe noch te *ver*wecken ende te beroepen *ver*scheyden broeders ende susters lasterende ende difamerende die dienaers der Kercken als logenaers ende leeraers die den ruimen wech[8] leeren ende het volck tot hooverdicheyt *ver*wecken ende tot ander ongherechticheyt, alsoe gaen sy voort segghende tot eenen iegelycken compt by ons ende tot sommighe gheseyt hebben soe ghy by ons comen wilt soe soude ghy die ander moeten laeten. 12

Ten vyfden[9] naer veel erbeyt ende moeyte die wy ghedaen hebben om heurlieder te *ver*maenen ende te *ver*hinderen haere quaede wercken ende om die saecke te stillen soe ist dat wij ten lasten *ver*maent ende ghebeden hebben dat sy haer gevoelen wilden volcomelyck ende nederich onderwerpen het oordeel van andere christelycke Kercken gelyck als wij dat geerene doen het welcke sy weygeren te doene met condicien volgende een ghescrift[10] dat sy ons ghesonden hebben onderteeckent met haer eyghen handen daerinne sy scryuen hoe dat sy wel te vreden syn dat een ander Kercke haer gheuoelen 13 14

[6] Added above the line.

[7] MS. *mathe* 28, but crossed out and *marc.* 16. added above the line.

[8] Matth. vii. 13.

[9] So in MS.; it should be *Ten sesden.*

[10] This document, which was, according to § 21 below marked with Letter B, was no doubt returned to the Antwerp Consistory (see § 24 below), without the London Consistory keeping a copy of it, as they did of the document marked A.

hoorde ende willen haer het oordeel onderworpen soe het met die waerheyt ouereencompt ende dat het hen godt door synen geest oock openbaeret ende alsoe en willen sy niet bedwonghen syn iet voor die waerheyt aentenemen bouen het gene dat sy voor die waerheyt bekennen het welck ghy lieder Er*werdighe* b*roeders* beter dan wy verstaen sult wt haeren eyghen brief[10] die wy midts desen oock senden daerinne ghylieden verstandelyck mocht oordeelen hoe dat sy haer het oordeel van ander Kercken onderworpen willen niet als christenen (alsoe wy dat gheuoelen) maer als ketters die den geest godts wederstaen ende die waerheyt verkeeren houdende hertneckelyck haer gevoelen voor tbeste.

Ten laetsten naer dien dat dese twee voornoemde aelbrecht Verspeck[11] ende hans de Rycke[11] alias Kassier alle dese voorscreuen pointen in der consistorien beleden hebben (daervan wy alle ghetuighen syn) hoorden ende verstonden dat wy ons geuoelen met het haere aen andere Kercken senden wilden aen ons versochten haer gevoelen het welck sy in onse presencie beleden hadden by ghescrifte breeder te moghen verclaren ende met die scriftuere te beuestighen het welcke wy haer toelieten alsoe hebben sy aen ons tot breeder verclaringe van haer eerste gevoelen (in der consistorie beleden) een gescreuen brief[12] gesonden den welcken wy tsamen ouersien ende gelesen hebben ende beuinden in den brief mate oorden noch onderscheyt oock meest alle die aenwysinge der scriftueren ten proposte niet dienende jae het ghelyckt dat sy met eenderley schriftuere alle redenen solueren willen dit sult ghylieder Er*werdighe* b*roeders* beter connen onderscheyden ende verstaen dan wy doen daertoe soe senden wy oock met desen haer gescrift[12] met haerder hant onderteeckent wy bidden ootmoedelyck ende vriendelyck willet desen onsen handel ter herten nemen gelyck als wy betrouwen ende alsoe haest alst moghelyck is ons helpen door ulieder raet aduis ende oordeel Daer onder wy ons geeren onderwerpen ende in alles volghen willen

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16

17

[11] See above § 1.

[12] This document, which was, according to § 22 below, marked with the letter C, was no doubt returned to the Antwerp Consistory at their request (see § 24 below), without the London Consistory keeping a copy of it, as they did of the document marked A.

op dat onse swaericheyt gebetert mach worden daertoe willen aulieder Er*werdighe* b*roeders* den vader onses heeren Jhesu cristj door synen heylighen geest rigieren in het recht *ver*standt raet sterckheyt ende kennisse in die vreese des heeren door Jesum christum Amen gescreuen by laste onser comp*agnie* wiens Kercken segel[13] hier onder gedruckt staet. Bouen alle desen 18 onsen handel ende aerbeyt voors*creven* hebben wij door bidden bewecht die walsche dienaeren om die saecke te middelen soe het moghelyck geweest hadde maer en hebben geen voorderinge ghedaen door haere diligentie ende ghetrouwen aerbeyt die sy bewesen hebben volghende eenen brief van haer ghescreuen aen ulieder E*rwerdighe* b*roeders* den welcken brief[14] wy midtsdesen oock senden met een zeker Copie[15] van een vraghe die den seluen aelbrecht ende hans door schryuen gedaen hebben wilt het oock ouersien met onse antworde[16] oock bygestelt wy bidden ootmoedelyck wilt het al ouersien met rype deliberatie dese onsen beclaegelycken handel die welcke wilt ter herten nemen ende ons te hulpe comen ende scryuen mette eerste moghelycheyt v l*ieder* raet aduis ende gevoelen op alle pointen in desen brief genoteert op dat wy daer mede dies te vrymoedigher moghen handelen met den rechten v*er*stande ter eeren godts ende alderhoochste stichtinge der Kercken Christj door Jhesum Christum. Amen. By laste onser comp*agnie* ghescreuen gheteeckent ende onsen Kerckelycken Zegel[13] onder ghedruckt op heden den 4[en] Nouembris. 1575.

Ita est.
Franciscus Paul*us*[17]
Jan Vanden Spieghele[17a].

[13] The Seal is no longer attached to the Letter.

[14] This Letter is not now in the possession of the Dutch Church, London.

[15] This document, which was, according to § 23 below, marked with the letter D, was no doubt returned to the Antwerp Consistory, at their request (see below § 24), without the London Consistory keeping a copy of it, as they did of the document marked A. The nature of the question asked in the document may be gathered from § 12 of the next Letter. But the *answer* of the Antwerp Consistory, which they sent together with the question, was no doubt returned to them (see below § 24) and is not now in the possession of the Dutch Church.

[16] *hier* after *antworde*, but crossed out.

[17] See Letter No. 139, note 4.

[17a] See Letter No. 139, note 5.

Inuentaris vande ghescryften die wy mitsdesen senden als in desen onsen gementioneert staet touchierende alle onsen handel van beyde partien als hier naer volcht. 19

In*den* eersten een gescryfte aengaende onsen gevoelen vander christerlycker discipline ende christerlycker vryheijt et*caetera*. en*de* dyt ghescrijften is geteekent van buuten met die letter .A[18]. 20

Item een ghescryfte aengaende haer gevoelen onderteekent met haer eijghen handen inhaudende ses articulen en*de* dyt ghescryft is geteekent van buuten met die letter .B[19]. 21

Item een ghescryfte van haere Antworde te weeten hoe dat sy haer gevoelen het oordeel van andere Kercken willen onderwerpen het welck naer het inhaudt can wel verstaen worden also sy dat ghescreuen hebben ende het ghescryft ooc onderteeke*n*t met haeren handen, dijt is van buuten gheteekent met die letter .C[20]. 22

Item een scryftelycke vraeghe oock onderteeke*n*t van haeren handen, dese ghescrijft is van buuten geteekent met die letter .D[21]. 23

Eerwerdighe in Chr*isto* b*eminde* br*oeders* wy bidden au vriendelyck dat au ghelieve dese ghescryften wel te prẹserveren en*de* met den eersten aen ons wedero*m*me te senden op dat wij so het noot dede ons met die originale stucken mochten verantworden. 24

Franciscus Paul*us*[22]

Addressed: 25

Aende Eerwerdighe Co*n*sistori*e*
der Kercken van Londen.
1575.

Endorsed:

De controuers*ia* Eccl*esiæ*
Antwerp*iensis*.

[18] See Letter No. 139, note 1. [19] See above § 14.
[20] See above § 16. [21] See above § 18. [22] See Letter No. 139, note 4.

143[1].

The CONSISTORY of the DUTCH CHURCH, LONDON, to the REFORMED CHURCH of ANTWERP.

London, Sunday, 27 November 1575.

§ 1. *With sadness have we read the documents which you forwarded to us, and observed the serious dispute and discord which Satan has caused among you to the great disadvantage and schism of the community of Jesus Christ.* 2. *As you ask our advice and help in this difficulty, we have discussed the matter. We should prefer to see the difficulty removed by yourselves, but seeing that this has been impossible, we now write our advice, not as judges (as we do not belong to your Consistory, and are therefore not entitled to any judgment, and neither party has made proper submission, not to mention that we ourselves have been accused), but as brethren and fellow-ministers.* 3. *It seems to us especially advisable that you should bring this difficulty before the provincial assembly under whose authority you are placed and request their assistance; that you inform your opponents of this step, and persuade them, if possible, to submit to the decision of the same assembly.* 4. *In case they refuse, and continue to hold their meetings, you should, on the decision of the said assembly, or (if no assembly could be held), with the advice of its deputies, presidents and some fellow-ministers, declare to your opponents in the Community, that they not only have cut themselves off from your community, but also refused to submit to any opinion or advice, and that, therefore, no Christian who loves the unanimity of the community of God, could regard them as members of Christ.* 5. *Secondly, as regards the difference between them and the Consistory with respect to confession of public sins, committed outdoors, in the presence of persons, our opinion is that all sins which of themselves are public and are committed in public places, should be atoned for by public confession, distinction being made between the deeds in their quality and the greatness of the offence. But the Consistory should not too stoutly oppose the opinion of their opponents, but rather endeavour to agree with them, as it is not opposed to sound doctrine, nor tends to injure the Church, but rather to correct and prevent sins, especially among the dispersed communities.* 6. *Thirdly, concerning Christian liberty, we need not say much, as it has been abundantly treated by several authors, especially Calvin, and Bullinger, to whose "Institutiones" and "Decades" we refer you, and doubt not that*

[1] This Letter is a reply to the preceding Letter. The MS. from which it is printed is apparently the original draft which was afterwards altered and modified in many places by two different, but contemporary, hands, a circumstance which accounts for the different spellings of one and the same word in the text. It was found impossible to print the original draft and record (in accordance with the method adopted for this work) in footnotes all that is written above the lines or in the margins, as the original words have, in a good many instances, been so effectually inked over that they are now illegible. Hence the alterations are all incorporated into the text without any indication as to what is original, or what alteration.

by their instraction you may easily be reconciled. 7. For, concerning indifferent things, we should be neither too easy, nor too strict; nor make rules or laws in such matters, as this concerns the magistracy only, much less exclude anyone from the community, or make use of discipline and excommunication, but rather of preaching and private warnings, especially against excesses in dress. 8. As regards games we should make a distinction. First of all, Christians should avoid and shun wicked and illicit games, as those played out of avarice and for the sake of sordid gain, or which are played rashly or immoderately and at ill-suited seasons. 9. But other games are permissible, as those played for the sake of amusement, exercise or bodily health, and others which are civil and serve to maintain polity. The first may be indulged in at suitable seasons, in so far as they would not offend the ignorant and weak, while a Christian may practise the civil exercises as well as other customs, as is done in many reformed communities and republics. 10. We entertain the same opinion with respect to mourning-dresses, the use of which we consider politic and civil, and not forbidden to Christians, provided they do not show superstition or pride, as is the case with many. 11. Lastly, as to condemning Anabaptists, we are surprised that persons, who judge of their neighbours so rigorously in indifferent things (in which, according to St Paul's admonition, we should bear with our neighbours), desire to be so gentle and merciful in judging heretics whom Scripture condemns, while St Paul considers heretics worse than sins of the flesh; and as all pious authors have shown that the error of the Anabaptists, who forsake and dishonour the Person of Christ in His human nature, is ruinous heresy, none of the brethren should doubt or dispute it. 12. With regard to their question concerning the execution of Anabaptists in England, whereby they stealthily but bitterly accuse us and our community, we consider your short answer adequate and proper. But again we are surprised that persons who talk so much of charity, accept so thoughtlessly and in spite of that very charity and the distinct teaching of St Paul, complaints and accusations against their brethren, nay against whole churches and republics, before they have proper knowledge of the affair and the truth, and before they have heard the accused. We are prepared to prove the untruth of such accusations at the proper time, when we know our accusers and the points of which they accuse us. 13. The above we thought good to write to you at your request and trust that you will accept it in good part. 14. Please to commend us to the brethren of the French Community, and to communicate our letter to them as an answer to their letter. We hope that they will continue to assist your community in its need.

Ghenade ende Vrede deur Jesum
Christum.

Eerweerdighe ende beminde medebroeders inden Heere, [1] wy hebben v *Lieder* scriften die ghy ons ghesonden hebt met droefuer herten ouergelesen en*de* annerckt den grooten twist end oneenicheit die deur de werckynghe des Satans aldaer by v ontstaen is tot grooten nadeele ende verscheurynghe der ghemeinten Jesu Christi. Ende dewyle dat ghy in dese zwa- [2] richeit raet ende hulpe an ons begheert, zo en hebben wy niet connen nalaten met malcanderen hier ouer te raetslaghen om also deur broederlicke liefde v behulpich te zyne. Hoe wel wy dannoch lieuer ghehat hadden dat dese v *lieder* zwaricheyt aldaer by v deur eenighe ander middelen hadde connen nederghelegt werden. Na dewyle zulx niet en heeft

connen ghescieden twelc ons van herten leedt is zo ist dat wy na v *lieder versoeck* hier ons aduys ouerscryuen, en*de* dat niet als rechters off enich oirdeel vuttesprekende (dewyle dat ons dat ordeel niet toe en kompt: vth oirsaeke dat ons niet onder ons, den onder andere, Als noe*m*licke*n* onder uwe kercke-versamelinge staat: Ten andere*n* dewijle dar ock geen rechte onderwerpinge gedaan is van beyde*n* partijen: Dat wy noch swijgen dat wy hier ten deele seluen beschuldiget werden[2]:) maer als broeders ende mededienaers dat wy alleene na onsen cleynen gauen uwer L*ieden* raet gheuen.

Wy gheuoelen dan vooral raetsaem te zyne dat gy dese uwe swaricheit ter alleriersten*n* gelege*n*heit bringet an uwe proui*n*ciale kercke-versamelinge daer gy onder staet, en*de* versoecke hier hör hulpe en*de* bijstandt: en*de* dat gy ock hierua*n* uwer partije de wete doet hebben, en*de* (so edt enigsins mögelick is) deselue dartoe ouerredet en*de* bringet dat sy sich mit v derseluer kercke-versamelinge ordeele onderwerpe. En*de* in geualle sy sulckes (mit nalaten en*de* opschorten höre versamelinge vordan te houde*n* en*de* also meer schöringe te maken) weygert (dat welcke sy mit geene*n* rechte sal doen mogen) dat gy als dan mit ordeele vors*eider* proui*n*cialer kercke-versamelinge: offt (so deselue versamelinge niet te wege gebracht werde*n* konde) ten weynigesten mit aduijs hörcs gedeputeerden pręside*n*tes en*de* etlicker medekercken-dienaers deselue uwe*n* partijen in uwer Ge*mein*te verklaren moget, in aller wyse sodane te syne, die niet alleene sich selues van uwer Ge*mein*te affgeschört en*de* affgesneden hebben: mer ock darenboue*n*, in hörer saken te geenen ordeele offt anderer aduijs staan willen. En*de* dat sy derhaluen by geene*n* Christen die de eenicheit der ge*mein*te Godes lief hebben, voor lidtmate*n* Christi te houden offt an te siene syn.

Ten anderen so veel angaet het verschill dat tusschen de Cons*istori*e e*nde* hen is van de scultbekentnisse der publycken sonden[3] gheschiet voor dien die bute*n* zyn, is corte*lick* ons gheuoelen dat alle sonden die van haer sel*uen* publyck zyn en*de* in openbare plaetsen gheschien met openbare

[2] See below § 12.

[3] With the paragraphs following compare Letter No. 139.

schultbekennynghe moeten gheboetet werden in sodane voege nochtans datmen ondersceet make der daden in heur qualiteit en*de* grootheit der ergelicheit derzeluer. En*de* hebbe*n* hier voor goet inghesien dat de Consistorie niet te hardt offt te stijff wedersta[4] tgeuoelen der wederpartie, maer soecke veel lieuer met de selue vriendel*ick* in des*en* deele ouereen te co*m*men dewyle haer gheuoelen niet en strijdt teghen de ghesonde leere, noch streckt sich uut tot nadeele der kercken, maer veel meer tot v*er*beterynghe en*de* stre*m*mynghe der zonden, voornemel*ick* inde cruysghemeenten.

Ten derden angaende tpoint der Christelicker vriheit en achte*n* wy niet noodich vele te scryuen, dewile hier van*de* vromen scribent*en* ouervloedel*ick* ghehandelt wert insonderheit van Caluino en*de* Bullingero, tot wiens Institutie[5] en*de* decades[6] wy de broeders senden, daer sy ghenoechsame onderwysynghe vuten worde Godes sullen vinden, en*de* en twifelen niet of de broeders en zullen daerdeur lichtel*ick* connen met elcanderen v*er*eenicht werden. Want angaen*de* middelmatighe dynghen achten wy van noode dat men noch ouer deen syde te groote rumicheit en*de* vryheit en ghebruicke, noch in contrarie ou*er* dander syde gheen stricken ouer de conscientien en werpe: daer beneuens ock dat men gheen reghelen oft wetten en make in zulke deingen welcke alleen der ouerheit toecome*n*, vele min datmen daer soude wille yemande der ghemeinte voor sluyten, ofte sich discipline en*de* exco*m*-*mu*nicatie d*er*ouer ghebruicken, dan alleene dat men dareouer handele met woord der predicatie en*de* priuatiue v*er*manynghe ou*er* de misbruicken namel*ick* angaen*de* de cleederen alsmen daer in de mate te buten gaet. En*de* angaen*de* de spelen, zo dat men een onderscheet make. Want daer syn ten 1[n] quade en*de* ongheorlofde spelen als die vut giericheyt en*de* om vuyl ghewin ghescieden ofte met lichuerdicheyt ghemecht zyn, ofte oick tontyden en*de* onmatel*ick* ghescieden dese

6 · 7 · 8 (margin numbers)

[4] *den* follows after *wedersta* in the hand of the corrector, but it is to be omitted.

[5] Caput vi in the original edition of 1536 (see *Corpus Reformatorum*, vol. xxix, or Calvini *Opera*, vol. i, col. 195 sqq.); Caput xii or xiii in the editions of 1539—1554 (*Corp. Ref.*, l. c., col. 829 sqq.); Lib. iii, Caput xix, in the edition of 1559 (*Corp. Ref.*, vol. xxx, or Calvini *Opera*, vol. ii, col. 613 sqq.).

[6] *Sermonum Decades quinque* (Tiguri, 1567), Decad. iii, serm. ix.

behoiren alle Christenen te mijdene en*de* te schuywe*n*: Dar 9
syn ock andere gheorlofde spelen die eensdeels tot v*er*makynghe oeffenynghe en*de* ghesontheit des lichaems dienen, en*de* andere die borgerl*ick* zyn en*de* dienen tot onderhoudynghe der politie. Deerste sorte machmen bruicken ter bequamer tyt, so verre daer gheen onv*er*standeghe en*de* zwacke zyn die daer in mochten onsticht werden. Dander sorte te weten de borgerl*icke* exercitien achten wy dat een christen als ander borgerlicke seden vryel*ick* ghebruick*en* mach gelyck ock sulckes als in velen ghereformeerden ghemeent*en* en*de* republycken gheschiet. Inschelyx gheuoelen wy van*de* rauwcleederen, twelcker ghebruick wy achten politisch end borgerlick te zyne, en*de* den christenen niet v*er*boden behouden altijdt dat daer deure geen sup*er*stitie ofte hoouerdie (als by velen gheschiet) bewesen worde. 10

Ten laetsten[7] angaen*de* het oirdeelen der Wederdoopers 11
konnen wy ons niet ghenoech v*er*wonderen van dese*n* luiden, dat andersins haren naesten in middelmatighe dynghen so rigoreuslicken oordeelen daer in men na de v*er*manynghe Pauli zynen naesten behoorde te draghen tot stichtynghe zo sachte en*de* bermertich willen syn om ketters te willen oordeelen daerse nochtans de scrift v*er*ordeelt en*de* Paulus de ketteren ouer de werken des vlees stelt, en*de* dat de dwalynghe der wederdooperen die den p*er*soon Christi in Zyn menschelicke nature v*er*saken en*de* schenden, v*er*deruelick ketterie sy es by allen godsaleghen scribenten ghenoech bewes*en*, zo dat sulx niet en behoort by eeneghen broeders in twifelachticheit en*de* dispute ghebracht te werden, dat wy hier noch altehaer andere gruwelicke dwalynghen v*er*swighen.

Ende voorder angaen*de* de vraghe[8] die sy an v doen ouer 12
dexecutie der wederdooperen in Inghelant, waerin zy bedectelick en*de* nochtans bitterl*ick* ghenoech onse p*er*soonen en*de* onse ghemeinte besculdighen, achten wy dat v l*ieder* corte andworde[8]

[7] See the preceding Letter, § 8; see also the Letters Nos. 141, 142 (§§ 8—11), 148 and 190.

[8] The "question" and the "answer" here alluded to are mentioned in § 18 of the preceding Letter (which see). The "question", which related to the Anabaptists was no doubt repeated in a Letter of the Church of Antwerp dated 14 April 1576 and printed below as No. 148. See also the Letters Nos. 141, 149, and 190.

gheschick en*de* sodaner eener vraghe wel weerdt is: Dan nochtans en co*n*nen ons wederom*m*e niet ghenoech v*er*wonderen dat dese luyden die so veel vande liefde spreken, teghen deselue liefde, en*de* vutghedructe leere Pauli so lichtuerdichliken clacht*en* en*de* besculdynghen annemen teghen hare broed*ers*, ja tegen gansche kerken en*de* republycken eer sy recht kennisse der sake, en*de* informatie des waerheyts hebben, ende dat noch ongheboort de p*ar*tie, teghen alle billicheyt, ghelyck wy vuluerdich zyn d'onwarachticheit van zulcke besculdynghen te bewysen te bequamer tyt, wan wy onse beschuldighers, ende de poincten waer ouer zy ons besculdighen weten zullen, middeler tyt ons te vreden houdende met het ghetuignisse ons*er* conscientie voor den Heere.

Dit is het ghene *Lieue Broeders* dat wy V *Lieden* hebben willen ouerscryuen na uwen v*er*soecke tot uwer v*er*sterckyn*ghe* en*de* v*er*lichtynghe na de mate der gauen ons van Godt ghegheuen en*de* ghelegenheit des tyts. Bidden deselue V *Lieden* ghy wilt zulx in dancke nemen als een*en* vriendelicken raet die ghy by V sult houden als alleenl*ick* tot uwen dienste ghedaen. God de hemelsche Vader die een Godt des vredes en*de* der liefden is, en*de* een Vader aller b*er*mherticheyt en*de* v*er*troostynghe v*er*trooste v l*ieden* alle te samen in uwen zwaren dienst en*de* becrachtighe v meer en*de* meer met de gauen Zynes *Heilighen Geestes* tot opbauwynghe en*de* bevredynghe der Ghemeinte Zyns Soons Jesu Christi. Amen. Ghescr*euen* in Londen in der Cons*istor*ie der Nederduidschen gemey*n*te desen xxvij[en] Noue*m*bris 1575. 13

De al uwer goetwilleghe medebroeders
en*de* mededienaers, de Dienaers des
G*oddelicken* Woorts, en*de* Ouderlynghen der Duitscher
Gemeinte.

Wilt ock niet nalaten lieue broederen ons hertelicken te willen reco*m*manderen an de broeders der Walscher Gemey*n*te, welcke*n* gy van onse*n*twegen desen tege*n*wordige*n* brieff mededeylen sullet, op dat hy hen diene ter antwoorde op hören brieff an ons: war-op wy voor dese tydt anders niet te schryuen hebben geweten: bidden oock 14

deselue dat ghelick zy begonnen hebben, also ock voort an in uwen nooden de handt an uwer *Lieden* Gemeinte houden willen.

Endorsed: 15

Copie des briefs an
de Consistorie van Antwerp.

144.

[The REFORMED CHURCH of ANTWERP], to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Thursday, 29 December 1575.

§ 1. *We have received and read your letter of* 27 *November, and fully understand that your brotherly love towards us prompted you to write us your advice, for which we thank you, and rejoice that your opinion agrees with ours.* 2. *As regards your opinion (in the second article of your letter), that all public sins, committed outdoors in the presence of persons, should be atoned for by public confession, and that a distinction should be made between the quality, greatness and offensiveness of sins—it does not differ from ours, nor does this point constitute the difference between us and our opponents, so that if it harmonized with their opinion, we should say that it is opposed neither to sound doctrine, nor to the advantage of churches, but tends to improvement among the dispersed communities.* 3. *And if we wished (which we do not) to conceal, and to connive at, public sins committed in public places, or to forget them after secret confession, we should do wrong and perpetrate a great offence against the church; wherefore we think that you have not quite comprehended the difference between us and our opponents, who think that all sins (even if they were not known to the Church) committed outdoors in other people's presence, should be atoned for by public confession, merely because they have been naticed by people outdoors.*

4. Nay even if the fallen brother has expressed his regret to the one or two Christians who were indoors, and witnessed the deed and won their fallen brother by exhortation (as Christ says Matt. xviii. vv. 15—17), they, without considering the quality of the sins, persons, places, and countries (as we desire to do), insist that persons sinning in the manner described above, should be compelled to make such a public confession, on pain of excommunication. 5. In order to explain the matter further we will refer to a living example (which happened among us and caused the present difference): namely, one of our brethren was persuaded to enter the Church of Mary, and in order to hear the priest who was preaching in the pulpit he went among the people, took his cap off and having listened to the priest a few moments, he recollected himself, became alarmed in his heart and with penitence left the temple. 6. This was witnessed by Albert Verspecks (our opponent) only, who spoke to the fallen brother and exhorted him, so that he became frightened and said: "Brother, pray be satisfied, I am sorry, do not mention it, I promise not to do it again"; but the said Albert reported the error, and argued that his brother's secret confession was not sufficient, but that he should also confess his guilt publicly before the community, which the fallen brother declined to do; 7. who took counsel with several of our brethren and some of London, who advised him that he was not bound to confess his fault publicly, but should be free by the secret confession which he had made, as his sin was a secret one, and that those who had disclosed his fault should be accused as backbiters and defamers of their brother; this was done and thereby the opinion of our opponent made known. 8. Pray consider our letter and this example, and tell us which sins you consider to be public, manifest of themselves, which become public and which cannot be concealed: moreover what places here under the cross we are to consider as public or secret. 9. By doing this you will gladden us and assist us in the discharge of our difficult office.

Genade ter saelicheijt amen.

Eerwerdighe beminde broeders in Christo Jesu naer Cristelycke salutatie, dit sal dienen om te aduerteren hoe dat wy uwen brief gedateert 27^en nouember[1] ontfanghen hebben ende tsamen ouerlesen, ende wel *ver*staen, als dat die broederlycke affectie der liefden tot ons niet en heeft connen naer gelaeten, tot onser hulpen dynen raet en*de* aduijs te scryuen daer af wy aulieder E*erwerdighe beminde broeders* wt gront onser herten dancken en*de* *ver*blyden dat v geuoelen met het onse ouereen compt, daero*m*me is[2] ons uwen raet, aduys, ende geuoelen, een welrieckende salue medecynalyck tot onser droefheyt, inden welcken wy een weynich gesolaceert zyn, daeraf wy dancken den vader onses heeren Jesu christj die ons (naer synder gedachte beloftenisse) helpt ende bystaet als den prophe dauid psal 13 bescryft. 1

Touchierende het gevoelen der schultbekentenisse daeraf inden tweeden artyckel van uwen brief[3] gescreuen staet, dat 2

[1] See the preceding Letter. [2] MS. *uwen* before *is*, but crossed out.
[3] See the preceding Letter § 5.

alle publycke sonden, geschiet voor die buyten syn moeten met openbaere schultbekennisse geboetet werden, ende dat men oock moet onderscheyt maecken der sonde in haere qualyteyt, der grootheyt, ende der ergelyckheyt, dijt strydt jegens ons gevoelen niet, noch daerin en is het v*er*schil tusschen ons ende onse p*ar*tye niet gelegen, maer syn daervan wel in een gevoelen, ende soe haer gevoelen maer sulcx mede brochte, soude wy met v l*ieue* b*roeders* seggen dat haer gevoelen niet en strydt metter gesonde leere, noch oock tot naedeel der kercken, maer tot v*er*beeteringe inder cruisse gementen, ende soe ons gevoelen waere (het welck [4]het welck[4] het niet en is) openbaere sonden in openbare plaetsen gheschiet, te willen bedecken ende daer ouer co*n*niueren jae door heymelycke schultbekenninghe te v*er*geten, soude onrecht syn, ende der kercken tot grooter ergenissen also soude wy schult hebben, ende grootelyck te beschuldighen syn om dies wille onder corecxtie soe dunckt ons dat uwer liefden wt ons scryuen niet wel gevattet hebt den gront van het v*er*schil tusschen ons ende ons p*ar*tie, die dit gevoelen hebben, alle sonden (al ist dat sy der kercken niet openbaer en syn) die geschiet syn voor dien die buyten syn, met openbaere schult bekennisse moeten geboetet worden, alleene om dattet die buyten syn gesien hebben, oock niet jegenstaende dat den gevallen broeder leetschap bewesen heeft, voor den cristenen die binnen syn, tsy een, ofte twee die het souden ghesien hebben, en*de* door v*er*maninge haren gevallen broeder gewonnen hebben, als christus seght matt 18 [vv. 15—17] sonder aentesien die qualyteyt der sonden, der p*er*sonen, der plaetsen, ende landen, (alsoe wy begeeren te doen): Willen sy dat alle die alsoe ghesondicht hebben als vooren gescreuen sullen tot alsulcke openbaere schultbekenninge gebracht worden, op pene der excomunicatie soe sy sulcke schultbekenninge weygeren, ende tot breeder v*er*claringe der saecken soe willen wy een levende exsempel (by ons gheschiet daer wt eerst het v*er*schil gecomen is) voorstellen te weten hoe dat alhier by ons een broeder is bevonden die door p*er*suatie van sommige p*er*soonen gegaen is

[4] So in MS.

in marie tempel aldaer hy gaende gesien heeft den pape op stoel staen predicken, ende om te hooren is onder het volck getreden syn mutse afgedaen, ende den pape een weynich ghehoort, ende hem bedinckende is *ver*slagen geworden in syn herte, ende alsoe peniteerende wt den tempel wedergekeert dit heeft alleenelyck gesien aelbrecht *ver*specks (onse partye) die den gevallen siende heeft aengesprocken ende hem *ver*maent daer doore den gevallen heel beweecht was, ende seyde broeder ick bidde v syt te vreden het is my leet swyget ic beloue dat ickt niet meer doen sal, daernae heeft den voornoemden aelbrecht die feyle ontdeckt ende naer syn gevoelen geacht dat het niet genoch en was met die heymelycke schultbeke*n*ninge syns broeders, maer dat hy bouen dien soude openbaere schult bekennen in der gemeynten, het welck den gevallen geweygert heeft te doene, ende daer en bouen heeft hy hem beraden met *ver*scheyden alhier by ons, ende oock met sommige hier tot Londen de welcke hem geraden hebben, dat hy niet schulden en was openbaere schult te bekennen, maer dat hy behoorde te ontstaene met die heymelycke schultbekenninge die hy gedaen hadde, doordien dat syn sonde een heymelycke sonde was, en*de* dat die te beschuldighen waren, die syn feyle geopenbaert hadden als achterclappers ende defaem*m*erders haers broeders, dit is alsoe geschiet, ende daerwt is eerst geopenbaert het gevoelen van onse partie, dit wilt ouerdencken dat bidden wy vriendelyck ende ons scryuen v gevoelen va*n* desen exempel, tot desen lieue broeders (ons *ver*dragende) wilt oock naer v gevoelen door scrifte declareren welcke ghylieder voor openbaere sonden bekent, van haer seluen openbaer, die openbaer worden, ende die men niet bedecken en kan, daer beneffens wat plaetsen hier onder het cruis men houden sal voor openbaere plaetse ofte voor heymelycke dit doende sult ons grootelycx *ver*blyden en*de* voordelyck wesen in onsen swaren last des dienst daertoe wy wenschen dat het godt gelieuen wilde wyser ende voorsichtiger cloecker ende *ver*standiger dan wy syn, in deser Kercken te senden dan soe lange als ons godt den last opgeleyt heeft willen wy hem bidden om cloeckheyt wysheyt ende getrouwicheyt, daertoe bidt die heere voor ons, scryft ons metten

6 7 8 9

eersten bescheet, blyft den heere beuolen by last onser compaignie onder onsen kercken zegel den 29 december 1575.

Ita est. 10
Franciscus Paul*us*[5].
Jan Vanden Spieghele[6].

Addressed: 11

Aende Eersaeme Consist*or*io
tot Londen.
1575.

Endorsed: 12

Van Antwerpen der date 29 Dece*mber*
1575.

[5] See Letter No. 139, note 4. [6] See Letter No. 139, note 5.

145.

[The REFORMED CHURCH of BRUSSELS], to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Brussels], Saturday, 21 January 1576.

§ 1. *We wish to inform you of our great distress, whereby the building up of our church is retarded, as lately we had, to our great sorrow, to abandon our minister for want of funds.* 2. *We therefore pray you to help us if possible, and to maintain, by deed, brotherly love and community.*

Genade ter saelicheyt Amen.

Eerwerdighe b*eminde* b*roeders* naer christelycke salutatie 1 sal dijt dienen om te veraduerteren onsen grooten noot (alhier bij ons) door den welcken die opbauwynghe onser ker*cke* seer quaelyck can gevordert worden want by faute van dien heb-

ben wij in voorleden daegen onsen dienaer moeten derfuen tot grooten naedeele so auwer *Lieue Eerwerdighe broeders* condt verstaen ende wel bedijncken hoe dat ons alsulcks grootelyck bedroeft heeft, daero*m*me bidden wy vriendelyck vuut ganscher herten door Jesum Christum (So het mogelyck is) wilt[1] ons te hulpe co*m*men ende[2] metter daet die broederlycke Liefde en*de* die[2] gemeenschap onderhauden tot verblydinghe in onser droefheyt[3] door den noot. Laet die welrieckende salue des weldaedicheijts tot ons co*m*men op dat die droefheijt mach verminderen en*de* die blijtscap vermeerderen. Lieve Eer*werdighe* b*roeders* dese onse begeerte tot dij is ooc gedaen met een verhoopen des troosts daertoe bewecht door dien wij geen hulpe en vijnden, maer wy weeten nochtans dat ons godt niet verlacten en sal want hij den sijnen noijt verlaeten heeft. Daertoe wil au *Lieue beminde broeders* godt die heere met synen heijligen geest aenroeren en*de* verwecken tot baermherticheijt op dat het huus des heeren mach inder opbauwinghe gevordert worden. Die heere bewaere en*de* sy aulieder (en*de* ons al tsaemen) genaedich. inden naeme onses eenighen saelichmaekers Jesu christi. Ghescreuen op den xxi January 1576 gezegelt met onsen Kercken zegel tot co*n*firmatie der waerheijt.

Addressed:

Aende Eerwerdighe Co*nsistorie*
Tot Londe*n*.
1576.

Endorsed:

Van Breussel om
Collecte.

[1] MS. *ons* before *wilt*, but crossed out. [2] Added above the line.
[3] MS. *droefheyts*, but *s* crossed out.

146.

JOHANN STURM[1] on the Lord's Supper[2].

[Strassburg, circa 1576[2]].

§ 1. *As God, on account of our sins and His eternal dispensation, has permitted Satan always to have material for dissensions, especially concerning the Lord's Supper, and this schism has struck roots which seem ineradicable, and has risen so high that it has destroyed the piety of children and friends and the love of parents towards their children, it has seemed good to this society to oppose against this evil this remedy following.* 2. *That there is one natural creation is as certain as that 'in the beginning God created heaven and earth'. That there is one natural benediction is also as certain as those words of Divine Scripture: 'Be fruitful and multiply', which blessing commenced with the beginning, and will last to the end, of the world.* 3. *It is also certain that there is one spiritual creation, according to the Psalmist: 'Create in me a clean heart'; also one spiritual benediction according to (Matth. xxvi. 26): 'He took......'.* 4. *By virtue of this benediction, which will last while the world exists, those who belong to the Church of God, receive the true Body and the true Blood of Christ.* 5. *And this benediction comes and unfolds its strength not only in the spirit of man, which will be resuscitated, but also in his body and flesh, which will rise from the grave to receive this blessing.* 6. *But the imbecility of the human flesh, which is mortal, cannot destroy this benediction, as long as we live, and it has need of those prayers of David: 'Create......, and renew......'. This imbecility is so great in us, that the true faith may often appear*

[1] See Letter No. 39, note 4.

[2] The present "Formula" seems to have been sent by Edmund Grindal, when he was Archbishop of Canterbury, to Dr Matthew Hutton (see the next Letter) to learn the latter's opinion about it. Dr Hutton's paper upon it could not be dated earlier than February 1576, as in a marginal note it is said that it was addressed to "Grindal, the Archbishop of Canterbury", who was not elected as such before that date; and as he was in undisturbed and free possession of the see from February 1576 to June 1577 only, Hutton's paper should perhaps be dated during that period.

As regards the date of the "Formula" itself, it is not impossible that it may be circa 1553—1558, that is to say during the time (the reign of Queen Mary) that Grindal took refuge on the Continent, staying chiefly at Strassburg, where also Johan Sturm resided, though it is also quite probable that Grindal, after his return to England, kept up communication with Sturm and obtained the "Formula" from him at a later date. There is perhaps reference to this Formula in Roger Ascham's Letter to John Sturmius (dated London, 21 October, 1562) in the *Zurich Letters*, Second Series, p. 93, where Ascham says: "I long to know about your Aristotle's Rhetoric, and your treatises, both that against Staphylus, and that upon *the Lord's Supper*".

to be dead in man, but dead only, not perished; for the seed of faith never dies in us, wherefore the performance and use of this sacrament is never to be omitted, and it is to be renewed and confirmed perpetually as long as we live. 7. Having laid down these foundations we must raise that superstructure, that the reception of the true body and blood of Christ may extend as widely as His benediction.

Formula quædam Conciliatoria Joannis Sturmij de Cœna Domini.

1 Et quoniam deus pr*o*pter peccata n*ost*ra, et suam sempiternam œconomiam pe*r*misit diabolo, vt n*ost*ris afflictis temporibus, materiem habeat dissidioru*m* cu*m* alijs in rebus tum prȩcipuè in quȩstione de Cȩna d*om*ini: quod dissidiu*m* eiusmodi radices egit, vt extirpari posse non videant*ur*; et ita exarsit, vt etiam pietatem, Liberoru*m*, atq*ue* amicoru*m*, et charitatem parentu*m* erga liberos sustulerit, visum est societati huic christianȩ, huic malo hoc opponere remediu*m*.

2 Certu*m*[3] et indubitatu*m* est, vnam creac*io*nem naturalem esse, tam certam, quam certu*m* illud est, principio[4] creauit deus, cȩlu*m* et terram; vnam etiam benedictionem naturalem, quam certa sunt illa verba diuinȩ scripturȩ, Crescite[5] et multiplicamini; quȩ inde a fundamentis sȩculi incȩpit, et durabit vsq*ue* in consumac*io*nem sȩculoru*m*.

3 Certum etiam est, et indubitatu*m*, vnam crȩac*io*nem spiritualem, secundu*m* illud; Cor[6] mundu*m* crea in me deus, secu*n*du*m* quam omnes renascimur in d*om*ino n*ost*ro Jesu Christo: vnam etiam benedictionem spiritualem, cu*m* in alijs Sacramentis, tu*m* in illo eximio n*ost*ro Cȩnȩ dominicȩ: secu*n*du*m* illud, Accepit[7], fregit, benedixit, dedit discipulis suis: in qua benedictione non solu*m* deus benedixit illi pani azymoi quem manibus suis tenebat, sed omni pani qui dandus erit manibus Apostoloru*m* suoru*m*, atq*ue* ministroru*m* suoru*m*, neq*ue* pani solu*m* omni sacramentali, sed etiam huic instituto, cȩnȩ dominicȩ benedixit vsq*ue* in consu*m*mac*io*nem sȩculi.

4 Virtute huius benedictionis, perpetuæ, du*m* mundus stabit, qui Eccl*es*iȩ dei sunt accipiunt veru*m* corpus, et veru*m* sanguinem, d*om*ini n*ost*ri Jesu Christi, tam certo qua*m* certa sunt illa verba, Accipite[7] hoc est corpus meu*m*; et q*ua*m certa est potestas, et

[3] MS. *est* after *Certum*, but crossed out.
[4] Gen. i. 1.
[5] Gen. i. 22 and 28.
[6] Ps. L. 10.
[7] Matth. xxvi. 26.

potentia, et benedictio sempiterni filij dei, d*omi*ni n*ost*ri Jesu Christi.

Et hęc benedictio p*er*venit, et vim suam explicat, non solu*m* in spiritu*m* hominis qui resuscitabitur, sed etiam in corpus eius, carnemq*ue* eius, quę resurget, vt non solu*m* ore et manibus sed toto spiritu, totoq*ue* corpore hanc benedictione*m* accipiat, tam̀ certam; q*ua*m deus certus est; tam̀ veram; q*ua*m verus deus est. Hanc tamen benedictionem non potest imbecillitas humanę carnis abolere quę mortalis est, qu*am*diu vivim*us*, et opus habet non solu*m* illa petic*i*one Davidis, Cor[6] mu*n*du*m* crea in me deus: sed etiam illa, Et spiritu*m*[6] rectu*m* innoua in visceribu*s* meis. Hęc imbecillitas in nobis tanta est, vt vera fides in homine, sępe mortua esse videat*ur*, sed tamen mortua non emortua; nu*n*q*ua*m enim semen fidei morit*ur* in nobis; quę causa est, quod huius sacramenti actio, et vsus nunq*ua*m intermittendus sit, et p*er*sistendu*m* in innouac*i*one et confirmac*ion*e sit p*er*petuo du*m* viuim*us*.

Hisce positis fundamentis, ponenda est illa sup*er*structio, vt q*ua*m late pateat benedictio filij dei, tam late pateat acceptio veri corporis, et sanguinis d*omi*ni n*ost*ri Jesu Christi; tam̀ certa quam illa benedictio Angelica: Benedictus[8] fructus ventris tui.

[8] Luke i. 42.

147.

MATTHAEUS HUTTONIUS[1], on JOHANN STURM'S[2] formula on the LORD'S SUPPER[3].

[circa Feb. 1576[3].]

§ I. *As regards the formula on the Lord's Supper on which you ask my opinion, it appears to me that of a man not so much versed in theology as saying fully and elegantly what he wishes to express; who, while studying to reconcile conflicting ideas and to pursue as it were a middle course, occasionally deviates from the truth; there are, however, many things which, although they are said subtly, I cannot approve.* 2. *First I do not know on what grounds he speaks of a natural and spiritual creation. Although God created, in the beginning, all things, that creation was not natural, but metaphysical and supernatural, wherefore I cannot believe that any approved author asserts that it was natural. Yet from the first creation and benediction of all things, it cannot be denied that the generation and propagation of natural things are natural.* 3. *Further, though it is certain that God blessed His creation, according to: Be fruitful..., yet that benediction should no more be called natural than the creation; for just as the latter is not natural, but the cause of natures, so the benediction does not appear to be natural, but rather the cause and fountain of the propagation and multiplication of nature.* 4. *When he says that there is one spiritual creation and one spiritual benediction, he seems to sunder very closely connected things. Blessed be the God (says St Paul) and Father of our Lord Jesus Christ. This benediction extends so far that it comprises all the benefits granted us through Christ.* 5. *When he says that Christ blessed the bread, not only that which He held in His hands, but also that which was to be given by the hands of the Apostles and ministers, he has committed in a few words two great faults; first, by restricting the benediction to the bread, as if approving the exorcism of the papists.* 6. *And that by virtue of this benediction those who belong to the Church of God will always receive the true Body and Blood of Christ, seems to me to betray the real presence of the papists, and to differ little or nothing from the assertion of pope Innocent that Christ once for all*

[1] Matthew Hutton, born in 1529 in the parish of Warton in Lancashire, became a sizar in Cambridge University in 1546, proceeded B.A. 1551—2, and was elected a fellow of Trinity College about the same time. He commenced M.A. in 1555, subscribing the Roman Catholic articles then imposed upon all graduates. He preached at St Paul's cross 21 Sept. 1561 and was elected Margaret professor of Divinity on 15 December following, and master of Pembroke Hall on 14 May 1562. On 8 April 1567 he was installed dean of York, and was suggested as a fit person to succeed to the see of London on the vacancy occasioned by Grindal's translation to York. Archbishop Parker however did not approve of the suggestion. But on 9 June 1589 he was elected bishop of Durham and on 14 February 1594—5 archbishop of York. He died at his palace at Bishopsthorpe 16 January 1605—6. See Cooper's *Athenae Cantabrigienses*, II. 421 sqq.

[2] See Letter No. 39, note 4. [3] See the preceding document, note 2.

blessed during the Supper. 7. *All that follows may, with some caution, be accepted. For when he says that the benediction comes and shows its strength......, if he believes that our bodies receive the body of Christ, which is not eaten except by the mouth of faith, he seemingly wishes to gratify the papists. But if he means that the body of Christ, received by faith in the Eucharist, causes some vivifying force, not only in the soul but also in the body of man, whereby it is made fit for the resurrection, he says what Irenæus, Hilarius and Cyrillus have said before.* 8. *When he says that the weakness of our flesh cannot destroy the benediction, if he believes that even the wicked eat the body of Christ, he holds with the papists and opposes Augustine. But if the meaning is that the sins of those who take the sacrament cannot prevent its remaining a token of a holy thing, the abuse of which redounds on the thing of which it is the sign, he agrees with St Paul who says that he who eats......*

De[4] formula Joannis Sturmij iudicium
Doctoris Matth*aei* Huttonij.

Dedisti[5] mihi (reverendissime pater) formulam quandam incerti authoris, de Cęnâ d*om*ini: de qua quęris ipse quid sentiam: Respondeo breviter, illam mihi videri hominis esse non tam in sacris literis exercitati, q*ua*m copiosè quę velit, ornatèq*ue* dicentis. Qui du*m* contrarias sententias conciliare studet, et media quasi viâ incedere, a veritatis semitâ no*n*nihil deflectit; mvlta autem occurru*n*t, quę licet argute dican*tur*, probare tamen non possum. Ac primu*m* quidem illa divisio creationis in naturalem et spiritualem, vnde deprompta sit, non intelligo. Et si enim deus in principio om*n*es naturas condidit: cu*m* tamen illud non naturale, sed metaphysicon et sup*er*naturale fuerit: non possum adduci vt[6] existimem apud quemq*ua*m probatu*m* Authore*m* reperiri[6] creationem illam fuisse naturalem: A prima tamen creatione reru*m* om*n*iu*m*, et benedictione, negari non potest, quin generatio, et propagatio reru*m* naturaliu*m* sint naturales: deinde et si certu*m* est Deum naturis a se creatis benedixisse, iuxta illud, Crescite et mvltiplicamini &c. illa tamen benedictio, non magis naturalis dici debet (meo quidem iudicio) q*ua*m creatio. Sicut enim illa non naturalis est, sed causa naturaru*m*: ita hęc benedictio non naturalis

1 2 3

[4] This Letter is written immediately after the preceding document, on the same sheet of paper. As there is no other writing of Hutton among the papers of the Dutch Church, it cannot be ascertained whether the present document is in his own handwriting or whether it is a transcript.

[5] *Added in the margin:* Ad Archiepiscop*um* Cantuar*iensem* D*ominum* Grindall

[6] *vt—reperiri* added in the margin.

videt*ur* esse, sed potius causa, et fons p*ro*pagaci*o*nis, et multiplicaci*o*nis naturę. Quod autem ait, vnicam esse creaci*o*nem spiritualem, vnam etiam benedictionem spiritualem, res maxime coherentes videt*ur* discerpere. Bened*ic*tus[7] deus (inquit Paulus) et pater d*omi*ni n*ost*ri Jesu Christi, qui benedixit nos omni benedictione spirituali : &c. Hęc benedictio spiritualis, tam̃ latè patet, vt omnia beneficia complectat*ur*, quę p*er* Christu*m* in nos effusa sunt, electione*m*, vocationem, creationem spiritualem, iustificationem et glorificaci*o*nem : Quod ergo salus nobis offert*ur* Evangelij prędicaci*o*ne, benedictio est spiritualis : quod fide eam app*re*hendim*us*, quod baptismo morimur, et renascimur, et quasi refingimur, ac denuò creamur ad imaginem Christi, spiritualis benedictio, tum dici, tum existimari debet. Quod ait Christum pani benedixisse, non illi solum quem manibus tenebat, sed om*ni* pani qui dandus erit manibus Apostoloru*m*, et mi*ni*stroru*m* : &c. paucis verbis duo magna admisit peccata. Primu*m*, quod benedictionem ad panem restringit, quasi papistaru*m* exorcismu*m* probans : Certu*m* est autem, et indubitatu*m*, Christu*m* benedixisse deo patri, et gratias egisse, p*ro* redemptione generis humani : deinde quod Marcus habet ἐυλογήσας, apud Lucam est ἐυχαριστήσας, tam̃ de pane q*ua*m poculo. Et apud Math*æum* et Marcum de poculo ἐυχαριστήσας, et apud Paulu*m* de pane ἐυχαριστήσας, vt nemini[8] dubium esse possit, quin vtroq*ue* verbo, res eadem significet*ur*. Chrysost*omus* ait gratias egisse ob tres causas : primu*m*, vt nos instrueret, quomodo mysteriu*m* hoc facere debeamus, deinde vt ostenderet, sponte se ad passionem proficisci, Pręterea vt nos doceret, o*mn*ia quę patimur cum gratiaru*m* actione esse ferenda. Ex hâc autem benedictione vel gratiaru*m* actione, quum[8a] cęna d*omi*ni admi*ni*strat*ur* negari non potest, quin vis quędam, et efficacia etiam, ad ipsa symbola panis et vini p*er*veniat : vt scilicet in vsum sacru*m* com*m*utent*ur*. Ergo a Paulo[9], panis vocat*ur* benedictionis, et poculu*m* benedictionis ἐυλογίας id est, cui benedicim*us*, vel quod adhibet*ur* in illo sacro, in quo maxime gratias agim*us* (vt Chrysost.) Et ipsa etia*m* symbola Eucharistię vocant*ur* no*mi*n*e*. Justinus Martyr[10]

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[7] Added in the margin : Ephes. I. [3.] [8] MS. *nemeni*.

[8a] MS. *quin*. [9] Added in the margin : 1 Cor. 10. [16.]

[10] Added in the margin : Apol. 2. But in modern editions it is Apol. I. 66.

ait, hoc alimentu*m* apud nos voca*tur* Eucharistia: Irenæus[11] etiam, qui est a terra panis p*er*cipiens vocationem dei, non iam Com*m*unis panis est, sed Eucharistia: deinde quod ait Christu*m* benedixisse non illi solu*m* quem manibus tenebat, sed om*n*i pani qui dandus erit: &c. Et quod virtute illius 6 benedictionis p*er*petuo du*m* mundus stabit accipiunt, qui Ecclesię dei sunt, veru*m* Corpus et veru*m* sanguinem Christi, tam certò, q*ua*m certa sunt illa verba, hoc est corpus meu*m* &c. pręterq*ua*m quod papistaru*m* realem pręsentiam redolere vide*tur*, paru*m* certe aut nihil dissentit ab Innocentio papa, qui Christu*m* ait in cęna semel benedixisse, proferendo hęc verba, significatiuè, hoc est corpus meu*m* &c. vim autem quandam ex illa consecratione p*er*manasse, vt sacerdotes ijsdem verbis non significatiue, sed materialiter sumptis, consecrent; Quam opinione*m* vt absurdam[12], vel ip*s*i Thomistę repudiaveru*nt*. Quę sequu*ntur* et si tam callide et versute dicu*ntur*, 7 vt nullam in p*ar*tem p*er*pendeant, tamen diligenti adhibita cautione recipi possunt. Nam quod ait benedictionem p*er*uenire, et vim suam explicare, non solu*m* in spiritu*m*, sed etiam in corpus &c. Si sentiat corpora n*ost*ra realiter recipere corpus christi, quod non nisi ore fidei manduca*tur* papistis vide*tur* velle gratifficari. At si sensus est, ex corpore Christi in Eucharistia fide percepto, vim quandam vivificatricem, p*er*manare, neq*ue* solu*m* in animam, sed etiam in corpus hominis p*er*uenire, qua aptu*m* et quasi habile redda*tur* ad resurgendu*m*: id dicit, quod ab Irenæo Hillario Cyrillo prius dictu*m* est. Sicut enim cibus et potus quibus corpora n*ost*ra alu*ntur*, vim quandam explicant, in animam du*m* eam reficiunt, recreant, exhilarant, et quasi invitant, ad voluntaria*m* p*er*mansionem in corpore. Ita Christus verus animę cibus, cu*m* suis beneficijs fide in Eucharistia p*er*ceptus, et manducatus vim suam etiam in corpus explicat et infundit du*m* illud purgat sanctificat et alacrius ad obsequendu*m* spiritui reddit, quo tandem spirituale resurgat ad regnu*m* Christi ęternu*m*. Quod 8 ait imbecillitatem carnis n*ost*rę non posse abolere benedictionem &c. si sentiat etiam impios corpus christi manducare,

[11] Added in the margin: Lib. 4: cap. 34to.

[12] MS. *adsurdam.*

cu*m* papistis conspirat, et Augustino adversat*ur* qui Judam ait co*m*medisse[13] non panem d*ominum*, sed panem d*omi*ni, contra d*ominum*. Et alibi, Qui[14] discordat a Christo non manducat carnem Christi, nec bibit sanguinem eius; etsi tantę rei sacramentu*m* ad indiciu*m* suę p*er*dic*i*onis accipiat. At si sensus est peccata sumentiu*m* non posse impedire quo minus sacramentu*m* in se idem sit sacre rei signu*m*, cuius abvsus in rem ipsam, cuius est signu*m* redundet, Paulo subscribit dicenti[15] qui ederit panem hunc aut biberit de poculo d*omi*ni indignè, reus erit corporis et sanguinis d*omi*ni &c. Atq*ue* hęc sunt reu*er*endissime pater quę in hac formula paucis notanda putaui: non tam vt ipse censoriam in ea virgulam extenderem, q*uam* vt iudicio d*omi*nationis tuę p*ro*ponerem examinanda.

Do*mi*nationis tuę studiossim*us*
Mattheus Hutton.

Endorsed:

Sturmius de
Cœna Dominj.

[13] in Evang. Joann. tract. 59 § 1 ad fin.
[14] in Evang. Joan. tr. 26 § 18, quoted in the 29th article of the Church of England.
[15] 1 Cor. xi. 27.

148.

[THE CONSISTORY of the CHURCH OF ANTWERP], to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Antwerp], Saturday, 14 April 1576.

§ 1. *Some people here (whose names are known to you from our letter regarding the difficulty of our churches) do not cease to say that the ministers and communities in England signed several articles presented to them by the Queen, whereby they affirmed the death of the Anabaptists, the persecution &c.* 2. *And although they cannot speak of it with certainty, yet they continue to vex the simple people, saying that the church of England, the Queen, her Council &c. are murderers, who shed blood.* 3. *That we may have, if possible, some means of closing their mouths and satisfying the simple people by a reliable account from you, we request you (not for our sake, as we feel easy in the matter) to send us a certified copy of the articles signed by the Church, to tell us what the signing was intended for (because our opponents clamour most about this point), and to forward to us anything else that may serve as a means of justification.* 4. *We have also read a letter of Joris Wybo on the subject, but in order that it may have greater authority, we hope that you will comply with our request as soon as possible.* 5. *We commend you to the Lord and the word of His grace &c.*

Genade ter saelicheyt. Amen.

Eerwerdighe b*eminde* b*roederen* naer christelycke salutatie, 1 sal dyt dienen om te veraduerteren hoe alhier bij ons so*m*mighe syn[1] (welcker naemen[2] au bekent staen inden brief touchierende die swaericheyt onser kercken)[3] die sonder ophauden seggen dat die prędicanten ende gemeynten in Ingela*n*dt onderteekent hebben versceyden articulen door die maiesteyt hemlieder vooren ghestelt daerdoore sij geaffirmeert hebben die doot der weder-dooperen die veruolghijnghe etc*aetera* ende hoe wel sij daeraf 2 geen sekerheyt en co*n*nen bethooghen nochtans laeten niet den eenuoudyghen te beroeren door haere worden belydende dat die kercke van Ingela*n*t die Conijghijnne haeren raedt

[1] Added above the line.

[2] See the Letters Nos. 142, 143, 144, from which it appears that the names were Aelbrecht Verspecks and Hans de Ries (see § 1 of Letter No. 142). The subject to which the present Letter refers, was already mentioned in the Letter of the Antwerp Consistory dated 4 November 1575 (see above Letter No. 142, §§ 18 and 23 note 13); and in the reply of the London Consistory to this Letter dated 27 November 1575 (see Letter No. 142, § 12). See also Letters No. 141 and No. 149, the latter being the reply of the London Consistory to the present Letter.

[3] MS. *syn* after *kercken*, but crossed out.

et*caetera* syn moorders die het bloet vergieten, op dat wij 3
in desen eenighen middel hebben mochten om hemlieder den
mondt te stoppen so het mogelyck waere ende den eenvaudighe
door een seker besceet van aulieder mochten troosten
begeeren vriendelyck en*de* van gheheelder herten (ende[4] niet
om ons want wy in die saecke gerust syn) dat ghijlieder aen
ons wilt senden een seker copie vande articulen die de kercke
onderteekent heeft ende[5] tot wat intentie die onderteekenynghe
ghesciet is[5] want daerop roepen onse partie taldermeest, ende
so daer noch ijet anders bij aulieder is dienende tot verantwordijnghe
willet ooc senden. Wij hebben ooc ouerlesen eenen 4
brief bij Joris Wybo[6] onderteekent, inhaudende vander saeken
maer op dat het van meerder authoriteijt saude wesen, so
bidden wy[1] als vooren wilt metten eersten inde saeke aerbeyden
dienende tot stijchtynghe ende defenitie der kercken
chri*sti.* niet meer op desen dan blyft den Heere bevolen ende 5
het wordt sijnder genaeden, bidt die Heere voor ons, wy
sullen desgelycks doen op dat wy al tsaemen in dese sware
ende periculoose tijden onser beroepynghe moghen in getrauwighe
stantuasticheyt volbry*n*ghen ter eeren onses gods,
stychtynghe des Conyncrycks Chri*sti*[1] Jesu en*de* saelicheyt
onser sielen door Jesum Christum. Amen. Ghescreuen by 6
laste onser Co*mpaignie* onder onsen Segel op heden 14[den]
Aprilis 1576.

Addressed: 7

Ande Eerwerdighe Co*n*sistorie
Londen.
1576.

Endorsed: 8

Ontfanghen in Consist*orie* den
xix Aprilis 1576.

And: 9

Van Antw*erpen* angaen*de* tbescheet
te hebben van*de* Wederdopern.

[4] MS. *hoe*, but crossed out and *ende* written above it.
[5] *ende—is* added above the line and in the margin.
[6] See Letter No. 86, note 1.

149.

The CONSISTORY of the DUTCH CHURCH, LONDON, to the REFORMED CHURCH at ANTWERP[1].

London, Friday, 20 April 1576.

§ 1. *We have received your Letter of the 14th inst., in which you write that many persons in your place slander the ministers of our community and the authorities of (England), wherefore you request us to send you, for our justification, more reliable informatian, and also a copy of the articles signed by us, so that you may silence the slanderers, who, by their accusations draw away many simple people.* 2. *We regret that on account of this affair you are molested by these malevolent backbiters, although at the same time we rejoice in your zealous advocacy of the community of Christ and its ministers, as all communities which constitute one body should admonish each other of their duty and defend each other where it is fit and necessary.* 3. *We are aware that in this world communities can no more be without slanderers and enemies, than they can be without sin, so that there is no hope of silencing the malevolent by reasoning and justification.* 4. *As several of those who slander the community are still regarded as members, we see no other remedy but that the community should explain who they are, in order that the devout and simple may no longer believe them; as regards ourselves it is enough that they have no certainty for their accusations, whereby the accused is, in accordance with justice and reasonableness, absolved.* 5. *Secondly, as regards the executed Anabaptists, how it happened, and what we have done in the matter, your brother Assuerus (Regimorterus) who was present at the time, can best tell you, and he should find more credence among impartial people than our letters, which might look suspicious as being written by the accused party. And as we have already written about this point before, we need say nothing further, and cannot affirm it with greater authority.* 6. *Thirdly, as regards the Articles and their having been signed by us, as they were not drawn up by us, but by the Bishop of Lon-*

[1] The present Letter is a reply to the preceding one of the Antwerp Church.

don, who explained them and heard us in the matter, we think it unnecessary to treat of them further, and if our opponents have anything to say, they need not create any trouble among you, but should address us. We will only say, that if they conclude from our having signed them, that we affirmed the death (of the Anabaptists) they conceal the truth, inasmuch as the authorities publicly declared, that the signing served another object, wherefore our opponents themselves should feel ashamed of charging us with this matter. 7. *Therefore, if the opponents insist on having information and justification, (seeing that the affair did not happen among you and no one could very well judge in an affair unless he thoroughly knows how, from what cause and for what purpose it happened), you have every reason to refuse it and to refer the accusers to those whom they accuse, be they the authorities (in London) or the ministers of this Church.* 8. *If anyone accused your community and ministers in this place, we should not receive the complaints, much less presume to judge in the matter, wherefore we pray you to act likewise. We hope to justify our doings before the Lord and all sensible persons, better than our accusers their words and slanders.* 9. *Meantime we rest content with the testimony of our consciences.*

Ghenade ende vrede deur Jesum Chr*istu*m.

Gheliefde Broeders en*de* mededienaers Inden Heere, na 1 hertgrondighe groetenisse, wy hebben ontfanghen v L*ieder* brief van*den* 14 deser waerby VL*ieden* vut oirsake datter vele by V zyn, die de dienaers[2] onser Gemeinte en*de* de Ouernheden alhier lasteren, an ons v*er*soect wy wilden t'onser v*er*antwordynghe bescheet ouersenden, en*de* dat met breeder authoriteit dan te vooren by ons belesticht dat[3] wy oic copie senden der articulen by ons onderteeckent[3], op dat ghy hier deur middel haddet den lasteraers den mont te stoppen, die door zodane beschuldighen vele eenvoudighe afwendich maken &c. Wy zyn bedroeft Lieue B*roeders* dat ghy deseshaluen 2 van*de* quaetwillighen achterclappers zo vele aenstoots moetet lyden, wy zyn oic wederom[4] v*er*blyt ouer uwen goeden yuer om de Gemeinte Christi en*de* de Dienaers der seluer voor te stane, ende bekennen wel dat alle gemeinten die een lichaem maken, behooren elc andere te v*er*manen hares plichs, en*de* desgelyx teghen de wedersprekers te v*er*antworden daert nuttich en*de* noodich beuonden wert. Maer angaende dese zake, en*de* 3 VL*ieder* begheirte is dit onse antwoorde, Ten ersten wy syn wel bewist dat dit der ghemeinten lot is op dese weerlt, dat ghelyck het o*n*mogelick is dat sy[5] sonder sonde sy, zo

[2] *der* after *dienaers*, but crossed out. [3] *dat—onderteeckent* are underlined in MS.

[4] Added above the line.

[5] MS. *volcommen zyn* after *sy*, but crossed out.

ist[6] oick[6] euen *on*mogelick datse zonder lasteraers en*de*[7] vianden[7] zy. Zoo dat niet te hopen is dat den quaetwilleghen met redenen en*de* verantwordynghen den mont immer zal ghestopt werden. Dewile etlicke deser luyden die[7] alleenl*ick* der op vut zyn datse de ghem*ein*te met lasterynghen beswaren, noch voor litmaten angesien[8] werden zo vinden wy voor al gheraden gheen ander middel teghen dan dat de ghem*ein*te de zelue voorstelle en*de* ve*r*clare wie zy zyn op datse by den godvruchtighen ende eenvoudeghen[9] gheen ghelooue meer hebben, ons is ghenoech als[10] VL*ieden* zelue scryft dat sy van hare beschuldynghen gheene zekerheit co*n*nen betoonen, waer mede de beschuldichde na alle rechten en*de* billicheit gheabsolueert wert. Ten anderen angaen*de* de beleidyn*ghe* der sake van*de* gheexecuterde wederdoperen, hoe die gheschiet zy, en*de* wat wy daer in ghedaen hebben, can Assuerus[11] vl*ieder* medebroedere die alsdoe teghenwordich was, alderbest betughen, en*de* behoort meer ghelooue te hebben byden onpartideghen dan eenighe onse briefuen, die als van*de* beschuldichde p*ar*tie ghescr*euen* suspect mochten zyn. Hoewel wy nochtans tot VL*ieder* ve*r*soecke noch bouen desen onlanx desen angaen*de* ghescreuen hebben, so dat wy teghenwordel*ick* niet breerders hebben noch en connen oic tselue met gheen meerder authoriteit beuestighen.

Ten ij^{en} nopen*de* d'Articulen en*de* d'onderteeckenynghe der seluer, dewile die by ons niet ghestelt zyn maer by den Bisschop van Londen die syn ve*r*claryng he daer op ghedaen en*de* ons ghehord heeft, zo achten wy onnoodich alhier van*de* zelue te handelen, so onse wedersprekers yet daer op hebben sy en hebben by

[6] MS. *noch vele*, but crossed out and *ist oick* written above the line.

[7] Added above the line.

[8] MS. *zyn* after *angesien*, but crossed out.

[9] MS. *verstandighen*, but crossed out and *eenvoudeghen* written above it.

[10] MS. *dat*, but crossed out and *als* written above it.

[11] Assuerus Regimorterus, or, as he called himself Assuerus van Reghenmortel (see a testimonial, signed by him at Antwerp on 1 August 1585, in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 27) was born at Antwerp and in or about 1581 appointed minister to the Dutch Church, Austin Friars, London, but shortly afterwards transferred to his native town (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 138), where he remained till it surrendered to Parma in August 1585, when he returned to the Dutch Church in Austin Friars in his former capacity (*l.c.*, p. 141). He died 10 September 1603 (*l.c.*, p. 178). See Van der Aa, *Biographisch Woordenboek*.

V*Lieden* gheen beroerte daer ouer an te richten, twelc den aert der achterclappers is, maer ons daer ouer an te spreken, dan so vele scryuen wy nu, dat sy vut het onderscryuen besluten dat wy de doot gheaffirmeert hebben, dar sparen zy de waerh*eyt*, ghemerct de Ouerh*eyt* eenen anderen eynt der onderscry*uinghe* openlick v*er*claert heeft, zo dat onse wederpartien selue alhier hen souden schamen ons zulx an te segghen, maer dit ghe-schiet gemeenl*ick* dat de leughene stouticheit en*de* stercte nemt vute distantie der plaetse daer de waerheit bekent is. Der- 7 haluen indien de wedersegghers[12] by V*Lieden* anhouden om van alles bescheet en*de* v*er*antwordynghe te crighen, dewile de zwaric-heit onder v*Lieden* niet gheschiet is, en*de* datmen van eene zake niet recht oirdeelen can, ten sy datmen grondel*ick* wete hoe, vut wat oirsake, en*de* tot wat eynde sy ghesciet is, zo heeft v*Lieden* goede redene de sake affteslaen, en*de* de beschuldighers te senden tot diese beschuldighen het zy de Ouerheit ofte Kerckendienaers alhier, ghel*ick* V*Lieden* eens[13] voorhenen hen zulcke andworde wel ghegheuen heeft. Indien yemant alhier 8 V*Lieder* ghemeinte ofte dienaers der selue beschuldichde, wy en souden de clachten niet behoiren an te nemen, vele min ons[14] des oirdeels daerouer antrecken, zo bidden wy V*Lieue* broeders dat ghy oic doen wilt. Wy v*er*hopen by den Heere en*de* allen v*er*standeghen onse doen beter te v*er*antworden, dan onse be-schuldighers hare woorden en*de* lasterynghen. Indien wy[15] hier mede elcken niet co*nn*en den mont stoppen, wy zullen in lydsaem-h*eyt* v*er*beiden[16]. De tyt v*er*teert alle dynghen, also oick de lasterlicke to*n*ghen. De Heere sal eens openbaren onse doen, en*de* een yeder gheuen na zyne gerechtich*eyt*. Ondertusschen 9 wy rusten op het goet ghetuigenis onser conscientien, en*de* zyn bereit onser leerynghe, en*de* onser handelinghe daert noot is rekenschap te gheuen. De Heer Christus onse opperste Herder en*de* Bisschop wille ons alle metten Gheest der kennisse en*de*

[12] MS. *aldaer* after *wederseggher*s.

[13] MS. *hen* after *eens*, but crossed out.

[14] MS. *antrecken* after *ons*, but crossed out.

[15] MS. *ghy*, but crossed out and *wy* written above it.

[16] After *verbeiden* follows: *dat de Heere comme ende openbare eens yeghelix wercken*, but all crossed out.

wysheit regieren dat wy hem met neersticheyt ende trauwe in Zyner ghemeinte altyt dienen moghen Amen.

Vut Londen desen xx^{en} Aprilis 1576 10

Uwe goetwilleghe broeders ende mededienaers
de dienaers ende Ouderlinghen der nederduitscher
Ghemeinte te Londen.

Endorsed: 11

Copie des briefs an de B[roederen]
van Antwerpen angaende
haer versoec van verantword then
herdop
xxi Aprilis. 1576.

And in another hand: 12

1576 van
herdoopen.

150.

THE CONSISTORY of the DUTCH CHURCH, LONDON,

on pensions to be granted to the widows of deceased Ministers of the Church.

London, Sunday, 8 July 1576.

§ 1. *We ministers, elders and deacons of the Dutch Community in London are aware that able ministers of the Divine Word are necessary for the advancement of the honour of God and the edification of His congregation, but that some able men, seeing the ingratitude of many, almost withdraw themselves from this Divine calling, and have little zeal for it, as they would be able to live in greater opulence, if they discharged other offices, or were engaged in trade, and because ministers, on account of their small income, have no hope or means of leaving anything after their death to their widows and children.* 2. *And as this withdrawal is very prejudicial to the community of Christ, we have (in order to raise the said community and to remove, as far as possible, the cause of refusal from those who might yet be called to the ministry of the Word), after mature deliberation, resolved that the widows of legally appointed Ministers of this community shall receive, not as alms, but as their right, the full stipend of their deceased husbands, for six months after their death.* 3. *If after this period they have not yet found another bread-winner, they will receive for their maintenance, the half or a third or a greater or smaller portion of their husbands' stipend, as long as they remain with this community, or as long as their need or the care of their children shall require, over and above what they earn by their handiwork, in which they should be diligent. This need and care diminishing the amount of the said support will be diminished likewise.* 4. *The chattels or other goods in their possession will remain their property, without their having first to sell or spend it, in order that they may not, by being destitute and poor, be prevented from marrying again and finding another bread-winner. And also in order that the orphans left behind may retain what they possess, because their fathers might perhaps have left more behind if they had been engaged in commerce.* 5. *This has been unanimously decided in our Consistory, as being just and reasonable, and in accordance with the usage of other reformed Churches.*

Copie.

Wy Dienaren Ouderlinghen en*de* Diakenen der nederduyt- 1
scher ghemey*n*ten binnen Londen aenmercken*de* dat onder alle dinghen die tot vervoorderinghe van Godes eere en*de* opbauwinghe syner ghemey*n*te dienen voornemelick bequame Dienaers des godlicken woordts van noode syn, en*de* dat nochtans somighe wel bequame ma*n*nen siende op de ondanckbaerheyt van vele haer seluen van dese godlicke beroepinghe als ontrecken, ende weynich yuers daertoe hebben, om dat sy ander ampten bedienende oft anderen handel dryuende ryckelicker moghen leuen,

en*de* dat sy sien dat de Dienaren des Woorts ouermidts hare cleyne gaige ghepriueert syn van alle hope en*de* middel van hare weduwen en*de* kinderen na hare aflyuicheyt yet te konnen nalaten om by te leuen. De welcke ontreckinghe gheschiet 2 tot grooten nadeele der ghemey*n*ten Chr*isti*. Soo hebben wy tot opbauwinghe der seluer ghemey*n*te, en*de* om een yeghelick die noch totten dienst des woorts sal beroepen worden sulcke oorsaken der weygheringhe (soo veel in ons is) wegh te weeren na rype deliberatie op deser sake ghehouden te samen gheordineert en*de* besloten, dat de weduwen der wettel*ick* beroepen Dienaers des woorts deser ghemey*n*te sullen ontfanghen niet als aelmoesse maer van rechts weghe de volle gaige harer afghestoruen mans tot ses volle maenden toe na het ouerlyden der seluer. Ende daerna soo sy noch gheenen anderen brootwinner 3 en hebben soo sullen sy noch voort (soo[1] langhe sy by deser ghemeynte blyuen[1]) van rechts weghe onderhouden worden met de helft of een derdendeel of met sulck een ander deel meerder of minder der voorn*oemde* gaigen harer ma*n*s, en*de* oock soo langhen tyt als haren noot ofte last der naghelaten kinderen noch vereysschen sal bouen de winninghe hares hantwerckx daerin sy neerstich wesen sullen. De welcke noot en*de* last minderende oock de voorn*oemde* onderhoudinghe sal ghemindert worden. Ende hare catheylen of sulck ander goet als 4 sy hebben dat sullen sy gantsch behouden sonder het selue eerst te moeten v*er*coopen ofte verteeren, op datmen de selue niet (alsoo bloot en*de* arm settende) hare profyt en beneme van wederom te hylicken en*de* eenen anderen brootwinner te kryghen. Ende op dat oock de ouergheblenen weesen het hare behouden, dewyle hare vaders soo sy tydelicken handel ghedreuen hadden lichtelick meer mochten naghelaten hebben.

Dit is aldus eendrachtelick als recht ende billick synde, 5 oock volghende het ghebruyck van andere welghereformeerde Kercken gheaccordeert en*de* besloten In onser Consistorie der Nederduytscher ghemeynte van Londen den achtsten Dagh van Julius In het jaer Duyst vyf hondert ses en*de* tseuentich.

[1] What is here printed in a parenthesis has been added in the margin.

151.

THE PRIVY COUNCIL[1]
to the
CONSISTORY of the DUTCH CHURCH, LONDON.

Hallingbury Morley, [ ] August 1576.

§ 1. *Her Majesty's subjects, who trade by sea, are daily outraged and robbed by men serving under Prince William of Orange.* 2. *Lately the said Prince, against his promise and the contract made with the merchant adventurers, arrested their ships which he himself had permitted to pass to and from Antwerp by the river Schelde;* 3. *and refused to restore them until he had extorted a promise from certain merchants, sent to him by the said merchant adventurers, to lend him a sum of money amounting to nearly half the value of the goods seized by him.* 4. *Her Majesty, after having borne this insolent behaviour*

[1] In 1575 four men-of-war belonging to the town of Flushing had been compelled to take refuge in the port of Falmouth, and on their arrival were seized by some parties who pretended to have been injured by them. The crews of the vessels, after having suffered much hardship, were allowed to return to Zeland, and on their complaining to the Dutch authorities, the people of Flushing took reprisals in 1576 and seized several English ships laden with merchandise and other vessels. Hence serious difficulties threatened to arise, but the Prince of Orange wrote some friendly letters to Queen Elizabeth on the subject, and the Queen on her part sent Sir William Winter and Mr Robert Beale, Secretary, with some deputies from the Company of Merchant adventurers of London to the Prince at Middelburg, when two agreements were come to, one (dated 21 July 1576) between the Prince of Orange and the Queen's Commissioners, the second (dated 23 July 1576) between the Prince of Orange and the Merchant adventurers, whereby it was stipulated that among other things the vessels on both sides were to be restored. The English vessels were promptly released, but the four Zeland ships were found to have so deteriorated that they were unable to go to sea, besides their sails, victuals etc. having disappeared. The English merchants having their vessels restored to them refused to keep their agreement, and new difficulties arose during which some more Zeland ships were seized and some Netherlandish merchants residing in England arrested, till at last an amicable settlement was effected. For further particulars see Bor, *Nederlandsche Oorlogen*, Bk. IX. p. 691 (154) sq.; *Calendar of State Papers*, Domestic, 1547—1580 (index, under *Flushing*).

for a long time, is resolved to take revenge. And as the said Prince has received from you support in money, and also information from time to time regarding the condition of our affairs, &c.; 5. we command you to have no further dealings with the said Prince until he has given satisfaction to Her Majesty. 6. And, considering the great favours which you have always received in this realm, we trust that you will not, in any way, assist him so long as Her Majesty shall be displeased with him; 7. and that you will act very cautiously, considering the great dislike which the Commons and others of this realm have for you, especially since the late barbarous dealings with Her Majesty's subjects off Flushing. 8. As we think it necessary that the Churches at Norwich, Sandwich and elsewhere should be acquainted with this order, you will send them forthwith notice of it.

After o*ur* hartie Commendac*i*ons. You cannot be ignoraunte, 1 how grieuouslie her ma*jestis* subiect*is* þ*at* trade by sea are daily owtraged and spoyled by such as se*r*ue vnder the Prince of Orange, to her ma*jestis* great dishonnor & their vtter decay and ruyne: as also how very latelie the said Prince, contrary 2 to his p*ro*mise & the contract made w*i*th þe m*er*chaunt*is* adventurers, arrested the said m*er*chaunt*is* shippes w*hi*ch by his owne pe*r*mission he licenced to passe to and from the ryue*r* of Schelde to Andwarpe; w*hi*ch notw*i*thstanding any sollicitac*i*on, 3 made by her ma*jes*tie, having to that purpose sent vnto him two pe*r*sons of good quallitie to deale w*i*th him for the release of the said shippes, would by no meanes by any pe*r*swasion or reason that could by them be alleadged, be induced to yeld thervnto, vntill such tyme as he had by constraint extorted a p*ro*mise of certen me*r*chaunt*is* sent thether by the said me*r*-chaunt*is* adventurers, to lend him a somme of monnie[2], amounting well neere to half the value of the goodes by him arrested; w*hi*ch strainge & insolent manne*r* of dealing (having ben oue*r* 4 long borne w*i*th all to her heighnes great dishonnor) in thend hath drawen her ma*jes*tie to a full resoluc*i*on to take revenge thereof. And now for þ*at* we are geuen t'vnderstand, that þe said Prince hath heretofore receauid from you, aswell supporte of monnie, as also intelligence from tyme to tyme of th'estate of thing*is* here, and hath ben p*ro*uoked by some of you of the Churches that trade into Flaunders (as we are infourmid) to deale in this violent sorte w*i*th our said me*r*chaunt*is*, to th'end to discourage them from traffiquing into the low Countries, thincking thereby to draw the whole trade of those p*a*rt*is* into their

[2] See the agreement made between the Prince of Orange and the Merchant adventurers in Bor, *l. c.*, p. 691 sq.

owne handes: Theis are therfore to requier you, and in her 5
ma*jestis* name straytly to chardge and commaunde you and eu*ery*
one of you, that you forbeare from hence fourth (vntill such
tyme as the said prince, both by acknowledging of his error
& p*ro*mising hereafter no way to abuse or molest her ma*jestis*
subiect*is*, shall[3] yeld her m*ajestie* better satysfactionne[3]) all
mann*er* of dealing*is* and intelligence w*i*th him, other then to
seeke by such meanes as to you shalbe thought conuenient and
fitt for the tyme to reduce him to acknowledge his error. And 6
herein w*i*thout any commaundement from vs, yf you do thanck-
fully consider the rare and soundry fauors you haue receauid
during her ma*jestis* raigne w*i*thin this realme, by th'enioying,
not only free exercise of relligion, but also such other lib*er*-
ties and immunities as yf you had ben naturall borne subiect*is*
you could not haue enioyed greater, we cannot (weighinge your
p*ro*fession) repute you ether so vnthanckfull or so voyde of
iudgement as þ*at* you will any way assiste him, so long as her
ma*ie*stie (to whome you are so infinitly bound) shalbe dis-
pleasid w*i*th him, and shall continue actuall hostillitie against
him: wherin yt behoueth you, aswell for th'auoyding of her 7
heighnes displeasure, as also for your owne safetie, to carie
your selues very warelie and circumspectly in all yo*u*r actions,
considering þe great misliking the Commons and others of this
realme (who are ou*er* much inclined to mutyne against strain-
gers) hath of you, esp*ec*ially sithence þe late barbarous dealing*is*
of them of Flussing towardes her ma*jestis* subiect*is*, whereof,
yf there follow not some speedy redresse, we haue iust cause
to feare þ*at* that inconvenience will insue therebie, to your perill
and preiudice, that we would be very loth to see faule out in
effect, as those that greatly favor your p*ro*fession. And for 8
that we thincke yt necessary that the rest of the Churches
at Norw*i*ch[4], Sandw*i*ch and ells where should be acquainted
w*i*th this our order and admonishment, we shall requier you
therfore to geue them w*i*th all speede notice thereof. And so 9

[3] *shall—satysfactionne* added above the line over some other words which have been made illegible.

[4] MS. *and* after *Norwich*, but crossed out.

we bid you hartely farewell. From Hallingbury Morley the[5] of August 1576.

Your loving frindes,

E. Lyncoln :[6] T. Sussex[7]
F. Bedford[8] R. Leycester.[9]

[5] The date has not been filled in.
[6] Edward de Clinton, Earl of Lincoln.
[7] Thomas Ratcliffe, (third) Earl of Sussex.
[8] Francis, (second) Earl of Bedford.
[9] Robert Dudley, Earl of Leicester.

151[a].

THE PRIVY COUNCIL
to the
CONSISTORY of the DUTCH CHURCH, LONDON.

[*A translation in Dutch of the preceding document.*]

[**August 1576.**]

Nae onse hertelycke groetenisse. V lieden is ghenoech bekent hoe swaerlyck de ondersaten haerer Ma*jestei*t die op de zee handelen daegelycx mishandelt en*de* berooft worden vande gene die daer dienen onder den Prince van Orangien, tot grooter oneere van hare Ma*jestei*t ende tot haerlieder wterste schaede en*de* ve*r*derff. Desghelijcx oock hoeseer onlancx de voorseyde Prince tegen sijn belofte en*de* contract ghemaeckt met de cooplieden heeft gearresteert der voorseyde cooplieden schepen, de-

welcke hy door syn eyghen toelaetinge hadde vryh*eit* gegeuen vry en*de* franc te gaen en*de* te comen door de riuiere genaemt de Schelde tot Antwerpen: dewelcke, niet tegenstaende alle 3 het v*er*soeck dat van haere Ma*jestei*t gedaen is, die tot dien eynde aen hem gesonden heeft twee p*er*soonen van qualiteijt om met hem te handelen voor het ontslaen van*de* voorseyde schepen, wilde in gheenderley wijse door geen p*er*suasie ofte reden die van hen conde bygebracht werden, so verr' gebracht syn, dat hy daer toe soude verstaen hebben: totter tijt toe dat hy van sekere cooplieden aldaer gesonden van*de* voorseyde cooplieden door bedwanckt wtgeperst hadde de belofte van hem te leenen een somme gelts, comende seer nae tot de helft vande weerde der goederen die van hem beslaghen waren. Welcke vremde en*de* onbehoorlycke maniere van handelen (synde 4 nu lange tijt v*er*dragen tot grooter oneere van haere Hooch*eit*) haere Ma*jestei*t nu ten laetsten een volle resolutie heeft doen nemen, om haer hier van te revengeren. Ende nu dewyle dat wy v*er*staen hebben, dat de voorseyde Prince voor desen van V Li*eden* ontfanghen heeft so wel onderstant van gelt als oock kennisse en*de* wetenschap van tijt tot tijt des stants en*de* der saecken alhier; en*de* dat hy van sommige van v lieden synde vande Gemeijnten die op Nederlandt handelen, v*er*weckt is gheweest (gelyc wij daer van geinformeert syn) om op sulcke harde maniere met onse voorseyde cooplieden om te gaen, ten eynde datse haer souden discourageren om op de Nederlanden te traficqueren denckende daer door den gantschen handel van die quartieren in hare handen alleen te crijghen. So sal desen dienen om op 5 V lieden te begeeren, en*de* in den naem van haere Ma*jestei*t scherpelyc v lieden en*de* eenen yegelycken van v lieden int bysonder te commanderen en*de* te beuelen, dat ghy van nu voortaen (totter tyt toe dat de voorseijde Prince beyde met bekentenisse van syn schult en*de* belofte van hier naer haere subjecten in geenderleij wijse te mishandelen ofte te molesteren haere Ma*jestei*t beter contentement sal gegheuen hebben) sult achterlaeten alle maniere van handelinghe en*de* kennisse met hem; dan alleen dat ghy sult soecken door soodanige middelen als ghy sult moghen dencken behoorlyc en*de* voor den tyt bequaem te syn, om hem te brengen tot de bekentenisse van syn

faute. Ende hier in sonder eenich beuel van ons, indien gylieden 6 dancbaerlyck ouerlegt die groote en*de* bysondere faveuren die gij in desen Conincrycke ontfangen hebt geduerende het Ryc harer Ma*jesteit* door het genieten niet alleen van vrije oeffeninghe inde Religie, maer daer beneuens oock van*de* soodanighe liberteyten ende vrijheden, dat indien gy*lieden* natuerlycke ingeborene subjecten haddet geweest geen meerder en soudet connen gehadt hebben, en co*n*nen wij niet (ouerwegende v lieder p*ro*fessie) v achten ofte so ondanckbaer ofte so gants sonder oordeel, dat ghy hem in eeniger maniere soudet willen bystaen, so lange haere Ma*jesteit* (aen de welcke gy*lieden* so oneyndelyck ve*r*bonden sijt) met hem niet en sal ve*r*eenicht syn, en*de* continueren sal vyantschap teghen hem te wercke te legghen. In welcke saecke het v lieden toecompt soo om de gramschap 7 van haere Hooch*eit* te ve*r*mijden, als om v lieden eygen gerusth*eit*, v seluen seer wijsselyc en*de* voorsichtichlyck te dragen in alle uwe handelingen : considerende ooc met eenen het[1] groot mishagen[1] dat het gemeyn volc en*de* andere in dit Coninckrijcke (die maer al te seer gheneghen en sijn om teghen de vremdelinghen te mutineren) van v lieden hebben, int bysonder sint de laetste barbarische handelinghe van die van Flissinghen teghen de Ondersaten haerer Ma*jesteit*. Waer van indien daer niet haestelyc in voorsien en wort wij groote oorsaecke hebben te vreesen dat het sal gedyen tot v lieder pe*r*yckel en*de* nadeel, dwelc wij seer noode souden sien daer toe comen, als die groot faveur tot v lieder p*ro*fessie syn dragen*de*. En*de* hier om dunckt 8 het ons noodich dat de andere Gemeijnten tot Norwich, Sandwich en*de* elders kennisse hebben van dese onse oordeninghe en*de* ve*r*mani*n*ge : en*de* daerom sullen wy op v begeeren haer daer van met den aldereersten te laten weten. Ende also 9 wenschen wy v lieden hier mede van herten dat ghy wel doet. etc.

[1] Instead of *het groot mishagen* the writer of the document suggested in the margin to read: *den seer quaden wille.*

152.

THE CHURCH OF ZIERIKZEE, to the CONSISTORY of the DUTCH CHURCH, LONDON.

Zierikzee, Tuesday, 30 October [1576].

§ 1. *We live here in a destitute town, situated in an inundated region, in which we have neither sowed nor mowed anywhere; which town moreover the incomprehensible but just judgment of God had deprived before of all wealth in various ways: as by tin money, on account of which the magistrates forced all the citizens to sell their goods, for which, in spite of promises, they have never received one penny compensation.* 2. *Again, by the protracted siege of nearly a whole year, during which time the citizens not only earned nothing, but, apart from the loss by tin money, had to make large contributions to obtain victuals in the town (which, however, could not be imported);* 3. *by the great burden of twelve companies of soldiers during the whole time of the siege and afterwards, when the town had been compelled to surrender to the enemy; by the large ransom of over a hundred thousand guilders, which we had to pay, over and above that all the soldiers had to be fed by the citizens; while finally they were squeezed by the assessment for embanking the inundated land, and by having to surrender their land for seven years for the repair of the dikes.* 4. *Consequently those who were formerly rich are now poor and destitute, and some of the community who were allowed to depart were yet willing to give up their property for the sake of Christ. Wherefore many who formerly used to assist us abundantly in helping the poor, are now themselves in want of support; and hence the poor are wonderfully multiplied and help exceedingly diminished, so that we neither have nor know of any means to support the poor.* 5. *Nay, we have to suffer and witness with our eyes, against our consciences, that some poor of the community, forced by dire necessity, beg their bread from door to door, because we are unable to assist them in accordance with their need and burden, and it is to be feared that during the approaching winter some will perish from want, unless we receive help from without.* 6. *This great need compels us (who formerly, when asked, used to help others abundantly) to beg for assistance ourselves. Wherefore we request our brethren to make a collection among the rich and benevolent brethren in behalf of the poor, destitute and afflicted Christians of the town of Zierikzee. We assure the brethren that the need is greater than those would believe who have never experienced anything of the kind.* 7. *Therefore, brethren, show Christian love to our poor community. We hope, if we could struggle on for about a year, to have no need to trouble the brethren further, as we trust that the Lord will eventually provide, and that the poor will receive more work, where nothing is to be gained or earned at present.* 8. *We commend you and the whole community to the Lord,...... and recommend our community to your prayers.*

Genade ende vrede van Godt den vader
door Jesum Christum

Eersame ende geliefde broeders in den heere Christo Jesu 1
Also wy hier sitten in eene beroyde stadt, gelegen in een verdroncken landt, daer rontom noch gesayt noch gemayt en is:

welcke stadt oock te vore*n* van allen rijckdo*m*me door het ombegrypelicke doch rechtueerdich oordeel Godes, gebloot is, in verscheyde manieren : als door het tinnen gheldt, om het welcke die borgeren allen haer ware hebben moeten vercoopen, door dwanck der magistraten. ende hebben noch sulcx by haer een yder, na synen regaerde en*de* en woort haer nyet verghoyt tot eenen stuyuer toe. Ten anderen, door het langdurige belegh[1], byna een gantsch Jaer, in welcke tydt sy allen nyet gewonnen hebben : maer behaluen die schade van tinnen gheldt, hebben moeten groote Contributien doen om victuaille in die stadt te crijghen. Alhoe wel die victuaille ons misten, ende nyet en konde ingebrocht worden, behaluen den grooten last, van xij vendel knechten, allen den tydt des belechs, ende noch daer na, als die stadt, van noots weghen, heeft moeten co*m*men in die handen der vyanden, door die groote Redemptie van ouer die hondert duysent guldens diemen heeft moeten opbrenghen, behaluen dat alle die knechten inder borgeren cost lagen : ende nu noch ten letsten sijn vuytgeperst door die Cotisatie, om het verdroncken landt helpen te dyken, ende noch het landt moeten afstaen die tijdt van seuen jaeren, om die dijken te repareren. Also dat die gheenen die eermaels rijck waeren, ende in goeden doen saten, nu aerme (God betert) en*de* beroyt syn. Ende so*m*mige van die Gemeynten, dient toegelaten worden te vertrecken, het hare doch gheern om de name Christi, willen verlaten en*de* v*er*loopen, hebben. Also datter veele syn, die eermaels rijckelicke*n* ons plegen tot behulp der aermen te assisteren, dien nu selfs onderstandt souden behouuen : also dat die aermen alhier wonderlicken v*er*meenichfuldicht sijn, ende het behulp bouen maten v*er*mindert is : also dat wy gheen middelen en hebben, noch een weeten, om den aermen te onderhouden. Ja dat wy moeten toelaten, ende sien met onsen ooghen, tegens onse conscientien, dat oock so*m*mige aermen van die gemeynte door den hoochsten noodt gedronghen worden, om broodt langs der deuren te bedelen, om dat wy die macht nyet en hebben, haer na haren noodt en*de* last te assisteren. ende is grootelicx te beduchten, dat noch inden aenstaenden winter, eenige door

[1] On the siege of Zieriezee by the Spaniards, see Bor, *Nederlandsche Oorlogen*, Bk. ix, p. 649, 652 sqq.; Motley, *Rise of the Dutch Republic*.

gebreck, sullen moeten vergaen; ten sy dat wy van buyten inder liefden assistentie crijghen. Ende desen hoochsten noodt 6 drynget ons (die anderen eermaels ryckelicken plegen te helpen, versocht synde) nu selfs assistentie te versoecken. So is onse Christelicke versoeck aen onsen geliefden broederen, dat het haer belieue onder den vermogen ende goetwillige broederen, eenigen Collecten te doen, tot behoef der aermer beroyde ende bedroefde Christenen die in die stadt van Zierizee syn. Wy versekeren den broederen by des*en* dat den noodt grooter is, dan wel souden geloouen, diet nyet geexperimenteert en hebben, de wijle den eenen beroyden den anderen nyet en kan helpen. Dus Eersame ende geliefde broederen, wilt die Christelicke Liefde, voor dese tydt onse aerme gemeynte bewysen. 7 Wy souden v*er*hopen, conden wy vast een jaer voorder worstelen, dat wy die broederen nyet meer souden behouuen moyelicken te vallen. Want wy verhopen dat immers de Heer mit der tydt voorsien sal, ende die aermen vast wat beter sullen te arbeyden cryghen, daer nu niet te winnen, ofte te weruen en is. Hier mit willen wy die broederen mit die gantsche 8 gemeynte den Heere beuolen hebben, Hem biddende dat Hy ons allen wil regieren, door synen Gheest, dat die vru[chten][2] ryckelicke in ons allen mogen gespeurt worden, tot syn[er eere][2] en*de* tot onser sielen salicheyt. Wy beuelen oock [onse][2] Gemeynte in die gebeden der broederen. Tot Zierizee [op][2] 9 laste der Consistorie aldaer. Des*en* xxx Octob*er* [1576][2]

V *Lieder* Dienstwillige broederen
der gereformeerde Consistorie tot
Zierizee
Gerardus Culenborgicus[3] Dienaer des
Godlicken woorts binnen Zirczee
Bij mij Rochus Hoffer. Bartholomeus van Houcke
Paschasius Oënius. Bartelmeeus adriaensszn
J. Cauwee
Hynderyck rutsars schomaker
By my Jan Cristanss
Bij mij Adriaen Piersse De Hont

[2] A piece of the margin has been torn off. [3] See Letter No. 108, note 15.

153.

SIR JOHN LANGLEY, [Lord] MAYOR [of London][1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

London, Saturday, 22 December 1576.

§ 1. *Her Majesty's Privy Council has commanded us to see that, within the jurisdiction of this city, the laws of this realm as to abstention from flesh and the observance of fasting on certain days and in certain seasons, be obeyed.* 2. *These laws enjoin that in this respect nothing is to be done for the sake of superstition or religion, but solely for that of the political utility of the kingdom; wherefore all subjects of the Queen, whatever country or laws they may belong to, are bound to observe these and all other regulations enacted for the civil good of the realm, on pain of the fines and penalties laid down in the statutes themselves.* 3. *We doubt not that you will remember, as behoves grateful and well-disposed men, that by the clemency of the Queen and the friendship and kind intercourse of her subjects, you and your Churches enjoy not only personal safety and freedom of conscience, but also the produce and benefits of our country, and that you are, moreover, at liberty to freely exercise your handicrafts, which is not allowed to our people in your country.* 4. *Therefore the Queen expects from you that you will obey her laws and that, while the English people submit to them, you will not, exulting in your freedom, offend either by deed or example, and thereby draw upon yourselves the ill-will and dislike of our people.* 5. *We, therefore, warn you and transmit to you the mandate which has been sent to us, that you may bring it to the notice of your churches and see that it is obeyed.*

Sal*ute*m in Christo. Ab illustriss*imi*s Do*mini*s Consiliarijs Sereniss*im*æ Do*min*æ Reginę nostræ accurate et su*m*mo studio nobis mandatum est ipsius Reginæ nomine vt diligenter operam demus, vt intra huius vrbis iurisdictione*m* Legibus huius regni de non comedendis carnibus et de ieiunio obserua*n*do[2] certis diebus atq*ue* temporibus iure nostro præscriptis pareatur. Iis ipsis Legibus diserte explicatum est, nihil huius fieri cuiuspia*m* superstitionis aut religionis causa, sed tantu*m*modó ad huius regni politicam vtilitatem. itaq*ue* omnes Reginæ subditos, quiq*ue* eius imperio et legibus subsunt, etiam conscientiæ vinculo

[1] Sir John Langley, a Goldsmith, son of Robert Langley, of Althorp Lincolnshire. was elected Alderman of Billingsgate ward 8 Oct. 1566, and Sheriff for part of the following year on the decease of Richard Lambert. He removed to Queenhithe ward, 12 Dec. 1570, and to Langbourn 19 Feb. 1572. In 1576 he served the office of Lord Mayor. He died in 1578 and was buried in Guildhall Chapel. A pedigree of his descent is printed on page 6 of *The Visitation of London* 1568, published by the Harleian Society in 1869. See also Stow's *Survey of London*, by John Strype, Vol. II, Bk. V, pp. 135, 389 and Vol. I, Bk. III, p. 42.

[2] On the regulations regarding flesh-eating and fasting see John Strype's *Life of Archbishop Parker*, I. 267, 352; idem, *Life and Acts of Edmund Grindal*, p. 106 sqq.

teneri, vt hæc legum mandata, perinde atq*ue* alia omnia ad ciuile regni co*m*modum sancita, custodiant. Idq*ue* item ab ipsa D*omin*a Regina seueré imperatum est, non solum sub pœna mulctarum et suppliciorum in statutis ipsis positorum, sed etiam grauissimæ apud Regineam Ma*jesta*tem offensionis. Non dubitamus vos, pro pietate ac probitate vestra, in memoria habere, vt gratos ac bonos viros decet, vos vestrasq*ue* ecclesias sub Reginæ nostræ clementia, et cum subditoru*m* suorum amicitia ac benigna co*n*suetudine, non solúm corporum vestroru*m* incolumitate et conscientiaru*m* pace frui, verum etiam regni nostratis fructus atq*ue* vtilitates capere, atq*ue* insuper vestris artificijs libere vti, quod nostratibus in vestra patria non est concessum. Expectat ergó a vobis Regina, vt suis Legibus obediatis, et in hac causa magnopere pro suo imperio flagitat atq*ue* iubet, ne Leges has violando, et regno huic sitis cum ipso facto noxij tum exemplo vero multò perniciosiores, et ne (quod ad vos vestrosq*ue* priuatim attinet) cum populus Anglicus Legibus constrictus pareat, vos licentia exultantes, vobisq*ue* indulgentes (quos demissiores esse oportuit) regniq*ue* co*m*moda vorantes, nostroru*m* contra vos inuidiam animorumq*ue* offensionem concitetis. Speramus tamen hæc omnia pericula, apud vos non magis quam grati animi officiu*m* erga optima*m* et indulgentissima*m* Reginam, amantissimu*m*q*ue* populum valitura. Hortamur ergo vos, illudq*ue* ipsum mandatum Reginæ nomine, quod nobis est traditum, ad vos, quantum ad vestros attinet, pari studio ac eadem cum co*m*minatione deferimus. Facietis igitur consulté, et vt viris probis conuenit, si de his rebus vestras ecclesias admonueritis, operamq*ue* enixé dederitis vt D*omin*æ Reginę ipsiusq*ue* legibus in præmissis obediatur. quod vobis omnino faciendum diligenterq*ue* curandum denunciamus. Valete. Londini xxij° Dece*m*b. 1576.

3

4

5

Vestri studiosiss*imu*s

John Langley mayre.

154.

PHILIP MARNIXIUS[1], to [the CONSISTORY of the DUTCH CHURCH, LONDON][2].

Middelburg, Sunday, 27 January 1577.

§ 1. You will hear from Gaspar Van der Heyden the cause of his visit, and you will realize of what importance it is for the edification of the Church of Christ; wherefore, I pray that you will help him in every respect. 2. By doing so you will not only help the Church, but lay the firm foundations of the republic about to be established, whereby the forces of the accursed tyranny may be broken and public liberty, so long sighed for, established. 3. As I am convinced that you will heartily favour this project of your own accord, I will only add that you may be sure of doing a grateful service to the Prince.

S. P. Quæ sint causæ aduentus d*omi*ni Gasparis Heydani[3] 1 ad vos f*rat*res optimi ex eius relatione intelligetis. In ijs autem quantum sit ad ecclesiæ Christi ædificationem operæpretium nemo est vestrum qui per se non satis cernat. Rogabo itaq*ue* quam possum obnixissime ut quæcunq*ue* ad impositum illi munus rite atq*ue* ex sententia obeundum conficiendumq*ue* videbuntur necessaria, in ijs omnibus quoad poteritis, commodetis. et ipsi operam pro nobis detis, vt reipsa perspici possit qui sit vester ad exedificandam Christi Ecclesiam et quam integer ac flagrans Zelus. In eo non modo ecclesiam iuuabitis, 2 sed Reipub*licæ* constituendæ certa et indubitata iacietis fundamenta: quorum posthac adiumento tyrannidis impiæ vires obtundi possint, et legitima atq*ue* iampridem exoptata libertas publica stabiliri, sed quia plané statuo vosmet v*est*ra sponte 3 ad hanc rem esse propensissimos, nihil addam nisi vt pro explorato habeatis vos isthoc tam pręclaro officio, Ill*ustrissi*mo D*omi*no Principi facturos gratissimum. Valete.

Midelburgi xxvij Januarij 1577.

Vobis addictissimus f*rate*r in Chr*isto*
Ph. Marnixius Sanctoaldego*n*donius.

No address.

[1] See Letter No. 52, note 1.

[2] This Letter is evidently connected with the Letters printed below as Nos. 156, 157, 158, 159, 160.

[3] See Letter No. 138, note 9.

155.

The CONSISTORY of the DUTCH CHURCH, LONDON, to

London, Monday, 4 February 1577.

§ 1. *We have received your letter in which you request us to answer several questions; and although our talents are small and some of the questions rather difficult, as many circumstances and conditions (which often throw light on an affair) are not stated, yet we willingly give our opinion as far as we understand matters.* 2. *As to the first question: whether a man, having an adulterous wife whom he is unable to make chaste, is obliged to leave her;* 3. *we reply first, that such a man, having sufficiently convicted his wife of adultery and proved that he gave no occasion for it, may demand legal divorce and in this way make use of the liberty given to him by God's word.* 4. *But as you ask us whether he is to abandon her, we answer that, if he finds that by the dissoluteness of such a wife, his name and fame is altogether taken away, and thereby his legitimate children are injured, and his own body may be affected, he is bound to see that, by a continued intercourse with such a wife, he be not injured, as God has commanded us honestly to preserve our own bodies, children, and our name and fame; for which reasons we think that such a man should keep away from such a wife, to see whether thereby she could be gained, and if not, he should entirely give up her company, in order that he may not appear to encourage unchastity.* 5. *As regards the second question, whether a man is to accept a child, of which he is in doubts whether it be his, as his own, and to have it baptized &c.;* 6. *we reply that, although he may be merely the reputed father (the child being born of his own wife, and therefore, according to all political laws, to be ascribed to him), he is to accept it as his own, especially when he merely doubts whether it be his, and consequently forward the baptism of the child which is innocent, and in educating it and in all other respects prove himself to be its father. Nay, we think that even an illegitimately born child, if it were presented for baptism by father and mother, or failing those by relatives, ought not to be refused.* 7. *To the third question, whether a brother capable of serving the community, should stay away from service on account of such a wife, we reply yes, as the ministry would be defamed by a dissolute woman and disobedient children, if they break out openly and are incorrigible, and such men could not serve with edification. This opinion we consider founded on the words of St Paul (1 Tim. iii.), on the opinion of all orthodox authors, on all the canons of the primitive churches and on the usage of the reformed communities of our time. But if the infamy were wiped out by length of time or an unknown place, such a man may, after earnest trial and investigation of the circumstances, be taken into service where it is needful.* 8. *As regards another question or difficulty as to a brother suspected of having joined the wild "gueux" in their robberies &c., no judges could sentence on mere suspicion, but they might make investigation and convict him out of his own mouth if possible. But if he denies the fact and submits to the judgment of the brethren, offering to do anything imposed on him on account of his guilt, we think that if such a brother conducts himself piously in other respects and does not, by his behaviour, confirm the evil report, he should not always be excluded on account of suspicion.* 9. *But in*

case the report is known to the whole community, we think that a declaration might be made before the community that such a report is current of such a brother, and that he offers to bear his guilt, if anyone could justly accuse him. By such a declaration the mouth of those is stopped who would fain accuse the church of hasty assumption. 10. *If, however, the case is not known and the consistory have their suspicion only, it will be sufficient, before he is admitted, to examine him sharply, and to warn him, that if his guilt became manifest, he would have to bear it with greater shame on account of his denial.* 11. *This is our opinion so far as we understand your questions, but you will retain your liberty in judging, as we have not proposed any decisions or rules to be followed in all similar questions, for many things may happen which, on consideration, might require different advice. Therefore, make use of our opinion if it can give you any light and help you in your difficulty.*

1 Weerde ende Lieue Broeders, wy hebben ontf*angen* V l*ieder* brief waer in ghy ons voorstelt etlicke vraghen, en*de* begheert derop taduys onser Kercken, Hoewel onse gauen cleyne zyn, en*de* so*m*mighe der questien wat zwaer, deur dien dat vele omstandicheden en*de* conditien (daer dicwils eene sake zeer deur gheopent wort) niet vutgedruct en zyn, So willen wy nochtans vut het ghene dat wy ve*r*staen, onse geuoelen V l*ieden* gerne mededeelen. 2 Op de eerste vrage, of een man die een oneerbaer eehbreuckich wyf heeft, die met geene middelen can tot tuchticheit van hem gebracht worden, die[1] moet ve*r*laten, en*de* dat om de ve*r*mengyn*ghe* des saets en*de* andere inco*n*ue-nienten te schuwen &c. 3 Voor[1] eerst[1] Antw*oorden* wy dat wy niet en twyffelen of ghy en ve*r*staet wel, wat sodanich een man na Godt en*de* met[1] eere doen mach, namel*ick* dat hy deselue zyn wyf genoechsaeml*ick* ouertuygt hebben*de* van eehbreuck, en*de* bewesen dat hy dies geene oirsake gegeuen heeft, mach ve*r*soecken wettelicke diuortie, en*de* also de vryheit hem in Godes woort ghegheuen bruycken, 4 Dan, dewile de vraghe luydt of hy moet die ve*r*laten, zo antwoorden wy met dese*r* conditien, Indien hy beuindt dat deur dongebondenh*eit* eenes sulcken wyfs, zyn naem en*de* fame gansch benomen wert, dat syne wettel*icke* kinderen daer deur beschadicht werden, en*de* dat oick[2] zyn eigen lichaem daer door in elendich*eit* co*m*men mochte, dat hy behoirt na Godt en*de* aller billich*eit* hier op sulc een acht te nemen, dat hy met de gedeurige conuersatie zulcker vrauwe, hem in tvoorn*oemde* geen leet andede, want onse eigen lichamen, kinderen, naem en*de* fame zy*n* ons van Godt beuolen eerl*ick* te onderhouden, Derhaluen achten wy

[1] Added above the line.

[2] MS. *hy oick in*, but *hy* and *in* crossed out.

dat sulck een man hem behoirt om de voors*eiden* redenen, van sulken wyf t'onthouden, en*de* sien of sy daer mede te winnen waere, Zo alle hope vut is, dat hy haer geselschap gantsch behoirt te laten, opdat hy niet schyne hoererie te[1] voeden[1].

5 Op de tweede vraghe, wat een man te doen staet met een kint daer van hy twyfelt oft syn saet is, of hy, om dattet hem opgedragen wort, sal tselue als zyn saet annemen, doen doopen &c. Ant*woord* Of hy schoon maer de 6 geachte Vader ware (als het gebeuren mochte) dewile het van zynen getrouden wyue geboren is, en*de* na allen politycschen rechten hem toegewesen soude werden, zo moet hy hem dies annemen, te meer so hy maer en twyffelt oft zyne mochte zyn of niet dien volgen*de*, moet hy oick int *ver*voorderen des doops anden selue kind dat de schult niet en heeft, en*de* int opvoeden, en*de* alle andere dyngen hem vader des zeluen bewysen, Ja wy genoelen dat al ware een kint onwettel*ick* geboren, so nochtans tselue van vader en*de* moeder, of in gebreke van dien, van*de* naestbestaen*de* of[3] andere dies last opnemen*de*[3] ten doope gebracht wierde dat men tselue niet behoort af te slane.

Op de derde, of een broeder tot dienst der Gem*einte* 7 bequaeme, soud moeten om sodaner huysvr*ouw* vuten dienst blyuen, Wy antw*oorden* eortel*ick* Ja, dewyle de dienst deur een[1] ongebonden Vrouwe, en*de* ongehoirsame kinderen, als sy openl*ick* vutbreken en*de* niet beterl*ick* en zyn, gediffameert wort, zo dat zulcke ma*n*nen met stichtyn*ghe* niet dienen can[4], dit onse genoelen achten wy gefondert op Pauli woorden 1 Tim. 3. op het genoelen aller rechsinneger schryuers, op alle Cano*ns* der eerster kerken en*de* op tgebruick der gereformeerden Gem*ein*ten ons*er* tyd*en*, Dan so die infamie vutgewischt ware, deur den tyt, ofte onbekende[1] plaetse, zo mocht de sodanige na ernstige beproeuyn*ghe* ende beuint der sake in dienste daert noot ware, gestelt werden,

Op eene andere Vraghe, ofte zwarich*eit* ouer een*en* broeder 8 van welken groote suspitien zyn dat hy sich *ver*geselschapt

[3] *of—opnemende* added in the margin.

[4] MS. *connen*, but crossed out and *can* written above it.

heeft metten wilden gheusen in hare roouerien &c., Op suspitien en co*n*nen geene Jugen tot executie co*m*men, dan mogen daer vut oirsake nemen tot diepe ondersoeckinge en*de* ou*er*-tuigyn*ghe* vut synen monde ist mogel*ick*, So dese broed*er* blyft loochene*n* de daet, en*de* hem onderwerpt den oirdeele der broederen, alles anbiedende te doen wat hem van schult mocht angewesen werden, wy achten datmen zulc eenen broeder, gemerct hy hem anders vromel*ick* draecht, en*de* met syn leuen tquaet geruchte gheensins beuesticht, niet en behoirt altyt af te houden op suspitien, Dan ist dat de geruchten teghen[1] ouer 9 de gem*ein*te gansch ruchbaer zyn, zo achten wy dat int annemen eene v*er*claryn*ghe* voor de Gem*ein*te geschieden mocht, dat deselue B*roeder* also berucht is en*de* dat hy aenbidt zyne schult te dragen, so hem yemant met recht beschuldigen conde, met dusdaner v*er*claryn*ghe*, wert dien de mont ghestopt, die de gem*ein*te van lichuerdich annemen beclagen mochten, maer 10 is de sake niet ruchbaer, en*de* syn de suspitien alleen by den kerckend*ienaren*, zo zalt genoech zyn eermen[1] hem[1] toelate[1] hem scherpel*ick* te ondersoecken en*de* v*er*manen dat, so syne schult bleke, hy die met te meerder schande om syn loochenen, sal moeten dragen. Dit is cortel*ick* L*ieue* B*roeders* onse geuoe- 11 len na dat wy de vragen v*er*staen hebben, Dan, ghy sult V l*ieder* vriheyt behouden int oirdeelen, dewile wy geen besluten ofte regulen en hebben hier voorgestelt diemen in alle diergelycke questien soude volghen, want daer mach vele invallen twelc zoot al geweghen werde zoude ander aduys dicwils v*er*eisschen, So dan, dit onse geuoelen V l*ieden* eenige openyn*ghe* doen can, en*de* behulpich zyn in uwer zwaricheit, willet gebruicken, en*de* so de saken daer deur tot goeden eynde co*n*nen gebracht werden, tsal ons lief wesen, Vaert wel L*ieue* B*roeders* de Heere wille V l*ieden* tot zyner eeren en*de* syner Gem*ein*ten opbauw metten Geest des wysheyts goeden raets, en*de* cloecheit altyts beuestigen. Vut London desen 4 Febr. 1577.

V L*ieder* goetdienstighe broeder en*de* medediener
Jacob*us* Regius[5], vut name der Cons*istorie*.

[5] See Letter No. 127, note 13.

156.

The CONSISTORY of the DUTCH CHURCH, LONDON[1], to [the CLASSIS of the ISLE OF WALCHEREN].

London, Friday, 22 February 1577.

§ 1. *Our brother and fellow minister Caspar Van der Heyden, whom you sent to us with certain letters and a message, appeared at our meeting and showed his commission, and verbally requested that—as the communities in our fatherland are very badly, and many places not at all, provided with ministers, there being no sufficient number of, nor any maintenance for, them, so that the advancement of the Holy Gospel is greatly impeded—the communities (in England) would endeavour to send over as many unemployed ordinary ministers, and students in divinity as they could spare, and furnish for their maintenance where necessary, whatever they might be able to collect among the benevolent.* 2. *Having considered this proposal, we thank God that He has so far pitied the Netherlands as to vouchsafe them some relief from the cruel tyranny, and has given the illustrious prince to our fatherland and especially to the distressed communities, and induced him to promote so faithfully true devotion and the welfare of the Church of Christ.* 3. *We also rejoiced on account of your godly zeal and diligence in this matter, and regard the desire of the said Caspar as both godly and reasonable, and we shall dutifully acquit ourselves in accordance with our power.* 4. *We are sorry and ashamed that our community, which is so old and famous, is not sufficiently provided to satisfy the expectations which many have of us. We have three ordinary ministers one of whom we have destined for you, whose talents we think will be of service to the community which will call him. Our community would, if possible, put itself to greater straits, but we trust that you will consider the situation of our churches, which we have explained to our brother Caspar. It would not be advisable to promote, by the disadvantage of this community, the advantage of others.* 5. *We have also given him the names of several candidates for the ministry, whom we consider the most suitable for the service of the communities, in regard to doctrine, knowledge of church-government and pious conduct.* 6. *Lastly, we have brought your wish before some benevolent members of our community, who promised that they would find one hundred pounds (English) for this occasion. We will exert ourselves further, but for the present could not promise the said Caspar more; nor could we urge the community to do more on account of the many burdens laid upon them last year.* 7. *For—apart from the daily taxes which for the strangers are double those of the inhabitants, as well as our ordinary burden of the poor, whose number the slack trade increases daily, and the many contributions which we have made, although, we are sorry to hear, with little success—we have lately burdened our people with collections for several poor communities in our fatherland and in England, which otherwise would have perished, and for the maintenance of some young students, whom we have sent to Geneva for the benefit of the churches of our nation.* 8. *We do not say this in order to withdraw ourselves from our duty, but that you, considering our situation, may take our offer*

[1] With this Letter compare Letter No. 154, and the next six Letters.

in good part. Should some other necessity arise, we shall not withhold our hand, but prove with our bodies and our property that we endeavour to prosper our country and especially the kingdom of Christ.

Ghenade ende vrede deur Jesum Chr*istum*.

Eerweerdige lieue Broeders en*de* mededienaers inden heilighen wercke des Heeren, na behoirlicke gebiedenisse an V L*ieden*, Also onse weerde Broed*er* en*de* mededienaer D*ominus* Gaspar van*der* heyden[2] van v l*ieden* an ons met sekere briefuen en*de* last vutgheschict, ghecom*m*en is in onse vergaderyn*ghe* en*de* aldaer zyne com*m*issie ghetoont, en*de* zyn v*er*soeck mondelynghe angheghe-uen heeft, namelick hoe dat, nadien de ghemeinten in onsen Vaderlande seer qual*ick* van dienaers des Woorts v*er*sorcht zyn, ende vele plaetsen gansch onvoorsien, vut oirsaecke datter gheene stoffe van herders, noch onderhoudynghe voor dezelue voor handen is, (waer vut de v*er*uoorderyn*ghe* des H*eilighen* Euangeliums grootel*icks* verhindert wort) de Gemeinten van herwaerts ouer haer trouwel*ick* quyten wilden, om*m*e hier inne te voorsien, en*de* dien volgende soecken op te brenghen so vele kerckendienaren ordinaire, buten dienste, en*de* proponenten, als zy conden ontbeeren, item oick te furnieren tot onderhout der seluer, daer het noot wesen mochte zulcke eene somme van penn*ynghen* als sy vande goetwillighe conden opbrenghen. So ist dat wy op tselue v*er*tooch gheledt, en*de* ghe-raetslaecht hebbende, goet gheacht hebben v l*ieden* dit voor antwoorde cortel*ick* te schryuen. Voor al wy dancken onsen goeden Godt, van zyne groote bermhertich*eit* die Hy ouer de elendighe nederlanden ghetoont heeft in desen onsen daghen, dat Hy syner Christenheit wat v*er*quickyn*ghe* van die sware Tyra*n*nie heeft v*er*leenet, dat Hy oick den doorluchtighen Vorst onsen Vaderlande en*de* insonderheyt den benauden ghem*einten* v*er*wect heeft, en*de* in therte ghegheuen dat Hy zo trauwel*ick* voorstaet de ware godsalicheyt, en*de* weluaren der Kercken Christi. Desgel*yck* syn wy oick v*er*blydt gheweest weerde Broeders van weghen uwes goddelicken yuers en*de* neersticheyts in deser saecke. De begheerte onses lieuen Broeders D*omini* Gasparis[2] voorn*oemt* hebben wy voor goddel*ick* en*de* billick anghe-

[2] See Letters Nos. 108, note 1, and 138, note 9.

sien, en*de* willen ons oick na onse *ver*moghen als voor den Heere quyten, ghelyck wy ons schuldenaers hier toe bekennen. Wy syn bedroeft en*de* beschaemt dat onse Gemeinte die so oudt en*de* *ver*maert is, niet also voorsien en is, om der *ver*wachtynghe die vele van ons hebben ghenoech te co*n*nen doen. Der ordinairer dienaren syn drie, vut welcke wy V *Lieden* eenen[3] bestemt hebben, diens gauen wy achten, den Gemeinten, daer hy sal beropen[4] werden[4], dienstel*ick* te wesen. Indien dese ghem*ein*te haer ter des*en* tyt meer benouwen conde, sy soude het doen, wy *ver*trouwen dat V *Lieden* wel ouerlegghen sult der gelegentheit onser kercken, gel*yck* wy die met vele redenen onsen B*roeder* D*omino* Gaspari[2] *ver*claert hebben. Het en ware niet gheraden datmen met nadeele deser Gem*ein*te het voordeel der andere anrechten zoude. Wy hebben oick hem gegeuen de namen etlicker proponenten, die wy voor de bequaemste achten voor der Gem*ein*ten dienst beide in gaeuicheit der leere, *ver*stant in kerckenregieryn*ghe*, en*de* vromicheit des wandels. Eyndel*ick* wy hebben oick opgeropen een goet deel ons*er* Ghem*ein*te van*de* goetwillichste, en*de* den seluen voorgehouden de begeerte onses B*roeders* voorn*oemt*, en*de* afgevraecht wat sy tot *ver*voorderyn*ghe* sulcker goddelicker en*de* noodiger sake souden willen contribueren. De welcke ons belooft hebben, dat sy wel *ver*hopten hondert ponden des*er* munte daer toe te vinden voor dit mael, als sy daer toe souden *ver*socht werden. Wy sullen aerbeiden om noch meer te vinden ist moghel*ick*, dan wy en hebben alsnu onsen B*roeder* niet meer connen toeseggheu, onses herten wensch ware wel Lieue broed*er*s dat wy hier toe ons breeder vutstrecken conden. Wy souden oick onse Gemeinte meer hebben moghen andrynghen, zo wy de selue nu dese voorleden iaer niet met so vele lasten beswaert hadden. Want opdat wy *ver*swighen de dageliesche schattynghen die de vremdelynghen hier dobbel bouen de Inwoonders dragen moeten, onse ordinaire last der aermen welcker getal door de slappe neeryn*ghe* dagel*icks* toenemt, item vele *con*tributien die hier ten *ver*scheiden tyden ghescheit zyn, hoewel met cleyner vrucht zo wy met droefheit *ver*staen. Zo

[3] Namely Joannes Cubus, see the next five Letters and Letter No. 91, note 4.

[4] To this expression reference is made in Letter No. 159, § 6.

hebben wy noch onlanx onse volck beswaert met collecten voor etlicke arme Gemeinten so[5] in onse*n* vaderla*n*de als oick in desen Rycke, die anders v*er*gaen hadden. En*de* noch dese voorleden dagen so*m*mige goetwilleghe angesproken voor het onderhout so*m*miger jongher studenten, die wy na Geneuen, tot nutte der Kercken ons*er* natie, ghesonden hebben. Dit en 8 brenghen wy niet voort *Lieue* B*roeders* om ons int minste te ontrecken van ons*en* plicht, maer op dat v *Lieden* met goeder genegentheit anmerkende onse ghestaltenisse, willet danckel*ick* ontfanghen onse presentatie. So daer noch eenighe noot invallet, wy en sullen, v*er*maent synde, de hant niet ontrecken, maer beide met onse lichamen en*de* goederen bewysen, dat wy onse vad*er*la*n*t en*de* insond*er*heyt het Rycke Jesu Christi soecken te v*er*voorderen. Dat weet onse Godt die de herten proeft, den welcken wy v *Lieue* B*roeders* willen beuelen, en*de* Hem bidden dat Hy syne ghenade ouer syn aerme volck achteruolghe, en*de* aller der ghener voornemen seghene die syne waerheyt trouwel*ick* voorstaen. De zelue sy met V Lieue Broed*er*s door synen H*eiligen* G*eest* Amen. Vut Londen. desen 22 Febr*uary* 1577.

[5] Added above the line.

157.

THE CLASSIS OF WALCHEREN[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

[Arnemuiden], Friday, 8 March 1577.

§ 1. *As the need of the Churches is very great and the faithful and able ministers are very few in number, especially in the Netherlands, our Classis considers it necessary to write to you, that you may help us in the matter which we have in hand to the advancement of the honour of God and the edification of the community of Christ in the Netherlands, in the which you have always, the Lord be thanked, been willing to co-operate.* 2. *You remember that our brother Caspar Heydanus treated with you about the advancement of the community of Christ in our fatherland, and especially about employing your minister Johannes Cubus somewhere in our country, to which you consented if our Classis of Walcheren would claim and call him.* 3. *As our brother Cubus has been with us for some time, we, considering the necessity of the churches, have asked him to accept a condition, which he could best explain verbally to you, which would be to the advantage and edification of the churches of Christ, and which he has accepted, if the church, with which he is connected, would set him free for such a calling and mission.* 4. *As you, through Caspar Heydanus, have consented, we hope that you will set your minister Joh. Cubus free, for about three or four months, according to the requirements of the churches and the times, that we may send him wherever he is likely to edify and promote the community of Christ.* 5. *We also request you to furnish your minister with as much money as you think necessary for such an affair, and maintain his wife during the same period. We (the community of Walcheren) will join with him a minister at our expense.* 6. *May the Lord move you to consent to this proposal, and may He advance this matter to His honour and the increase of His kingdom.*

Genade en*de* vrede duer
onsen Heere Jesu*m* Chr*istum*.

Liefue en*de* beminde inden Heere, na dien de noodt der kercke*n* seer groot is, en*de* de getrauwe en*de* bequame dyenaers seer weijnigh syn, insonderheyt in de Nederlanden, so V L*ieden* oock wel bekent is, So eyst dat het onse Classe goet en*de* nodigh gedocht heeft aen V L*ieden* te schryfue*n* op dat gylieden

[1] With this Letter compare Letter No. 154, the preceding and the next five Letters.

met ons eendrachtelick souden helpen vorderen de zake die wy voor handen hebben tot vorderinghe van*de* eere Gods en*de* tot opbauwinghe der Gem*einte* Christi inde Nederlanden: also gylieden oock tot noch thoe daer in V seluen hebt late*n* bewege*n* en*de* gebruycken, daer van de Heere bouen al te dancken is die v en*de* ons allen daer thoe willigh en*de* bereyt maect. V *Lieden* is noch indachtigh hoe dat onsen liefuen Broeder Cas*par* Heydanus[2] met v gehandelt heeft van*de* voorderinghe der Gem*einte* Chr*ist*i in onsen Vaderslande, en*de* oock bysonder van uwen Minister en*de* Dienaer Johannes Cubus[3] om hem ergens in onsen Vaderslande te gebruycken, waer thoe gylieden oock bewilligt hebt so v*er*re dese onse Classe van Walcheren hem daer thoe souden vorderen en*de* roepen. Dewyle onse Broeder Joha*nn*es Cubus[3] by ons een tyt lanck geweest is, en*de* wy aengesie*n* hebben den noot der kercke*n*, so hebbe*n* den zelue*n* uwe*n* Dienaer gebeden om zulck een conditie aentaneme*n*, als hy V *Lieden* seluest mondelinghe sal alderbest cunnen v*er*claren, tot voordeel en*de* stightinghe der kercken Chr*ist*i welck oock sulcx bewillight heeft, so v*er*re hy van syne kercke, dien hy v*er*bonden is, tot zulck een beroepinghe en*de* zendinghe zal vrij en*de* los gelaten worden. Dewyle nv de Broeders duer Casparu*m* Heydanu*m*[2] daer thoe v*er*willight syn en*de* oock geconsenteert hebbe*n* v*er*hope*n* wy dat de Broeders den zelue*n* huere*n* Dienaer Jo*hann*em Cubum[3] sullen los en*de* vry laten, ten minsten een maent drye ofte vyere meer of min, na dat de noot der kercke*n* en*de* oock de tyt sal mede bringe*n*, op dat hy van ons mach gesonden worden, daer hy de Gem*einte* Chr*ist*i sal moghe*n* stighten en*de* vorderen. Bidden oock dat de Broeders den zelue*n* hueren Dienaer wille*n* furnyere*n* en*de* voorsie*n* van so vele gelts, als sy sulle*n* beuinde*n* nodigh te wesen tot zulck een zake, oock syn huysurauwe so langhe onderhoude*n*. Wy daerbeneue*n*, Gem*einte* van Walchere*n* sulle*n* by hem noch eene*n* Minister voeghen, welcke wy sulle*n* behoirl*ick* onderhout doen. De Heere hoep'ic sal hier thoe den Broederen willigh en*de* bereyt maken. Hy sal oock dese syne zake vordere*n* door syne Godl*icke* macht tot syner eere en*de* v*er*meerderinghe

2 3 4 5 6

[2] See Letters No. 108, note 1, and No. 138, note 9.

[3] See Letter No. 94, note 4.

synes Coonynckrycx. Wy daerentusschen sullen den Heere met vieriger herten bidden, dat hy syn zake wil vutrechten tot veler menschen zaligheyt. De Heere wil V Lieden ende ons allen stercken met synen Heiligen geest duer onsen heere Jesum Christum. Datum den 8. Mart. 1577. Vut den naem vande 7 gansche Classe in Walcheren.

Hubrecht Frans[4]
Dienaer der Gemeinte Christi
binnen Ermuyden.

[4] See Letter No. 138, § 7.

158.

CASPARUS HEYDANUS[1], to [the CONSISTORY of the DUTCH CHURCH, LONDON][2].

Middelburg, Friday, 8 March 1577.

§ 1. *The 3rd inst. I arrived safely home and I gave our Prince a summary account of what I have done, but no particulars, as I saw that he was in a hurry and that it would be inconvenient to speak of it at length.* 2. *The Seigneur of St Aldegonde I gave a more detailed account and told our brother Poorter all that he said. I pray you to do all that is in your power to collect the small sum (of which we have spoken), and to continue to contribute, as we trust that the cause will progress favourably, notwithstanding the peace concluded between the papists.* 3. *But, as regards the affair for which (the above negotiations) were begun, our Classis, and those whose advice we take in these matters, have decided that at first two ministers shall make a tour of about three or four months, through those places where there are no (ministers), to learn the condition of all places and to*

[1] See Letters No. 108, note 1, and 138, note 9.
[2] With this Letter compare Letters No. 154. 156, 157, 159—162.

report upon it, so that they may be provided accordingly. 4. For this purpose the brethren of the Classis (with the advice of the other brethren) have elected our brother Johannes Cubus (as you will understand from the other letters), and as he has consented, we request you to give him permission, to provide him with travelling expenses for such a tour, and to maintain his wife in the meantime. We trust that the tour will not be without advantage to the honour of God; we will join a proper companion with him, likewise provided with travelling expenses. 5. After long conversation I have also understood from his Excellency, that it would please him, if some members of the Communities in England, especially drapers, would go and live at Leiden and Haarlem or other places as may be convenient, and that he wished me to write to you about it; I shall also write to the other communities.

Godes genade doer Jesu*m* Chr*ist*um sy vl*ieden* gewenscht tot een Christelycke groetenisse

Eerweerde lieue Christelycke broederen, ick[3] ben den 3 Martij 1 doer des Heeren geleijde spoedichlyck thuijs gecomen, hebbe onsen M*onseigneur*[4] int generael dinhout des dat ick wtgericht hebbe so*m*marischer wyse v*er*haelt maer niets in specie, ouermids ick sach dat hy haestich was en*de* dattet niet wel gelegen was breeder daerva*n* op datmael te spreken, Een ander mael alst pas geeft sal ick mogen breeder daerva*n* spreken, ick hope oock altyd de sake int beste ouer te dragen, Den Heere 2 van S[int] A[ldegonde] heb ick den handel breeder ontdeckt, en*de* wat hy daerva*n* seijde heb ick aen onsen B[roeder] Poorter[5] ges*eit*, ick bidde den broederen datse alle neersticheyt doen de voers*eide* so*m*ma, die toch cley*n* is, optebre*n*gen en*de* veerdich te maken, en*de* daerbeneuen te co*n*tinueren, dewyle wy hopen dat de sake oock eenen goeden voertga*n*gk gewi*n*nen sal, onae*n*gesien den pays die de papisten met malca*n*deren gemaect hebben, Maer[6] op dat wy tot der saken quamen, daero*m* dit voir- 3 *seide* bego*n*nen is, heeft onse Classis (met oock dand*er* wie*n*s raet wy hier in gebruycken) voer goet angesien, op desen navolgen*den* voet te begi*n*nen, nae*m*lyck dat voer eerst 2 ma*n*nen sullen eenen doertocht doen, doer die plaetsen, daer ander niet en syn, van een maent 3 of 4, mi*n* of meer, onbegrepen,

[3] The *i's* at the commencement of words are mostly written as J.

[4] Prince William of Orange, who was at Middelburg at the time: see *Correspondance de Guillaume......, Prince d'Orange*, publiée par M. Gachard, III. p. 257 and preceding pages.

[5] Perhaps Adriaen de Poorter, an Elder of the Dutch Church, Austin Friars, in 1580: see W. J. C. Moens, *The Marriage...Registers of the Dutch Reformed Church, London*, p. 209.

[6] The preceding Letter treats of the same subject, and the Letter following is a reply to the present one.

om te *ver*nemen de gestaltenisse aller plaetsen, en*de* daerva*n* raport te doen, om volgen*de* dien, daerin grondelyck te voersien, Tot dwelcke de broeders der Classe (oock mit daduis der anderen boue*n* verhaelt), *ver*coren en*de* bestempt hebben den eenen te wesen onsen L[ieuen] B[roeder] Jo*hann*es Cubus[7], gelyck also v l*ieden* oock wt dand*er* brieuen *ver*staen sullen, bidden*de* v l*ieden* willen den voernoem*den* (die van synen wegen hiertoe *ver*willicht heeft) daertoe *ver*lof geuen, hem voersien*de* van Teergelt tot sodane eene reyse, en*de* syne huijsvr*ouwe* middelerwyle *ver*sorgen*de*, wy hopen dat dese reyse niet sal sy*n* sond*er* grote vorderinge d*er* eeren godes, Wy sullen denseluen niet alleen eenen goeden mitgeselle toevoegen, maer oeck *ver*schaffen dat hy van teergelt sal *ver*sien sy*n*. 4

Daerbeneuen heb ick na vele redenen verstaen, wten mo*n*t syner Excell*entie*[4] dattet hem welbehagen soude, dat eenige vanden gemeynten wt Engeland (en*de* insonderheyt die de neringen van*de* draperye doen) hen souden *ver*deylen met wooni*n*ge te Leyden en*de* Haerlem, oft ander plaetsen daer toe bequae*m* synde, dat ick oock he*m* een welgevallen doen soude, sulcks denseluen te laten weten, daer*om* ick oock niet heb willen nalaten V l*ieden* tselue antedienen, gelyck ick oock den anderen gemeynten doen sal, V l*ieden* mogen tselue den broederen also bequamelyck andienen, als ghy sult vinden alderstichtelycke te wesen. Hiermede Zeer lieue en*de* weerde broeders beuele ick vl*ieden* inde beschermi*n*ge des Heeren, V l*ieden* hiermede oock hertgrondelyck begroeten*de*, en*de* aller weldaet beda*n*cken*de*. Wt Middelborch den 8 Martij .77. 5

V L*ieder* die*n*stwilliger mitbroeder
Casparus Heydanus.

[7] See Letter No. 94, note 4.

159.

The CONSISTORY of the DUTCH CHURCH, LONDON, to [CASPAR HEIDANUS][1].

London, Monday, 18 March 1577.

§ 1. *Our brother and fellow-minister, Johannes Cubus, told us, after his return home, that he had understood from you and the brother of the classical assembly, that you would send him and another minister on a tour through various places in the Netherlands.* 2. *And as he did not think that such was our intention and had told you so, giving further reasons why such a task would not suit him, he asked us to explain on what footing and for what work we had agreed to send him out, saying, that he would not withdraw from such work, if our decision had been to that effect, and we had told you so.* 3. *We now learn from your letter that you really intend to let him, in company with another, make a tour through the Netherlands, and are somewhat surprised that you have understood us in this way, and regret that through your report, the brethren of the Classis are under the same impression, and have urged our brother Cubus to accept such a charge.* 4. *But we explained to you that such a scheme appeared unadvisable to us, seeing that our ministers are known in all places on the continent, because Netherlanders of all parts come often over here, so that they are not fit for such work, and would impede rather than promote the divine cause, as the enemies of truth would scan them and their work too closely.* 5. *Further that such a duty could be better performed by one who is unknown in those parts and has no family to maintain. You know, moreover, that our brother (Cubus) has been a priest in Flanders, and would therefore be exposed to greater perils if he fell into the hands of ecclesiastics.* 6. *As you considered these reasons just and important when we advanced them in our Consistory, in the assembly of the (Dutch, French and Italian) Churches and privately, we think it unnecessary to say more. We doubt not that you understand in what way we intended to send our minister, our words "being called" indicating that some flock or community should be assigned to him as pastor, which would not be the case if he were sent out as is explained above.* 7. *Moreover, our stipulation that, in case our community were in want of ministers, we should have the right to recall those whom we had sent, clearly indicates that we intended to send him for the service of our country, not for one or two or three months, but so long as he could serve there with advantage and could be spared by us.* 8. *Therefore we hope that you will take this explanation in good part, and that the reasons which you approved while here, will not be considered light by the brethren. We could not burden our brother with such a task. And although no difficulty or danger (which should not be considered in divine matters) may have been seen in the work, we do not see that such service could benefit the*

[1] See Letters No. 108, note 1 and No. 138, note 9. This Letter is a reply to the preceding Letter; see also Letters No. 154, 156, 157, 160—162.

churches in those places. 9. He is willing to follow any call that may come to him in the manner described above, wherein we observe his zeal for the communities of our nation, but we could not burden him with more.

Eer*werdighe* Lieue broeder, na hertgrondighe groetenisse, 1
Also onse broeder en*de* mededienaer Jo*annes* C*ubus*[2] door Godes ghenade en*de* beleidynghe met voorspoet thuys wedergekeert, ons *ver*haelt heeft hoe dat hy met V L*ieden* int bysondere, en*de* oick metten broeder der Classisscher *ver*samelyn*ghe* ghehandelt hadde, en*de* *ver*staen wat ouer hem bestemt was, namelick datmen hem soude vutschicken voor etlicke maenden met noch eenen mededienaer om in[3] diuersche[3] plaetsen des nederlants te doorreysen &c. So heeft hy an ons begheert wy wilden 2 *ver*claeren op wat voet en*de* tot hoedanighen wercke wy *ver*staen hadden hem vut te schicken, ouermits hy niet conde geuoelen dat onse meynynghe sodane was, ghelyck hy oic seyde by vlieden gheantwoort te hebben, en*de* zeker redenen daer toe *ver*toont, dat zyne *per*soon dertoe niet dienen zoude. Dannoch, indien onse besluyt sulx gheweest, en*de* V L*ieden* so angegeuen is, *ver*claerde, hy en wilde hem dies niet ontrecken. Hierop hebben wy oick gelesen V L*ieder* brief, dervut wy tselue 3 gheuoelen (van hem name*lick* eenen doortocht met eenen toeghevoechden te laten doen door tNederlant) claerlick beuinden. Wy syn wat *ver*wondert geweest, frater, dat V L*ieden* onse aengheuen aldus *ver*staen hebt, en*de* zyn bedroeft dat deur het rapporteren[4], de sake dus verre van*de* broederen des Classis en*de*[5] andere[5] opghenomen is datmen onsen broeder Cubu*m*[2] oick ghenoech heeft ghedronghen sulc last an te nemen. Maer noch- 4 tans wy *ver*hopen dat ghy ten besten nemen zult, dat wy V L*ieden* indachtich maken der redenen die wy met V alhier onderlingen[6] ghehadt hebben waerom ons sulx ongheraden dochte, als te weten hoe dat de Kerckendienaren alhier, ouer zee in allen plaetsen bekent zyn ghemeret de Nederlanders van allen quartieren hier dicwils ouerco*m*men en*de* dat sy derhaluen daer toe niet bequaem waren, ia de sake die godde*lick* is, meer

[2] See Letter No. 91, note 1.

[3] Added above the line over *alle*, which latter has been crossed out.

[4] MS. *an den ghene dien dit toecomt* after *rapporteren*, but crossed out.

[5] Added above the line.

[6] MS. *onderwilden*, but *wilden* crossed out and *lingen* written over it in another hand.

ver*hinderen dan ver*uoorderen mochten, dewile de vianden der waerheyt de selue en*de* al haer doen al te nauwe bemercken zouden Item[5] dat oic zulc een last bequaemlicker conde 5 bedient werden van eener, die daer[7] onbeke*n*t waer en*de*[7] gheen huys voor te staen hadde. Wy *ver*swighen, dat onse bestemde B*roeder* een pastor in Vlaendren, als Vl*ieden* wetet, gheweest is, dwelcke onder der geestelicker handen co*m*mende te meer periculen onderworpen soude wesen. Dan, dewyle V l*ieden*, als wy 6 dusdanige redenen zo in onse Cons*istorie* en*de* inden Cœtu der drie kercken[8], als priuatel*ick*, voortbrachten de selue redel*ick* en*de* gewichtich vont, zo en achten wy niet noodich yet dies meer voort te brenghen. Wy en twyfelen oick niet of V l*ieden* en heeft deur dit onse voorco*m*men, wel co*n*nen afnemen op wat wyse wy *ver*stonden onsen dienaer te seynden twelc oic onse woorden medebrenghen (beropen[9] zynde), daer mede wy *ver*staen hebben[10] datmen hem als eenen herder eene zekere cudde of Gem*ein*te zoude toewysen twelc geen plaetse soude hebben in der voorscr*euen* vutsendyn*ghe*. Bouen dien, het 7 bespreck dat wy tot onser bestemmyn*ghe* ghedaen hebben als dat, so dese onse Gem*ein*te van dienaers onvoorsien synde, soude moghen, haeren ordinairen vutgeschict weder ontbieden in zulcker noot, brengt dudel*ick* mede, dat onse voornemen was, hem vut te schicken tot dienste des Vaderlants niet voor een maent twee ofte drie, maer voor so langhe als hy daer met vrucht dienen, ende van ons gederft zyn conde, anders hadde zulcke exceptie te *ver*geefs gheweest. Hierom 8 gheliefde broeder, wy bidden v, dat ghy dese onse vryheyt en*de* verclaryn*ghe* onser eenvoudigher meyninghe willet goetwillel*ick* annemen en*de* onse redenen, daer het noodich wert, willet *ver*tooghen, wy hopen dat, ghelye als ghy die by ons niet *ver*worpen en hebt, dat oic alle broeders die wel *ver*staende niet eleen achten zullen. Wy en connen onsen medebroeder met zulc een last niet beswaren. Ende of daer alschoon gheen swaericheyt of pericule in ghesien ware, (want dat en mach in goddelicke saken niet geweghen werden) wy en sien niet

[7] *daer—ende* added above the line.

[8] Namely the Dutch, French and Italian Churches.

[9] See Letter No. 156, § 4.

[10] Added above the line by another hand.

dat sodanen synen dienst tot voorderynghe der kercken in die plaetsen zyn can. Hy is gewillich na te co*m*men sulcker beroepynghe als op hem sal co*m*men in der voeghen voorscr*euen,* waer in dat wy synen goeden yuer totten Gemeinten ons*er* natie speuren, en*de* voorder en co*n*nen wy hem niet opleggben, aengesien wy dat oic noynt voorder v*er*staen hebben. Wy bidden v andermael frater dit ons ten besten af te nemen, en*de*, na uwe belofte, de sake altyt ten besten ouer te draghen ghelyck wy v*er*trouwen, dat kent de Heere, den welcken wy v hiermede beuelen, die v altyts tot syner eeren, en*de* tot opbauwyn*ghe* syner Gem*ein*ten in onsen Vaderlande sparen wille, en*de* met syn*en* Geest becrachtighen. Vut Londen desen 18 Martij 1577.

Uwe dienstwillighe medebroeders, Dienaers en*de* Ouderlynghen der nederduytscher Gem*ein*te van Londen.

Endorsed :

Copie des briefs an
Dominum Gasp*arum* angaen*de* trapport
gedaen ander Class*em*
19 Mart. 1577.

160.

THE CLASSIS OF WALCHEREN, to the CONSISTORY of the DUTCH CHURCH, LONDON[1].

[ ], Thursday, 13 June 1577.

§ 1. *This letter is intended first to thank you for the collection sent us by John Cubus, which was very agreeable and the fruit of which will reveal itself in due time.* 2. *Secondly, in our anxiety as to an election of ministers for the communities of Christ at Ghent and Antwerp (where good ministers are greatly wanted on account of the multitude of Churches and other matters), the said Cubus proposed to us two notable persons, namely Adrian Seravia and Jacob Dichterius.* 3. *We pray you to consider who of the two would be able to act at Ghent as ordinary minister, and, if he were willing, to send him to us, that he may be provided with money and sent to his church.* 4. *Also whether the other would be able to serve the Church of Antwerp, which increases daily and requires a gifted minister. Or whether you could appoint another minister and induce him to accept the appointment. While we are waiting for other collections to come in we will look out for other ministers.*

Genade en*de* vrede door onsen
Heere Chr*ist*um Amen.

Lieue waerde Broeders medearbeyders int werck des Heeren 1
Deze jegenwoirdighe missiue zal aen V L*ieden* dienen tot twee oirzaeken. De eerste is Omme onze danckbaerheyt te bewysen van*de* ouergesonden collecte door hand*en* d*omini* Joannis Cubi[2] en*de* door ons ontfanghen. Het is een offerhande voor gode welriekende en*de* aenghenaem. De vrucht daervan zal tzyner tyt hem openbaren. Ten anderen. Alzoo wy 2 bezorcht waren wat dienaers wy mochten doen beroupen tot dienste der gemeente Christi binnen Ghendt als binnen Antwerpen. Al waer eenen zeer grooten noot is van goede dienaers ouermits de menichte der Kercke en*de* andere zaken. Zoo ist dat den voors*eiden* onzen broeder Cubus[2] ons twee

[1] The reply of the Consistory is printed below as No. 165. See also the Letters No. 154, 156—159, 161, 162.

[2] See Letter No. 94, note 4.

notable persoonen heeft vooren ghestelt naemelyck Adrianum Serauiam[3] ende Jacobum dichteriu*m*[4]. Wy bidden V L*ieden* in-*den* naeme Christi dat het V L*ieden* belieue met ryper deliberatie in*de* vreese Godes te bedencken wye van dese twee bequaem zoude moghen wesen omme hem binnen Ghendt voor eenen ordinaris minister te employeren ende den seluen 3

[3] Adrian Saravia or Seravia or Zaravia was born about 1530 at Hesdin in Artois. It is not known where he was first educated, but about 1559 he came to England. On the authority of Strype (*Annals of the Reformation*, Ch. XLVIII, p. 524, or Vol. I, pt. 2, p. 223 of the Oxford edition) it may be stated that about 1566 he and his family lived in Jersey, "where he taught a school, and preached to his countrymen exiles there. But in that year, upon some hope of more quiet living in his own country, thinking of returning to do God service among his own countrymen, he was persuaded by Chambrelain, governor of Jersey, to remain." Later on he appears to have been master of the free grammar school of Southampton (Wood, *Athenae Oxonienses*, II. 327; see the same author's *Fasti Oxonienses*, col. 252 where the name of the place is given as Northampton), and it is not impossible that he was still so in 1577, when he himself stated that during a period of seventeen years he had not been much in the Netherlands and required some training before he would have mastered the language again (see below Letter No. 162, §§ 4—8). In Van der Aa's *Biographisch Woordenboek*, and Paquot, *Memoires*, II. 133 however, it is stated, rather circumstantially, that in 1561 he returned to the Netherlands, became minister at Antwerp, and was one of the compilers of the Netherland confession, of which in 1566 he presented copies to the Prince of Orange &c. All this would seem to be incorrect. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 133) states that in 1577 the Community of Courtrai sent for Saravia to have him as their minister. It appears, however, that after the correspondence contained in the Letters Nos. 160 and 162, Saravia accepted an appointment as minister at Ghent, as Will. Te Water, in his *Historie der Hervormde Kerke te Gent*, states, on p. 61, that he appeared, as "minister at Ghent" at the Provincial Synod of the Flemish Churches held there on 8 March 1581, and was elected its president. In 1582 the Curators of the University of Leiden appointed him Professor of Divinity and minister to the Walloon Community. His predilection for the Earl of Leicester caused him to become embroiled with the magistracy of Leiden, and in October 1587, on the discovery of the plot of some of the Earl's adherents to place the city under his authority, Professor Saravia and others most compromised effected their escape. Saravia fled to England where his zeal for the Anglican Church combined with his aversion to the Presbyterian doctrine and discipline procured him a canonry in the Cathedral of Canterbury. There he died 15 January 1612—13 at the age of 81. As evidence of his work there we may quote the imprint of Matthiae De L'Obel...*in G. Rondelletii...Pharmaceuticam Officinam Animadversiones* (published at London in 1605), which runs as follows: "Londini excudebat prælum Thomæ Purfootij 1605. Id. Aprilis. Cum gratia Privilegij Reverendissimi Domini Ioannis Archiepiscopi Cantuariensis; cuius iussu Subscripsit Hadrianus Saravia." Wood (*Fasti Oxonienses*, col. 252) states that "on 9 July 1590 he was incorporated at Oxford in the degree of D.D. and admitted among the doctors of that faculty, and in 1601, July 5, was installed canon of Westminster in the eleventh stall or prebendship, at which time he was in great esteem for his learning."

[4] He is mentioned again in Letter No. 162, §§ 1—3. He probably resided in London and does not appear to have gone over to the continent, or at least not immediately. At any rate on 26 December 1579 a child named Joannes, son of Jacobus Van Dichteren, was baptized in the Dutch Church, London; see W. J. C. Moens, *The Marriage, Baptismal and Burial Registers of the Dutch Reformed Church, London*, p. 19.

door zulcke redenen als daertoe dienen, tot zulcke dienst te beroupen en*de* verwecken. Ende in cas van zyne bewillighinghe hem tot ons te zenden. Ten eynde dat hy van hier met penninghen ghefurneert voorder naer zyne Kercke gezonden worde. Wy verhopen dat V L*ieden* hierinne zal diligenteren. Met eenen oick regard nemen oft den anderen bequaeme 4 zoude moghen zyn tot bedieninghe Eccl*es*ię Antwerpiensis quę (Deo laus) insigni numero quotidie augetur et varijs dotibus instructum ministrum requirit. Oft zoo V L*ieden* eenen anderen weet te benoemen den zeluen daertoe te bewillighen. Wy zullen middelertyt dat andere collecten van ons v*er*wacht word*en* naer andere ministers wtzien. Beuelende dese ghewichtighe zaeke V L*ieder* discretie ende Christelycke sorghe. Verwachten oick metten eersten antwoorde.

Eersaeme vrome en*de* discrete vaert wel. De Heere Jesus 5 zy met V L*ieden* ende zynder gemeente by V Lied*en*

Gescreuen den xiij^{den} Juny xv^{c} lxxvij

V L*ieder* goetwillich mededienaer Joannes Miggrodius[5], Scriba Classis Walachrianę, ex mandato Symmystaru*m*

Addressed: 6

Aen Onse Lieue, Waerde
Broeders, De dienaren
des godlycken woorts en*de*
Ouderlinghen der neder-
Duytsche gemeente Tot
Londen.

Endorsed:

Ontfangen den xxix
Junij 1577.

[5] See Letter No. 115, note 4.

161.

JAN RUIJTINCK[1], to the CONSISTORY of the DUTCH CHURCH, LONDON[2].

Norwich, Wednesday, 10 July 1577.

§ 1. *I received your letter, together with one from Caspar (Van der Heiden) and (John) Cubus, by Philip Andries, and thank you for your advice in my case, which perplexes me much, and I am very sorry that I have caused you trouble, but as you think, that if I decide to study, it will promote the kingdom of Christ, your deed will be laudable.* 2. *On this account I regret the more that I am prevented from studying, either in London or in Holland, not only by my inability and small talents, but also by the present state of our churches here (although others see in this condition something appropriate), in which I have some duties to perform. Our pastor Michael Pannelius (who is considered to be the most talented of the two) goes to Middelburg, and the soreness of the old wound being still great, it is advisable for some to remain here.* 3. *Further, I have taken in as boarders some youths lately sent to me from Flanders, besides a goodly number already living with me, who, together with others who frequent my school, would be prevented from studying French, as I am the only one who teach the Flemish and English children the French language.* 4. *Thirdly, apart from my inability, I always thought the proposal strange, from the moment that some persons, well-disposed towards me, made it to me when I was with you, especially as you would have to find such a considerable sum in my behalf, and in a case in which it is uncertain whether it would benefit the Church, whereas in my present vocation, or in another suitable to my talents, I could assist others.* 5. *This circumstance especially induces me to thank your community and that of Zeland and to remain here, regretting that I have had to keep you so long in suspense and have, thereby, against my wish caused you trouble. But as God has graciously brought me to the community of His Son, and caused me to be a promoter of His Church, I will investigate His Word more industriously than before, which may be, if the harvest increases, of some future service.*

Genade ende vrede door Christum

Eerweerde ende vrome, Ick ghebiede my ondanelick in uwe goede grac*ie*, V Li*eder* scryuen met eene*n* brief van M[r]. Caspar[3] en*de* Cubo[4], hebbe ick door Phi*lipp*us Andries[5] ontfan-

[1] He seems to have removed to London afterwards, and in the year 1591 to have been an elder of the Dutch Church, Austin Friars; see W. J. C. Moens, *Marriage Registers...... of the Dutch Church*, p. 209.

[2] With this Letter compare the Letters No. 154, 156—160, 162.

[3] See Letters No. 108, note 1 and No. 138, note 9.

[4] See Letter No. 94, note 4.

[5] An elder of the Dutch Church of Norwich: see *Werken der Marnix-Vereeniging*, Serie II, Deel I, p. 3, under the year 1575; *ibid*. p. 88 sqq., under the year 1599.

ghen, Vlieden hooghelick danckende van v aduys ende goe-
den raed in dese myne zaeke, daerinne ick bynaer radeloos
ben, en*de* zeer perplex, My is e*m*mers hertelick leet broeders,
dat v l*ieden* in dit stuck met my ghemoeit zyn moett, Dan
ghemerct dat v l*ieden*, zo ick hachte, dinct tzelue te streckene
tot voorderinghe van Chr*ist*i Rycke waert dat ick my teene-
male totter studie begaue, zo moet v l*ieder* daet, prysensweerdich
zyn, Ende des te meer bedrouuick my, dat niet alleene myne 2
ombequaemheit[6] ende cleene gauen cause zyn om my tuwent
ofte in Hollant nyet[7] te gaen exerceren, nemaer ooc (al wil-
der een ander yet bequaems in[7] oirdeelen) den teghenwoir-
deghen stant ons*er* kercken alhier. In de welcke my ooc
wat last om[7] derouer te zorghe*n* opgheleit is, Onsen herder
M Pannelius[8] (dieme*n* hier den best begaefste*n* van*de* 2. hacht
te zyne) vertrect naer Middelb*urg*. De teericheit vande oude
quetsure isser noch groot, en*de* daero*m*me raedsaem, dat zo*m*-
meghe hier noch blyuen. Voorts zyn my noch onlanx gezon- 3
den wt Vlaen*deren* Jonghers die ic inden cost a*n*ueert hebbe
neffens tgoet getall van andere die met my ooc woene*n*, Alle
de welcke en*de* veel andere die myn schole freque*n*tere*n* ghe-
destitueert zouden[7] worden van middel om hier tFrançois te
leeren, midts dat ic alleene ben die de Vlaemsche en*de* Jn-
ghelsche kindere*n* inde Fransche tonghe instruere, Hoe nood-
sakel*ick* dit zy can v l*ieden* oirdeele*n*, Ten derden al cess*eren*de 4
de onbequaemheit[6] (nochtans hacht'ick neen) zo heeft van*de*
eersten (dat eenege myner goet-jonstegen, ick tuwent zynde,
my tzelue voor ooghe*n* leiden en*de* p*re*s*en*teerden) vremt inne-
gheuallen ghel*yck* het noch doet, zonderlinghe dat de goede
heere*n* zulcken notabel so*m*me zouden moeten vinden, om my,
en*de* in een zaeke die hazardeux is of se der kercke nut
zoude wesen, Daer Jc in mynen tegenwoordeghe*n* roup oft
andere*n* daer Jc in ghestileert ben en*de* ou*er* dezer zoude
moghen exercere*n*, zoude moghe*n* zelue andere assistere*n*, En*de*
also zoude ic verzwimen[9] de practiq*en* van*de* senten*tie* des
H*eiligen* Geestes, T'is heerlick gheue*n* dan neme*n*[10], Dit is 5

[6] So in MS. [7] Added above the line.

[8] Michael Panneel or Ephippius, see Letter No. 109, note 1.

[9] MS. *verzwigmen*, but the *g* crossed out. [10] Acts xx. 35.

tzonderlinghste Weerde B*roeders* dat my moueert V E*erweerden* en*de* die van Zeelant te bedancken En*de*[11] hyer my noch stille te houden[11] Drouue zynde dat ick de goetherteghe vrienden zo langhe in suspens hebbe moeten houden en*de* dat V L*ieden* daermede hebt moeten ghemoeyt zyn twelc myn meeninghe niet en was, Des niet jeghenstaen*de* ghemerct dat de Heere wt zyn inkel goetheit my tot de ghemeenschap zyns Zoons Chri*sti* zo genadelick ghebrocht heeft jae ooc (doch onw*er*dich) tot een voorstander zyner kercken, will'ick mij (leghe hebben*de*) neerstelicker dan te vooren beulieteghen tot onderzoucken van Godes woird, Of het messchien naermaels, den Ougst meerderen*de*, te passe quame, de Heere des ougstes willer vele bequame maeken en*de* wtstooten, en*de* vlieden

Eerw*eerde* en*de* wise in zyne genadeghe protectie nemen 6 en*de* met de gaue*n* zyns h*eiligen* Geestes lanx zo meer becrachteghe*n* Amen, Vut Norwich 10 July 1577

V L*ieder* goedwillich Dienaer
Jan Ruijtinck

[11] *Ende—houden*, added in the margin.

162.

The CONSISTORY of the DUTCH CHURCH, LONDON, to [the CLASSIS of WALCHEREN].

London, Monday, 29 July 1577.

§ 1. *We have been unable to reply to your letter of* 13 *June sooner, as it required some time to do what you requested of us, namely to ask Jacob Dichterius and Adrian de Saravia whether they desired and were able to devote their talents to the church of our fatherland.* 2. *As regards the said Jacob, those who best know his talents and disposition, tell us that he is learned in several languages and has a fair talent for preaching. He would feel inclined, we hope, to serve his country if invited to do so, though we have been unable to consult him, as he lives far away in the country.* 3. *We also learn that he is deeply engaged with Englishmen; but if any communities among you or in Holland desire his ministry, let them write to him and explain the situation. He might then consider the matter properly and they could afterwards send for him, in which case we trust that he would not refuse. If the community inviting him desire our advice or any exhortation, we will do our best.* 4. *As regards Adrian de Saravia, we informed him of your wishes, and he replied that he would be willing to serve the community of Christ of our nation, though his ability to serve would at first not be very great, seeing that for seventeen years he has not been much among Netherlanders, but yet he hopes that by a few months' training and exercise among our people he would master the language again.* 5. *He reminds us moreover of the care of his family, which is not small, and how he is bound to some Englishmen, as having under him the children of some noblemen, from whom he could not free himself at once;* 6. *yet we doubt not his readiness and zeal, which he has shown a long time, not only by his profession and constant exercise, but also by crossing over three or four years ago, to serve our communities according to his talents, for the sake of which he feared neither danger, nor trouble, nor expenses nor loss, as is known to many of the brethren; while many of us know that this journey still causes him sorrow and keeps him backward, although God has now well provided for him in this country, where he has a fair chance of being promoted on account of his learning and piety, which we hope, however, will not restrain him, if he can conveniently serve Christ in the Netherlands.* 7. *We trust that those communities, who desire to request his service, will consider these reasons and his situation, and will show all possible courtesy and discretion.* 8. *He should be particularly informed of everything, so that he may not give up something certain for the sake of anything uncertain, and should not, if he came over, have to live at his own expense, whereby he or others might feel induced to draw back.*

Copie

Ghenade en*de* Vrede etc.

Lieue, ende Weerde B*roeders*. Na hertgrondighe groetenisse, Wy hebben uwen laetsten Brief van*den* xiij^en^ Junij[1] ont- 1

[1] See Letter No. 160. With this Letter compare also the Letters No. 154, 156—159, 161.

fanghen, waer op wy nyet eer dan alsnu hebben co*n*nen antworden, dewyle tgene dat V L*ieden* daer in an ons ve*r*sochtet, wat tyt ve*r*eyschte, naemel*ick* dat wy tot voorderyn*ghe* der kercken onses Vaderlants, wilden ve*r*nemen na twee pe*r*soonen te weten Jacobum Diehterium[2] en*de* Adr*ianum* de Sarauia[3], of sy heure gauen de*r*toe wilden en*de* eonden bestedighen, twelck wy ernstel*ick* na onser gelegenth*eit* ghedaen hebben, Angaen*de* den voors*eiden* Jacobum[2] wy ve*r*staen vut de ghene die hem, syne gauen, en*de* ghesintheit allerbest kennen, Dat hy een man is, die gheleert is in so*m*mighe spraken, en*de* tamelicke gauen heeft te predieken, die oick totten Vaderlande te dienen wel ghesint is, daer toe versocht zynde, zo wy ve*r*hopen, wy en hebben met hem niet bysonderl*ick* co*n*nen handelen mits dat hy verre int lant alhier woont, Hy is oick diep ve*r*bonden metten Engelsehen, also wy ve*r*staen, dannoch so daer by V L*ieden* oft in Hollant eenige Geme*in*ten zynen dienst ve*r*soecken zy moghen hem eerst beschryuen, en*de* alle ghelegentheden ve*r*claeren, op dat hy hem de*r*op beraden moghe, als het behoirl*ick* is, ende daer na voor hem senden, wy ve*r*trouwen dat hy hem den vaderlande niet weigeren zal, So oick de Geme*in*te die hem ve*r*soect eenigen raet begheert an ons ofte addresse om hem te crighen, wy willen daer toe na onsen ve*r*mogen voorderl*ick* zyn. Belangende Adrianu*m* de Sarauia[3], wy hebben an hem gheschreuen V L*ieder* begheerte, waer op hy ons gheantwoort heeft, hoe dat hy wel ghewillich is der Gheme*in*te Christi onse*r* natie te dienen, hoewel hy ve*r*elaert dat syne bequaemheit alsnoch inden dienst niet groot soude zyn gemerct hy in 17 jaren onder de nederlansche natie niet vele ve*r*keert en heeft, ve*r*hopt nochtans dat hy binnen etlicke maenden doer oeffenyn*ghe* en*de* handelyn*ghe* onder onsen volcke de sprake wederom wel gereet crighen soude, Hy geeft ons oick te kennen het last zynes huusgesins, twelck niet cleyn is, Item hoe dat hy oick onder den Engelschen wat ve*r*bonden staet, als hebbende onder hem etlicker edelluyden kinderen, welcker hy hem so haest niet wel zoude connen ontmaken, dit niet teghenstaende wy en twyffelen niet van des mans goetwilligheit en*de* goeden yuer, dien

2 3 4 5 6

[2] See Letter No. 160, note 4. [3] See Letter No. 160, note 3.

hy langhe tyt wel betoont heeft, niet alleen met professie en*de* nerstighe oeffenyn*ghe*, maer oick dat hy ouer drie oft vier jaren ouergereist is om den Gem*ein*ten na zynen gauen dienstel*ick* te zyne om twelcke hy noch pericule en*de* moeyte ontsien, noch cost en*de* schade gheacht heeft, als velen broederen wel bekent is, en*de* onser vele, die wel weten dat de selue reyse den vromen man noch smert en*de* tachter houdt, hoewel dat hem Godt nu in desen lande wel voorsien heeft, daer hy om syner geleertheit ende godtsalicheyt wille wel staet om gheuoordert te werden, twelcke hem nochtans, so wy v*er*hopen, niet en sal doen v*er*flauwen, so hy ergent bequaeml*ick* na syn last Christo in de nederlanden mach dienen.

Wy v*er*trouwen dat die ghem*ein*ten die synes diensts 7 v*er*soecken willen zullen op dese redenen ende gheleghentheit des vromen eerlicken mans acht hebbende, alle beleeftheit en*de* bescheydenheit gebruicken ghelyck Godes woort oick ghenoech allen Gem*ein*ten dertoe v*er*plicht. Het is noodich dat 8 hy voor al gheaduerteert werde, op dat hy hem daer na mach schicken, en*de* dat hy wat sekers wete, op dat hy het sekere dat hem Godt v*er*leent heeft, op het onsekere niet en v*er*late, dat hy oick op zyne costen, so hy ouerquame niet en teerre en*de* also gheen oirsaecke ghegheuen werde, dat of hy of andere deur dit of ghelycke exemplen te rugghe gaen, twelcke de Heere v*er*hoede, den welcken wy bidden dat hy alle syne dienaers met yuer en*de* dapperheyt, en*de* syne Ghem*ein*ten met waren hongher synes woorts en*de* met liefde tot den vutdeelderen begauen wille, De selue wille V L*ieden* B*roeders* met synen Geest altyts tot syner eeren en*de* syn*er* Gem*ein*ten opbouwyn*ghe* gheleiden, Vut Londen 9 desen 29 Julij 1577.

Uwe goetionstighe broeders en*de* mededienaers
de kerckend*ienaers* en*de* Ouderlyn*gen* der nederlandscher
Ghem*ein*te te Londen.

163.

The CONSISTORY of the CHURCH at ZIERIKZEE, to [JOHN AYLMER], Bishop of London.

Zierikzee, Wednesday, 30 October 1577.

§ 1. *As we all declare that Englishmen have sealed the faith in Christ by martyrdom, various and many travels in foreign parts, most cruel exiles, and finally by preaching the Gospel everywhere,* 2. *we doubt not that you will show your kindness, mercy, beneficence and singular devotion to all religious men who suffer innocently and, deprived for Christ's sake of their property, wives, children and country, suffer chains, thirst, hunger, and captivity, as you have suffered all this yourselves.* 3. *And as the word of God teaches us that we are united by brotherly charity and peace, it behoves us, if we really wish to be considered disciples and members of our heavenly Father, to bear each other's burdens and to alleviate the common disaster by mutual help.* 4. *For these reasons we have recourse to you, seeking your aid and support, and in the first place we implore your Lordship to succour us with that love, beneficence and liberality, which you always show towards strangers and afflicted persons. Your recommendation will undoubtedly cause also the other overseers and ministers of our religion to be mindful of the Apostolic lot, of the primitive church and the liberality of the saints, by which we might be able to remedy the necessity and poverty of many.* 5. *We need not say much of the present state of our Church, and the change in our affairs, whereby through God's mercy we have been delivered as it were from the jaws of the roaring lion and from a cruel siege, as our brethren, to whose care we entrust this letter, can tell you all. We only commend our cause to your Lordship and your brotherly love.* 6. *We commend ourselves to your prayers, and pray that God may preserve you, your church and your families.*

Reuerendissimo et Colendissimo patri ac Domino D. Episcopo Londinensi gratiam et felicitatem perpetuam.

Cum nemo nostrum sit clarissime reuerendissimèq*ue* Antistes, qui non modo prædicet; sed etiam tanquam exemplum aliquod posteris insigni[1] laude et gloria celebrandum passim ob oculos omnium ponat, vos in illustrissimo Angliæ regno fidem in Christum seruatorem nostrum, per sacrosanctum martyrium,

[1] Nearly all the i's at the commencement of words are written as capitals.

per varias & multiplices peregrinationes, per indignissima olim exilia, deniq*ue* per Euangelij vbiq*ue* locorum prædicationem obsignasse; nihil addubitamus quin magis ac magis fidej illud charitatisq*ue* in Deum et proximum testimonium in vobis exurgat, indiesq*ue* erga omnes sanctos qui innocenter sunt afflicti, possessionibus suis exutj, conjuge, liberis, ac dulcissima patria pro nomine Jesu priuatj, vincula, sitim, famem, captiuitatem perferunt, vestram adhuc humanitatem, clementiam, beneficentiam, singulareq*ue* studium exhibeatis: quandoquidem & ipsi hæc olim, & in membris vestris perpessi estis. Quo circa cum Dej Verbo edoceamur, nos charitate fraterna, per quam Christj discipulj esse declaramur: & pace, qua veluti vinculo quodam in vnitate fraterna, continemur, ita nos esse coadunatos, vt non modo spiritus dej, sed et fidej, spej, baptismatis consortio, participes, indisolubilj nexu, efficiamur; qua de causa vnum corpus, cor, anima vna dicimur: necesse est si verè discipulj & membra patris nostrj cælestis censeri cupimus; alter alterius onera portemus, & mutuis operibus co*m*munem inuicem subleuemus, calamitatem. Nos itaq*ue* præstantissime Illustrissimeq*ue* Præsul, his rationibus inductj, diuinam sequutj doctrinam, qua agnoscimus & profitemur nos vobiscum vnius esse capitis membra, ad vestras humanitates confugimus, tanquam ad sacram anchoram & asylum, subsidium, opem[2] a vobis expetentes; & supplices per Deum & viscera misericordiæ eius: in primis vero T*uam Clementiam* petimus ac imploramus, tuo vt nos amore, beneficentia, liberalitate, qua soles peregrinos & afflictæ conditionis homines prosequi, complectaris. Tua haud dubiè co*m*mendatione fiet, vt & cæterj religionis nostræ fautores Antistites & fidelissimi verbi diuinj precones, memores futurj sint Apostolicæ fortunæ, primitiuæ Ecclesiæ, adeoq*ue* liberalitatis sanctorum *και συμπαθειας*, qua necessitatj, paupertatj atq*ue* egestatj plurimorum tanto citius faciliusq*ue* mederj, ijsq*ue* subuenire possimus. Quis enim id temporis sit Ecclesiæ nostræ status, qualis hic rerum omnium

[2] The supplicants do not indicate what kind of assistance they expected from the bishop, as they probably wished this to be arranged between him and the Consistory of the Dutch Church, London, by whom they desired the Letter to be delivered to the bishop (see § 5). But the Letter was probably never put into his hands, as we see from Letter No. 165, §§ 2 and 3 that the Consistory of the London Church did not consider it advisable to do so.

immutatio, ex quo e leonis tanquam rugientis faucibus Dej opt. max. bonitate atq*ue* clementia, & ab hostium immani, dura ac indefessa obsidione, liberatj sumus; non opus est multis persequi: fratres quippe nostri, quorum nos fidej hasce literas co*m*misimus, vos edocere de omnibus, certioresq*ue* reddere, poterunt. Tantum superest vt T*uae Clementiae* nostram causam, charitatiq*ue* vestræ sedulo co*m*mendemus: supplicesq*ue* petimus, fratribus nostris compatiaminj, & pro pietate Christiana, cum hilaritate, quantum fieri potest eorum petitioni, & expectationi nostræ, satisfaciatis. Id autem exemplo piissimoru*m* Corinthiorum facturi, qui liberaliter ex suis bonis largiebantur, pro necessitate afflictorum fratrum Hyerosolimis: tum ductj recordatione Apostolicj illius dogmatis ad Hebræos[3]. fraterna charitas maneat. Memores estote vinctorum, tanquam vna cum illis vinctj, eorum qui malis premuntur, acsi ipsi quoq*ue* corpore afflicti essetis. Nihil equidem amissuri eoru*m*, quæ membris Christj, & sinceræ religionis assertoribus, impenderitis, quod & sub manu Domini omnes simus, et Deo permittente va[riis][4] fortunæ casibus jactemur. Et sanè quicquid in Christianos fratres contuleritis beneficij, id Deo cumprimis gratissimum erit: & suaue olens sacrificium, odorem bonæ fragrantiæ, hostiam acceptam Christus ipse Judex viuorum & mortuorum, coram tribunalj suo celebrabit, ac pro seipso esse collatas eleemosynas, prædicabit, æternisq*ue* præmijs compensabit: Aliorum vero *αστοργην*, duritiam & immanem crudelitatem, perfidamq*ue* desertionem, cu*m* æterna & summa ignominia & opprobrio[5], sua sortietur, cum æterno ipsorum malo & cruciatu, præmia: de quo pij omnes nihil dubitant. Cæterum Illustrissime Præsul, ne te diutius nostris detineamus, restat modo precibus vestris nos co*m*mendemus, & vt vos, nostram Ecclesiam, familiasq*ue* Deus opt. max. in his confusionibus & minis regnorum seruet, vnanimiter gemitibusq*ue* assiduis, donec Rex ille regum in nubibus ad nos liberandos appareat, oremus. Ea siquidem videtur nobis impendere temporum, Ecclesiæ politiæq*ue* conditio, vt optime cum ipso actum videatur, qui quam lenissima poena ex hac vita discesserit. Dominus adsit nobis omnibus, nosq*ue* (quod

6

[3] Added in the margin: Hebr. 13. [4] The Letter is injured here.
[5] Added in the margin: Matt. 25.

promisit) nunquam deserat. Deus te suo spiritu benignitatis ac misericordiæ, magis magisq*ue* exornet, & opus quod per te in Ecclesia inchoauit, ad plenam cœlestis regni sui instaurationem, quam fœlicissime immortalj cum laude et gloria perficiat. Salutant te, vniuersos & singulos, nostrj osculo sancto. suasq*ue* preces pro salute vestra humiliter ad Deum offerunt. Datum e Consistorio nostro Zierizeę 30 Octobris anno a Christo pro nobis incarnato 15.77. 7

Tuæ Clementiæ deditissimi fratres in
Christo Seniores et Diaconi, quoru*m*
nos nomine proprijs manibus
subscripsimus.

Gerardus Culenborgicus[6] Ecclesie Dei que Zirizee est verbi Dei minister

Bartholomeus Houckius[7]. senior. Eccl*esiæ*
Paschasius Oënius[8] Senior.

Addressed: 8

Reuerendissimo Colendissimoq*ue*
Patrj ac Domino D. Episcopo
Londinensj.

Endorsed:

A*nno*
1577.
Van Zierickzee.

[6] See Letter No. 108, note 15. [7] See Letter No. 152, § 9.
[8] See Letter No. 152, § 9.

164.

THE CHURCHES of WEST-FLANDERS, to the FOREIGN CHURCHES in ENGLAND.

Steenwerck, Saturday, 9 November 1577.

§ 1. *Grace and peace...to the ministers of the Dutch communities at Norwich, London &c.* 2. *We do not wish to trouble anybody, but considering the urgent need of our poor oppressed country, and your inclination to advance the common cause and the building up of the kingdom of Christ, we make bold to ask you for help.* 3. *You are, no doubt, aware of the gracious blessing of God upon our country, whereby many souls are freed from the bonds of Roman idolatry, and much greater progress would, in our opinion, be made if God sent a greater number of faithful labourers into His harvest. Means to provide in this necessity could be found, if the new, weak and recently established churches could maintain their ministers, a burden which they might be able to bear afterwards, if they were now assisted for some time.* 4. *If you saw here the exceeding thirst and hunger of many people after the word of God, as well as the evident, and, as we fear, irrecoverable, damage and loss caused to the kingdom of Christ, through the want of proper means to increase it, you would no doubt be moved to pity by the poor and helpless condition of our miserable, common fatherland, as, in the present stir and disturbance of men's minds, the seductive spirits of error, especially the various conspiracies of the Anabaptists, spare neither assiduity nor cost nor labour, to spread their alluring doctrine over the whole of West-Flanders.* 5. *We wish to obviate this great damage, knowing with how little labour the invading sea of error can be kept back, if we zealously resist beginnings, whereas if once it has rushed in, it often cannot be expelled by any cost or labour. But the small number of labourers in these parts prevents us from doing so adequately.* 6. *We therefore ask you to help our poor country and the distressed church of Christ in this favourable time, by informing us who among you might be conveniently appointed to the work of the Lord over His communities among us, as being zealous in the building of the Lord, and capable of bearing the fatigue of travelling; and whether you could send us some money for the maintenance of such ministers, as our West-Flanders requires three additional ministers, to whose support we can contribute very little, as is usual with*

newly established churches. 7. *We wrote about this matter to the communities of Walcheren, who replied that they were unable to assist us, as the communities of Brabant had to be provided for likewise. It is true they have sent us fifty Zeland guilders, and promised fifty more for one of our ministers appointed some time ago over some newly established churches. But by providing for one minister, the additional ones whom we require are not benefited, and hence we do not know how to help our country and the church of Christ, unless God move your hearts to this holy work.* 8. *We are confident that you, having often assisted princes and political chiefs against God's enemies and theirs, will not refuse to help the prince and Saviour of us all, to wage war, by His servants, against His enemies and ours, for the deliverance of many souls, who are our own flesh and blood, from the chains of Roman darkness.* 9. *We should not have troubled you, but for the miserable condition of our country, to which we are much bound and which, to all reasonable men ought to be dearer than their life, especially when its advantage is bound up with the glory of God and the raising up of His Church.* 10. *Therefore if you aid in this need, you will render a pleasing service to God, a useful assistance to the Fatherland and oblige us all. Whatever you do, the necessity demands that it shall be done speedily. Lately arrived here Cornelius de Hond, a minister expelled from the Palatinate, whose service would be of great advantage to us, if we could maintain him.* 11. *Whatever you send will be to the good of the whole of West-Flanders, especially to those who most need it. Ypres and the neighbourhood require speedy help. Farewell.*

Ghenaede[1] en*de* vrede ter[2] zaligheyt door Christum[2], mit aenbiedynge onses schuldigen dienstes, zy den Dienaeren der Nederduytscher Gemeynten Godes binnen Noordwyts[3], Lonnen[4], Sandwyts[5] en*de* Coolcester gewynschet. 1

Hoe-wel wy, Eersaeme weerde Broederen, die n*iet* zyn, die jemanden mit eenige lasten geerne bezwaeren: nochtans anziende[6] den ouergrooten dryngenden nood onzes armen[7] verdruckten vaderlandes, zoo oock v l*ieder* geneigden wille, en*de* zonderlicke affectie tot voorderynge des gemeynen stands en*de* opbau[8] des rycke Christi; Soo verstouten wy ons, om aen v l*ieden* hulp en*de* bystand aentezoucken. Wy achten v l*ieden* niet onbekent te zyne den genaedigen zeghen Godes ouer onzen vaderlande, tot ontbyndynge veler zielen vande banden der Room- 2 3

[1] There is another transcript of this Letter in the same handwriting, which seems to have been sent to the Dutch community at Sandwich. It is dated from Steenwerck, 10 November 1577. The few differences between it (B) and the present text (A) are indicated in footnotes.

[2] B has wrongly: ter door Christum ter zaligheyt.

[3] B has here Sandwyts.

[4] MS. A *gewynschet*, but crossed out and *Lonnen* written above it by another hand and in different ink. The same alteration has been made in B.

[5] B has here Noordwyts.

[6] B: aenziende.

[7] B: aermen.

[8] B: opbauw.

scher afgoderye: Het welcke, ons verhopens[9], ongelyck veel meerderen voortganck hebben zoude, zoo de genaedige God meer trauwe aerbeyders in zynen ougst wtschickede. Hier inne waere goede middelen te vynden, zoo het aent onderhoud voor den Dienaeren ouer de nieuwe, zwacke, ende onlanx-opgebauwede Kercken niet ontbraecke; welcke zoo zy, voor zekeren tyde, geholpen wierden, zy zouden daer-naer, ons bedenckens, haer eygen last gedraghen[10] connen. Soo v l*ieden* alhier 4 voor ooghen[11] tegenwoordig zaeghe[12] den ouergrooten dorst[13] en*de*[13] honger[13] veler menschen tot den woorde Godes, zoo oock wat oogenschynnelicke[14] en*de*, alst te vreezen is, onwedercrigelicke[15] schaede en*de* verlies ouer den wasdom des rycke Christi, (door t'onbeeren goeder middelen, hier toe dienstig wezende)[16] alhier onder ons geschiet. Sy zoude zonder twyffele[17] haer[18] zeluen[18], mit een besonder[19] medelyden ouer den aermen en*de* gebreckelicken stand des ellendigen algemeynen vaderlandes, beweget[20] vynden: want de verleydende Dwael-geesten, inzonderheyt[21] de diuersche Rotterien der wederdooperen spaeren als-nv in deze tegenwoordige bewegynghe[22] en*de* beroerte der menschen gemoeden, geenen vlyt, cost, noch aerbeyd om haere vervoerensche leere an allen canten ouer ons West-Vlaenderen wttebreyden. Tegen deze merckelicke 5 schaede begheeren wy allesins int gemoete[23] te gaene, wetende[24] mit wat cleynen aerbeyde de inbrekende zee der dwalynge[25] (zoo men den beginselen vlytiglick wederstaed) can wtgehouden werden; welche[26] daernaer ingebroken zynde, menigmael mit geen cost noch moeyte can wtgedreuen werden: maer dit can noch mag door ons niet genougzaemlick[27] geschieden, van wegen[28] het cleyn getal der aerbeyderen ouer dese[29] onze quartieren. Derhaluen wy v l*ieden* hoogelick by dezen 6

[9] B: verhoopens. [10] B: gedraeghen. [11] B: oogen.
[12] B: zaege. [13] B: honger ende dorst.
[14] B: oogenschynelicke. [15] B: onwedercrygelicke.
[16] The corresponding bracket is wanting in A as well as in B. It should come before the word *door*.
[17] B: twyffel. [18] Omitted in B. [19] B: bezonder.
[20] B: haer zeluen beweget. [21] B: insonderheyt. [22] B: bewegynge.
[23] B: gemoet. [24] B: wenten*de*. [25] B: dwalynghe.
[26] B: welcke. [27] B: genougsaemlick.
[28] B: weghen. [29] B: deze.

bidden, dat zy den aermen Vaderlande, en*de* den nootdruftigen kercken Christi daer inne, ten dezen bequaemen en*de* aengenaemen tyde eenige[30] hulpe en*de* bystand[30] bewyzen wille, welckes geschieden zoude, zoo men ons cond dede, welcke aldaer by V l*ieden* zyn, diemen tot des Heeren werck, ouer zyne Gemeynten by ons, bequaemelicken beroepen conde: hoedaenige de zulcke zyn moeten, achten wy V l*ieden* niet onbekent[31] tzyne, naemlick[32] die yuerigh[33] zyn[33] totten bau[34] des Heeren, en*de* des reyzens aerbeyd gedraeghen connen: Maer insonderheyt zoo v l*ieden* eenigen zeghen[35] tot onderhoud voor die zeluighe Dienaeren ouer zonde, het welcke insonderheyt[36] den noot[37] des Vaderlandes verheyschet: want ouer ons Westvlaenderen, tot de[38] voorige[38], ten wenigsten drye Dienaeren noodwendig zyn, totter welcker onderhoudynge wy alhier gansch wenig vermogen: Ouermids de wyze God insonderheyt onder ons het geringste[39] en*de* zwackste[39] vercooren heyft, op dat hy[40] het[40] treffelickste[41] en*de* sterckste[41] beschaeme. V L*ieden* weet oock, hoe wenig de nieuwe teerdere kercken hier toe gemeynlick vermogen. Wy hebben hier ouer an[42] die van Walcheren 7 geschreuen, welcke ons andwoorden, dat zy ons geenen raed weten: ouermids dat die van Braband oock voorzien moeten werden. Wel is waer dat zy ons gesonden hebben vyftig gulden zeeusch[43], en*de* noch andere[44] vyftig belouet voor eenen der Dienaeren onder ons, voor ettelicke daeghen[45] ouer zommige nieuwe onlanx-opgebaude[46] kercken gestellet[47]: maer wat is dit in desen tegenwoordighen[48] gebreecke: want daermit[49], dat voor een[50] voorzien is, en[51] connen die ander, die alhier noch van nooden zyn, n*iet* geholpen werden: waer[52] duere[52] wy geenen middel zien, door welcken het vaderland en*de* de kercken Christi mochten geholpen werden, ten zy dat de ge-

[30] B: eenigen bystand en*de* hulpe.
[31] B: onbekend.
[32] B: naemelick.
[33] B: yuerig, die vrymoedig en*de* geschiet zyn.
[34] B: bauw.
[35] B: zegen.
[36] B: voornemelick.
[37] B: nood.
[38] B: die tegenwoordige.
[39] B: zwackste en*de* geringste.
[40] Added above the line in A; B omits *het*.
[41] B: sterckste en*de* treffelickste.
[42] B: aen.
[43] B: zeusch.
[44] B: ander.
[45] B: daegen.
[46] B: opgebauwede.
[47] Added above the line in A.
[48] B: tegenwoordigen.
[49] B: daermid.
[50] B: eenen.
[51] B omits *en*.
[52] B: Deshaluen.

naedige God v l*ieder* gemoed en*de* herten[53] tot dezen heyligen wercke stuere. Wy zyn in goeden vertrauwen[54], gelyck v l*ieden* ten verscheyden reysen[55] den vorsten en*de* voorstaendeaeren inden polityckschen, mit haere liberaligheyt iegens hun en*de* Godes vianden[56] te hulpe geco*m*men is, dat[57] zy oock alsnv onzer aller vorst en*de* Saligmaecker Christo niet zal bystand weygeren, o*m*me door zyne Dienaeren den kryg iegens zyne en*de* onze vianden te voeren tot verlossynge veler zielen, ons eygen vleesch en*de* bloed wesen*de*, van*de* ketenen[58] der[58] Roomscher duysternisse. Wy zouden V l*ieue* weerde Broederen, n*iet* willen lastig gevallen hebben, zoo ons niet den ellendighen[59] stand des Vaderlands hier toe gedroungen[60] hadde[60], aen welckes wy ons niet wenig verbonden bekennen, gelyck dan dat zelue allen redelicken menschen lieuer dan haer eygen leuen zyn moet; Insonderheyt zoo deszeluen nuttigheyt mit der eere Godes, en*de* den opbau[61] zynder Kercken vervoeget werde. Derhaluen zoo V l*ieden* hulp en*de* bystand in dezen nood bewyzet, zy zal God eenen aengenaemen dienst[62], den Vaderlande nuttelicken[63] bystand doen, en*de* ons allen hoogelick iegens[64] haer verbynden. Wat V l*ieden* hier inne doen werd, de nood verheyschet dattet haestelick geschie. Alhier is nieulicks[65] tot ons geco*m*men Cornelis de hond verdreuen Dienaer wt des Paltsgraeuen land, wiens dienst ons zeer nuttelick[66] zyn zoude, wisten wy middel tot zynder onderhoudynge. Watter gesonden zal wesen, dat werd het gansche[67] Westvlaenderen ten goeden[68] co*m*men, insonderheyt dien, daert meest van nooden wesen[69] zal. Yper[70] en*de* o*m*liggen*de* plaetsen hebben nood van haestighen bystand[70]. Vaert wel lieue en*de* weerde Broeders. De Prince der herderen Christ*us* vermeerdere[71] dae-

[53] B: herte.
[54] *dat* after *vertrauwen* in A, but crossed out. It is not crossed out in B.
[55] B: reyzen. [56] B: vyanden. [57] B omits *dat*.
[58] B: tyrannie des Sathans ende. [59] B: ellendigen.
[60] B: hard dronghe. [61] B: opbauw. [62] Omitted in B.
[63] B: eenen nuttelicken. [64] B: ieghens.
[65] B: nieulix. [66] B: nuttiglick.
[67] B: gantsche. [68] B: goede. [69] B: wezen.
[70] Yper—bystand is here omitted by B, which gives it at the end of the letter thus: Die van Yper...haestigen bystand.
[71] B: vermeerde.

gelix zyne Gaeuen[72] ouer v l*ieden* totten opbau zynder gemeynten. Wt Steenwerck desen 9[73] Noue*m*bris a*nn*o 1577. 12

V L*ieder* dienstwillige Pieter Anthonij
vtter[74] naemen aller kercken van Westvlaenderen, tot getuygenisse van dien, onze kerck-zegelen hier op[75] gedrucket.

Addressed: 13

Aen dye[76] Eerzaeme vroome
en*de* Discrete Dienaeren des
Huyzes Gods binnen Lonnen[77],
Sandwyts Noordwyts en*de*
Coolcester.

A is endorsed: 14

Ontf*angen* Dece*mber* 1577 van*de* Kercken
van Westvlaen*deren*.

B is endorsed: 15

Generalen Brief
wt Vlaenderen om
hulpe 1577.

[72] B: gauen. [73] B: 10. [74] B: wtter. [75] B: onder. [76] B: die.
[77] Added by the same hand and in the same ink as *Lonnen* at the commencement, in A and B.

165.

The CONSISTORY of the DUTCH CHURCH, LONDON[1], to the CHURCH of ZIERIKZEE.

London, Friday, 3 January 1577–8[2].

§ 1. *Some weeks ago we received your letter inclosing some others, which we sent on at the first opportunity.* 2. *As regards the letter to the Bishop of London, guessing its contents from your letter, we considered that its delivery and our recommendation would be useless to you and not advantageous to our Church; it is unusual on our part to do so, and we should not ourselves take such a step even if we were in need, knowing that it would be in vain, as we have learned by experience that the Bishop himself sends poor foreigners, recommended to him, to our church. And we feel sure that if you had known this and other reasons and the condition of affairs, you would not have asked us to deliver this letter.* 3. *But realizing your great distress, we have considered what help we might give. We think, indeed, that order and fairness demand that all communities in distress, should first ask for help from the communities in their neighbourhood, just as we do among us, assisting our poor neighbouring churches.* 4. *But whether you neglected to do so, or omitted it because you expected no assistance from your neighbouring communities, we cannot help showing our goodwill, although lately we have taxed our members by many collections and contributions, over and above the burden of our poor; nay, at the moment that we decided to collect something towards your need, we received a letter from certain communities in West-Flanders, also asking help from us.* 5. *We have brought their distress together with yours before the benevolent of our community, and we send you herewith ten pounds sterling collected by us.* 6. *The community of Maidstone sends two pounds six shillings, which sum you will draw on Jooris de Dobbelaere, at sight as it is called, and we shall pay it. Hoping that the brethren, considering our burdens, will take this benevolence in good part, we pray the Lord to bless His communities.*

De Ghenade ende vrede Gods zy met vL*ieden*.

Lieue ende weirde broeders medeaerbeiders inden wercke des heeren, wy hebben ouer etlicke weken ontfanghen vl*ieder* brief[3], metgaders so*m*mige andere, die wy metten eersten beschict

[1] See below Letter No. 167, which is a reply to the present Letter.

[2] The Consistory of the Dutch Church evidently dated this Letter according to the English reckoning, as the Letter to the Bishop of London (referred to in § 2), which they had considered it advisable not to deliver, is clearly the Letter which the Consistory of the reformed Church of Zierikzee wrote to him on 30 October 1577 (see above No. 163). The true date of the present Letter is, therefore, 3 January 1578.

[3] This Letter is not now among the documents in the possession of the Dutch Church, London, though one of its enclosures, printed above as No. 163, has been preserved.

hebben, Nopen*de* den brief an den Eer*waerden* Bisschop van Lon- 2
den, die en hebben wy, verstaen*de* ghenoech vut uwen brief wat d'inhout des seluen zyn mochte, niet gheleuert, vut oirsake dat wy daerouer met andere gheraetslaecht hebben*de*, beuonden, dat toucrleueren desseluen en*de* onse reco*m*mandatie vl*ieden* o*n*nut, ende onsen kercken niet voorderl*ick* zoude wesen, want sulcx ongebruicl*ick* is van onsen weghen, ende wy in wat noot wy zyn mochten, zelue daer toe gheen toeulucht nemen zouden, als wel weten*de* dat tselue te v*er*gifs ware, ghemerct de Bisschop selfs de aerme vremdelynghen an hem gherecommandeert, an onsen kercken seyndt, als wy exempel daer af hebben. Wy en twyfelen niet, so de Broeders dese en*de* andere redenen ghe-weten hadden, en*de* v*er*staen de gelegentheyt in deser zake, zy en zouden zulx an ons niet v*er*socht hebben. Dannoch wy, v*er*- 3
staen*de* v L*ieder* grooten noot zyn bewoghen gheweest om middel te soecken, dat wy vL*ieden* wat bystant deden, Wy geuoelen wel dat alle ghem*ein*ten noot hebben*de* behoiren eerst an de naestligghen*de* ghem*ein*ten hulpe te v*er*soecken, ghelyc de ordene en*de* billicheyt zulx v*er*eyscht, en*de* ghelyck wy hier onder ons doen, dat wy de aerme kercken onse ghebueren op-helpen, Dan of zulx van v L*ieden* v*er*suymt is, ofte naghelaten 4
dat ghy van de ghem*ein*ten die ontrent vl*ieden* ligghen, gheen onderstant condet v*er*wachten wy en hebben niet willen laten onse goetionsticheyt te toonen, niet teghenstaen*de* dat wy onse litmaten met vele collecten en*de* contributien, bouen het last onser aermen dat nu groot wert, onlanx zeer beswaert hebben, Ja also wy goetgeuonden hadden om vL*ieder* noot wat te v*er*ga-deren, siet so ontfanghen wy ter seluer tyt eene*n* brief van zeker ghem*ein*ten in Westvlaen*deren* die oic bystant an ons v*er*soecken. Wy hebben der zeluer noot tsamen metten uwen 5
den goetwillighen ons*er* ghem*ein*te vooren gehouden, welcker herte Godt noch beweecht heeft hier toe te gheuen, zo dat wy van*de* seluer segenynghen v L*ieden* toeschicken thien pont[4] deser munte sterlynx. De ghem*ein*te van Maidston twee pont zes 6
schell*yng*[4]. Dese so*m*me zult ghy doen trecken op Jooris de Dobbelaere op sicht alsmen secht, wy sullent hier betalen. Wy bidden den broederen zy willen onse last anmerkende, dese

[4] See Letter No. 167, § 3.

goetwillicheyt ten besten nemen. Godt de Heere wille Zyne Ghemeinten ouer al seghenen, en*de* ouervloedich maken in allen goeden wercke. De zelue wille v L*ieden* Broeders met Zyn*en* Gheest altyt gheleiden. Vut Londen desen 3 Januarij 1577. 7

VL*ieder* goetwillighe broeders en*de* mededienaers, de dienaers ende Ouderlynghen der nederduitscher gem*ein*te te Londen.

Endorsed: 8

Copie des briefs an de
Ghem*ein*te van Siericzee
a*nno* 1577.

166.

The MINISTERS of the CHURCHES of SOUTH and NORTH HOLLAND and WALCHEREN, to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Dordrecht, Wednesday, 26 February [1578].

§ 1. *We have derived much benefit from the assembly of ministers at Emden in* 1571, *where our churches discussed unity in doctrine, ceremonies and other things which concern the government and edification of churches.* 2. *And as many things were decided there which could not be altered in the provincial assembly of the Churches of Holland and Zeland, held at Dordrecht in* 1574, *a national assembly being expected, which, according to the decision of Emden, should have been convoked about the year* 1573, *but through intervening obstacles did not take place;* 3. *we, ministers of the classes of South Holland and Walcheren have assembled with the consent of the classes of North Holland and with the advice and authority of the Prince of Orange and the States of Holland and Zeland, and have unanimously resolved to convoke the national synod of all the churches of our Netherlandish tongue for the first of June next;* 4. *to discuss points of Christian doctrine, ceremonies and what further may be necessary or useful for the edification and correction of the ministers and other members of the Churches of our Fatherland.* 5. *Please, therefore, to call your classis together and to read carefully the articles of*

the Synods of Emden and Dordrecht, making notes of whatever you may think would require correction, or cannot be dealt with in your consistories or classes, or belongs to the churches in general of one or more provinces. 6. *These matters being drawn up in writing you will send it by a minister and an elder, or a second minister in place of the elder, in the name of the churches of your classis, with proper testimonials and instructions and special authority to appear in your name at the said Synod and to decide, in the name of the Lord, with the other deputies whatever may tend to preserve the purity of the saving doctrine, an edifying use of the ceremonies and amelioration of morals.* 7. *We doubt not that you will regard our proposal as necessary and useful, imitating the example of the Apostolic churches and other well-reformed churches, and that, therefore, you will promote it by your presence, advice and assistance.* 8. *The deputies should appear at Dordrecht on the first of June. Keep the time and the place of this assembly secret as much as possible, as revealing them would not be advantageous to the church of Christ. And if in the meantime anything occurs which you consider ought to be brought before the said assembly, write to the Classis of Delft or Walcheren, whose duty it is this time to write to all classes.*

Ghenade ende vrede door onsen heere
Jesum Christum Amen.

Lieue Beminde Eerwaerde Christelycke Broeders ende medearbeyders in[1] twerck des heeren. 1

Wy hebben geene cleyne vrucht beuonden wt de tzaemencompste der dienaren binnen de stadt van Embden Anno Lxxj[2] Alwaer onze kercken vande eenich inder Leere; Ceremonien en*de* andere dingen die totter ordeninghe ende stichtinge der kercken behooren, gehandelt zyn ende sich vergeleken hebben. Ende alzoo daer veele dinghen besloten waren 2 die inde prouinciale tzaemencompste vande Hollantsche ende Zeelantsche kercken te Dordrecht vergadert Anno Lxxiij[3] nyet hebben mogen verandert wezen verwachtende eene nationale tzaemencompste diemen volgens tbesluyt van Embden ontrent het Jaer Lxxiij[4] hadde behooren te beroepen maer door de invallende verhinderingen nyet en heeft konnen te wege brenghen.

Zoo ist dat wy Dienaren der classen van Zuydthollant 3 ende Walcheren ons omme deze oirzaken in des Heeren naeme te Dordrecht hebben tzaemen geuonden met bewillinge der classen van Noorthollandt hebbende oick aduys ende auctorizatie van zyne Princelycke Excell*enti*e ende myne Heeren de

[1] The *i*'s at the beginning of words are all written as J in the MS.
[2] See Letter No. 108. [3] See Letter No. 137, note 4.
[4] See the Letters Nos. 110, 111, 117.

Staeten van Hollant ende Zeelant: hebben ouer zulcx eendrachtelyck besloten den Synodum nationalem aller kercken onser nederduytscher spraeke tzaemen te beroepen jegens den eersten Junij naestcommende[5]. Alwaer gehandelt zal worden vande 4 poincten der chr*ist*elycker Leere, de ceremonien, de kerckenordeninghen ende wat meer tot stichtinge ende verbeterin*ghe* zoo inde dienaers als andere Litmaeten inden kercken onzes vaderlants noodich ofte nut beuonden zal worden. Bidden derhaluen 5 inden naeme Christi Dat het V L*ieden* belieue vlieder classe al vooren tzaemen te roepen ende aldaer de Articulen des Synodi van Embden ende van Dordrecht neerstelyck te ouerlezen. Ende wes V L*ieden* beuinden zal eenighe verbeteringhe te behouuen tzelue aen te teekenen. Mitgaders alle zaeken die in vlieder consistorien ofte classen nyet konnen afgehandelt worden, ofte oick die dinghen welcke tot aller kercken eender ofte meer prouincien behooren. Twelcke schriftelyck ghestelt 6 zynde zult daermede eenen Dienaer des woorts vergeselschapt met eenen ouderlinck ofte twee dienaers inde plaetze des ouderlincks naer V L*ieder* discretie ende geleghenth*eit* wten naeme der kercken van uwer classe met behoorl*icke* getuygenisse briefuen afveerdighen Den zeluen oick volcommen instructie ende speciale macht gheuende omme in vlieder naeme inden voorschreuen Synodo te verschynen ende alzoo inden naeme des Heeren metten anderen Affgezondenen te besluyten zulcx als tot reynhoudinghe vander zaelichmaekender Leeringe stichtel*ick* gebruycke der ceremonien ende verbeteringe der zeden in summa tot opbouwinghe der Gemeenten Christi beuonden zal worden dienstelyck te zijne. Wy verhopen ende en twyffelen nyet oft V 7 L*ieden* zal ons voornemen van deze tzaemencompste voor noodich ende prouffitel*ick* aenzien, volghende t'exempel der Apostolischer kercken en*de* andere wel gereformeerde gemeenten. Ende derhaluen V L*ieden* nyet bezwaren tzelue met V L*ieder* iegenwoordich*eit* raedt ende bystandt te voorderen. De verordende zullen 8 toezien datze tegens den eersten Juny voors*eid* binnen de stadt

[5] The first National Synod of Holland was held at Dordrecht from the 2nd till the 18th of June 1578; see Brandt, *History of the Reformation...in and about the Low-Countries*, I. 339 sq., who says that the Synod assembled without the leave of the States. But this is incorrect: see C. Hooijer, *Oude Kerkordeningen*, p. 138.

van Dordrecht verschynen. Biddende de broeders den tyt ende plaetze deser verzaemelinge zoo veel moge*lick* is stil te houden ende doen houden. Want door de openbaringe deser zaeke der kercken Christi egheen voordeel en kan commen. Ende in dyen datter hierentusschen yets in viele twelckmen achtede noodich ofte nut te voorde ghemelde tzaemencompste aengedient te worden zoo zalmen getrouwelyck moeten ouerschryuen aende classe van Delft ofte Walcheren. Welcke ditmael opgeleght is aen allen classen te schryuen. Alzoo zullen oick alle classen aen henlieden schryuen van hare compste. Ten eynde datter nyet verzwymt worde.

Lieue Beminde Broeders De Heere regiere ons lancx zoo meer met zynen goeden Heylighen Gheest ende voordere ons godtzalich voornemen Amen.

Joannes Miggrodius[6] Scriba der Classe in Walcheren. Inden naeme der classen van Zuydt ende Noorthollant ende Walcheren Tot Dordrecht vergadert den xxvi[en] February. 9

[6] See Letter No. 115, note 4.

167.

THE REFORMED CHURCH of ZIERIKZEE[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

Zierikzee, Thursday, 1 May 1578.

§ 1. *As you prove by deed that you pity the oppressed, although you are yourselves oppressed in body, we always thank God on account of you and remember you always in our prayers.* 2. *And as we understand (and do not doubt) that you are burdened by many collections and contributions, apart from the incumbrance of the poor of your community. and yet have shown us your kindness and help in our necessity, collecting something towards the assistance and relief of our poor, we thank our most gracious and merciful Father for such a favour.* 3. *As regards your own ten pounds and the £2. 6s. from the community of Maidstone for our poor, we have received the amount through Robert Leeman.* 4. *We are satisfied that you, knowing its contents, have not delivered our Letter to the Bishop of London, not doubting that you have done so for good reasons, and if you do not think its delivery useful and expedient we leave the matter to your discretion.* 5. *That we have troubled you is owing to our exceedingly great necessity, which compelled us to ask for help, not only from our neighbouring churches, but from all other churches where we could and might ask. For the brethren have no doubt learned from our previous letters and the testimony of several brethren (who have seen, and travelled through, the desolate region of Schouwen, which is deprived of all means) the great straits and incredible poverty which many of our community suffered last winter and which we still see every day.* 6. *Do not doubt that all that we have received towards the assistance and relief of our poor families and members of Christ is an acceptable sacrifice and pleasing to God. Remember the words of Christ: "Come ye blessed of my Father......".* 7. *We on our part hope to remember your kindness and benevolence and to acknowledge it whenever we are desired to do so.* 8. *As we do not know whether the brethren of Sandwich have received our letter, please to inform them that we received it and their charity with many thanks through François Quaclays of Antwerp.*

Die genade ende vrede godes sy met V L*ieden*.

Eersame ende geliefde broeders inden[2] Heere, Ouermidts na den beuele des Apostels V L*ieden* metter daet bewijst dat ghy met den verdruckten mitlyden hebt, al of ghy oock inden Lichaeme verdruckt waert. Wy dancken god altijt van v allen. ende gedencken uwer in onse gebeden, om het werck des

[1] With this Letter compare the Letters No. 152, 163.

[2] Several of the i's at the commencement of words are written as I.

gheloofs ende aerbeydt der Liefden, ende geduersaemheyts in der hope onses Heeren Jesu Christj. Ende na dien wy verstaen (so wy oock nyet en twyfelen) dat v *Lieden* met vele collecten en*de* contributien, bouen het Last der aermen uwer ghemeynte, beswaert zyt; nochtans ons niet te min hebt uwe goedtjonsticheyt ende handtreyckinghe bewes*en* voor ons*en* noodt wat tot hulp en*de* bystandt der aermen alhier vergaderende: wy hebben dies te meer onsen aldergenadichsten en*de* barmhertigen Vader te dancken, voor zulcke eene weldaet en*de* genade ons door uwe broederlicke jonste ende affectie als Lidtmaten Christi Jesu ende erfgenamen godes bewes*en*. Nopende de thien ponden van v *Lieden* ende andere twee pon*den* sterlyncx zes s*hilling* st*erlyn*cx van die gemeynte tot Maidston[3] tot hulp ende bystandt der aermen alhier, gesonden, hebben wy de weerde van dien by adresse van Robert Leeman, ontfanghen. Aengaende den brief[4] aen den Eersamen bisschop van Londen noch nyet geleuert, en*de* wel verstaet wat dinhoudt des zeluen zijn mochte, zijn wy daer mede te vreden, nyet twyffelen*de* de broeders hebben vuyt seker oorsake en*de* om beters wille tzelue gedaen, ende laetent thaerlieder discretie, so sijt nut ende oorboorl*ick* beuinden zullen. Ten anderen dat wy de broeders aldaer lastich geuallen syn, tzelue hebben wy vuyt grooten ende vuytnemenden noodt gedaen, ende daer toe gedronghen geweest, om ons*en* toevlucht te nemen bystandt ende secours verheysschende nyet alleene aen de naestligghende Kercken, maer oock aen alle andere daer wy conden en*de* mochten. Want die groote benautheyt ongeloouelicke aermoede die onder veele van die gemeynte des*en* winter geweest, ende noch dagelicx voor oogen is, hebben de broeders vuyt onse voorgaen*de* brieuen en*de* het aengeuen van ettelicke broeders die zelue het desolaet Landt van Schauwen berooft van allen middelen, gesien ende ouergereyst hebben, moghen verstaen. Twyffelt nyet beminde broeders tgone dat wy tot assistencie ende bystandt der aerme huysgenoten en*de* Lidtmaten Christj, ontfangen hebben, is een welrieckende ruecke, een aengename

[3] See Letter No. 165, §§ 5 and 6.

[4] Reference is made to the Letter printed above as No. 163, which does not appear to have ever been delivered to the Bishop, as the Consistory of the Dutch Church did not think it advisable to do so; see Letter No. 165, § 2.

offerhande, ende gode behaghelick, Den welcken vervullen sal alles wat ons van noode is, na synen Ryckdom eerlick[5] in Christo Jesu. Gedenckt der worden Christj die Hy in syn eerlicheyt[5] vp Zynen Throon sittende, en*de* alle syne heylighe Enghelen met Hem, spreken sal, Koemt[6] ghy gheseghende myns Vaders, besitt dat Koninckrijcke, dat v bereydt is van*de* beghinne der werelt, want ick ben hongerigh geweest, ende ghy hebt my ghespyst; Ick ben dorstich geweest, ende ghy hebt my te drycken ghegeuen etc. Voorwaer segghe ick v, So wat ghy eenen van desen minsten broederen gedaen hebt, dat hebt ghy my gedaen[6]. Wy verhopen oock geliefde inden Heere dese 7 uwe goedjonsticheyt ende weldaet indachtich te wes*en*, bereydt synde de zelue naer tvermoghen en*de* gelegentheyt dies versocht zynde te bekennen. Biddende ter haluen God onsen Hemelschen vader v L*ieden* en*de* ons allen te seghenen en*de* ouervloedich te maken in alle goede wercken tsynder eere*n* en tonser zielen salicheyt. Jn Zierizee des*en* j[en] May xv[c] Lxxviij.

V L*ieden* sal belieuen de broeders van Zandwyck te v*er*aduerteren, (ouermidts wy twyffelen of ons schryuen haer te*r* handt geco*m*men sy) dat wy haer bryeuen en*de* handtrekynge ontf*angen* hebben, by addresse van Fransoys quaclays wonen*de* tAntwerp. 8

Daerof wy hen grootelicx bedancken.

V L*ieder* Dienstwillige broeders en*de* mededienaers den Dienaer Ouderlyn*gen* Diakenen der gereformeerde Kercke Chr*ist*j tot Zierizee inden name en*de* by Laste der zeluer.

Gerardus Culenborgicus[7]
Dienaer des Godlicken Woorts tot Zirizee
Bartholomeus van Houcke[8].

[5] So in MS.
[6] Matth. xxv. 34—40.
[7] See Letter No. 108, note 15.
[8] See Letter No. 152, § 9.

168.

PERCIVALLUS WIBARNUS[1], to THEODORUS BEZA[2].

London, Friday, 13 June 1578.

§ 1. *I believe that there is no corner in Christendom which does not acknowledge itself deeply indebted, in matters of religion, to your town and your ministers, and that there is no nation, your own France excepted, which has received more and greater benefits than we English. Occasionally you received us as exiles with great hospitality, and, after our reception, cherished us with every kindness and affection; not to speak of the great enjoyment which we derive from your works.* 2. *I myself experienced all this in 1566 when I visited you in company with Kingsmel and my friend Ralph Warcupp, and I and my companions noticed at that time your kindness and your regard for our people; nor shall I easily forget the favourable report which you gave me of the English Church, which was formerly in your town.* 3. *May the Lord grant us to act worthily of your opinion about us.* 4. *My object in writing to you is to say that the bearer, who lived formerly as a boy with me at Geneva, will make a tour of some months to train himself and increase his knowledge (he is a friend of the art of medicine and has no aversion from the study of theology), and while on his travels wishes to see you and converse with you.* 5. *If you could receive him at one time or another for the sake of some conversation, not only would he be pleased, but you would render me and even yourself, I think, a most grateful service.* 6. *As regards the condition of our church, myself, and other affairs, he will be better able to inform you by word of mouth than I could in writing.* 7. *May the Lord Jesus by His Holy Spirit protect your church and your town and bless the labours of yourself and your fellow-ministers.*

S. Nullus est credo orbis chr*ist*iani angulus (ornatiss*ime* 1 Beza) qui no*n* vltro fateatur, plurimu*m*, se, religionis no*min*e, ciuitati vestræ, vobisq*ue* inprimis Ministris, debere. Inter o*mn*es aute*m*, haud scio, an vna Gallia vestra excepta, gens vlla plura ampliorave acceperit beneficia, q*uam* Angloru*m* nostra. Exules nos aliqua*n*do hospitio accepistis humaniss*im*e semelq*ue* susceptos, omni deinceps officio et pietate fovistis benignissimè (no*n* hîc co*m*memoro fructu*m*, q*uem* ex lucubrationib*us* vestris p*er*cipim*us* a*m*plissimu*m*, no*n* alia merita, pro quib*us* tamen neq*ue* nos neq*ue* alios ingratos esse decet, quod nobis Anglis peculiare est ac propriu*m*, leviter attingo) et quidem singulare hoc beneficiu*m*, no*n*, vt ferè accidit, ex repentino quoda*m* animj motu

[1] See Letter No. 121, note 5. [2] See Letter No. 39, note 11.

ortum subito, statim evanuit quoque aut languescebat, sed a Christiano primum pectore profectum mira quadam charitate et constantia crevit quotidiè, seseque semper siue sua virtute, siue diuina vi potius fulsit et sustinuit. Id quod ego (vt complures 2 alios taceam) in mea postea ad vos profectione anno 1566 cum Kingsmelio[3] et Warcuppo[4] meo, et perspexi satis et expertus sum: quo eodem tempore tuam etiam, cum ego tum comites mei, minime vulgarem sensimus humanitatem et benevolentiam et certè animum tuum erga Gentem nostram studiumque propensissimum, non obscurè tum temporis observare mihi visus sum, nec mihi, credo, facilè excidere patiar vnquam, quam ex ore tuo de Anglicana isthic olim Ecclesia audiui prædicationem, ac honorificum testimonium. Vtinam vero Dominus concedat, vt 3 huic vestræ de nobis opinionj, pro dignitate respondeamus, tamque in referenda gratia pares simus, quam vestro omnium merito vos observamus et colimus, tibique viro præstantissimo laudatissimoque debitores nos esse agnoscimus libenter et profitemur. vt vt enim subsidemus longè, laudibusque tuis inferiores sumus (de me meique similibus loquor, qui isthic aliquando viximus:) christianæ tamen *καὶ παραινέσεως καὶ παρακλήσεως* vim, verba encomiumque tuum habent, vt qui qualesque esse debeamus, quemque finem et scopum proponamus, nobis ostendant. In eum enim finem, vt officij admoneret simulque cohortaretur, laudare se solitum testatur, quoque magnus ille olim orator et philosophus. Sed his omissis venio ad id cuius potissimum causa 4 istæ nunc ad te literæ institutæ sunt, (si fortè ad manus tuas perveniant: nam siue mea in tabellariorum delectu imprudentia, siue aliorum in literis tradendis incuria et negligentia, bis iam terve frustratus, hæsito nonnihil, planeque in scribendi officio negligentior factus sum. Bonus hic vir, vixit mecum puer olim Genevæ, iamque, ad capiendum ingenij cultum augendamque cognitionem (est enim, si scire vis, *φιλίατρος* nec a Theologiæ

[3] Most likely Andrew Kingsmyll, born in Hampshire, and elected fellow of All-souls College and of that of Corpus Christi, Oxford, in 1558, who exercised himself much in the Scriptures and not only sought the exact knowledge of the Greek and Hebrew tongues, but also for a time to live in some one of the best reformed churches, where he might be daily confirmed in the true worship of God and well prepared for the ministry of the Church. For this end he settled in Geneva, where he remained the space of three years, and from thence removed to Lausanne, where he died in 1569: Wood, *Athenae Oxonienses*, I. 373.

[4] Most likely Ralph Warcupp: see Letter No. 106, note 21.

studio abhorret), iter hoc ad certos menses suscipere instituit, teq*ue* in itinere videndi, si ita vsus ferat, nisiq*ue* molestu*m* est, conveniendi q*uoque*, p*er*cupidus est, ac mea hac in re opera vti voluit, q*uod*, vt illi no*n* ita[5] difficile aut laboriosum esse p*er*suasi ; ita tua ego humanitate pristina fret*us* ta*n*tulu*m*, eius causa, laborem detrectare noluj, quin tuu*m* (Præsta*n*tissi*me* vir) de co*n*fide*n*tia hac mea et temeritate iudiciu*m* subire malui, quam tam honestæ petitioni non satisfacere. Quod ad ipsum 5 hunc fratrem attinet, consuetudo moresq*ue*, vt᷑ spero, non displicebunt, est is quidem no*n* indoctus, ac doctoru*m* ho*minu*m, tuiq*ue* nominatim observantissimus. Si literis meis hanc inueniat gratiam, vt colloquendi gratia, adit*us* illi quandoq*ue* pateat, non sibi solum satis abundè fiet, sed cum mihi rem gratissimam tum teipso, meo iudicio, dignissimam præstabis. De Ec- 6 clesiæ nostræ statu ac conditione, me etiam, mearu*m*q*ue* reru*m* ratione, de o*mn*ibus deniq*ue* rebus de quibus intelligere avebis, verè copiosèq*ue*, ac melius fortassis, verbis hic nuntius, qua*m* ego scriptis certiorem faciet. D*ominus* Jesus sp*irit*u suo s*ancto* 7 ecclesiam vrbemq*ue* vestram protegat, laboresq*ue* tuos et symmistarum magis magisq*ue* indies benedicat, teq*ue* (eximie ac reverende vir) diu incolumem ad no*mini*s suj gloriam Ecclesiæq*ue* ædificatione*m* conservet. Vale (optime vir) in chr*isto* plurimu*m*. Dat*um* Londini Jdibus Junij 1578.

Tui studiosissim*us* Perciuallus Wibarn*us*.

Addressed : 8

Clarissimo viro D*omino* Theodoro B*ezæ*
Pastori apud Gen*evam* fidelissimo,
Patriq*ue* in Chr*isto* plurimum observando.

Endorsed : 9

Perciuallus Wibarnus.
Theodoro Bezæ.

[5] Added above the line.

169.

JACOBUS REGIUS[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

Ghent, Friday, 13 June 1578.

§ 1. *I have several times written to you, but do not know whether you have received anything, which I regret, as I wished to hear something about you and the condition of your community.* 2. *The brethren of this town wrote about a fortnight ago, wishing to keep me here, as the harvest increases daily. And since that time the Lord has granted us open Churches for the exercise of our religion; but I have not brought this about without very great offence and difficulty, for this reason:* 3. *Some weeks ago I understood from (the Prince of Orange) that he was entirely against the scheme, nay considered that we were to blame for thus giving publicity to our house-preaching, more than any other community.* 4. *Afterwards, when I saw that the audience increased wonderfully, and that all places were too small for us, I wrote to Villerius about it, who replied, that I, regardless of the pressure of the people, should not contrive any novelty; this I often told my brethren, and when I went to the Synod requested them earnestly to wait, for reasons which I need not relate.* 5. *Yet the Sunday following they preached in two churches, of which I received information on Wednesday at Dordrecht, partly to my joy, partly to my regret at such an action, regarding which I and they had been warned.* 6. *On the same day I was summoned to Ghent, and as the town requested the help of more ministers, Peter Carpentier was joined with me; and arriving at Antwerp the following day, we had a conversation with Villerius and Taffin, who explained to us that the action of the people of Ghent greatly displeased the Prince; which may cause many inconveniences and dangers, and they requested and warned us to desist, if we did not wish to cause the greatest trouble to his Excellency and considerable danger to the fatherland.* 7. *These remonstrances alarmed us much and greatly grieved me, who had always prized their advice and had been so faithfully warned by them. But I excused myself as having done my duty, while everything had been done in my absence.* 8. *On Friday arriving at Ghent, I told my fellow-ministers, who unanimously decided to go on for very weighty reasons, which, in my opinion, outweighed the others, as the welfare of this town and of all communities in Flanders, who had their eyes fixed upon us, depended upon them.* 9. *It being, therefore, decided to continue (I being powerless to prevent it), we received some letters on Saturday and also one from His Excellency, addressed to us ministers, who warned us in a few but severe words not to do such a thing. This Letter being read to some leaders and notables, it was finally decided that we could not abandon the affair which had been begun, nor defer it, so that I passed those days in sadness and anxiety, and on Sunday I preached in the church of the Jacobines with both courage and trembling, looking only to the Lord and His community.* 10. *All affairs here are in a bad state.*

[1] See Letter No. 127, note 13.

We have as yet been unable to obtain any ministers speaking our language from the Synod. I am hardly able to bear the present burden and unless God send us some excellent ministers to arrange our first beginnings, we shall have reason to deplore it, but I hope to have acquitted myself in all respects. 11. *Ask Adr. de Saravia to remember us; the French will work hard to alienate him from our nation.* 12. *As it pleases God to keep me here, I trust that you will release me from the set time, in such a way as shall seem advisable to you. I thank the brethren for their kindness and hope that they will always continue it to me and my family whenever it is required.* 13. *I send for my wife, as I am unable to come over for her or to arrange my affairs. It would have been becoming to take leave in another manner, but I am unable to act in another way.*

De Liefde Godes in Ch*risto* Jesu zy met VL*ieden.*

Lieue ende weerde broeders, Jc gebiede my hertgrondel*ick* 1 an VL*ieden* allen, verhopen*de* VL*ieder* gesontheit en*de* weluaeren, waeraf Jc oic den Heere da*n*ke, Jc hebbe an V L*ieden* etlicke mael gheschreuen, maer en weet niet of ghy yets ontf*angen* hebt, waerou*er* ic bedroef ben, midts dat Jc soo van V L*ieden* als vanden stant uwer geme*yn*te gheerne wat v*er*nomen hadde, De 2 broeders alhier hebben ou*er* ontrent 14 dagen geschreuen om my alhier te behouden, dewile den oogst dagel*icks* grooter wardt, Ende sindert heeft ons noch de Heere v*er*leent opene Kercken tot oeffenynghe onser religie, Hem sy eeuwigen lof, Doch en hebbe Jc tselue niet bestaen zonder wtermaten grooten aenstoot en*de* zwaricheyt, en*de* dat hieromme: Jc hadde ouer etlicke 3 weken wten mont zyn*er* Ex*cellen*cie[2] genoech v*er*staen dat hy gansch dertegen was, ja ons straffel*ick* achte, dat wy onse huyspredicatien alsoo ruchbaer maecten, meer dan eenige andere gem*eyn*ten. Daer na, alsoo Jc sach dat tgetal der toehoirders wonderl*ick* toenam, ende dat ons alle plaetsen te enghe waeren, zo v*er*claerde Jc tselue D*omino* Villerio[3] die my derop

[2] Prince William of Orange.

[3] Pieter Loyselleur or Loiseleur de Villiers or Villers, also called Losellerius or Villerius, was born about 1530 at Rijssel (Lille). His parents probably left Flanders when the persecutions commenced in 1540. Peter studied at Orleans in 1552, and after having practised for some time at the bar in Paris, the religious persecutions compelled him to seek refuge at Geneva, where Beza induced him to become a minister of the Gospel. But he soon returned to France and established a Protestant community at Croisic in 1558. At the outbreak of a rebellion there he accepted an appointment as minister at Rouen, which place he was obliged to leave after the Bartholomew massacre. In 1573 or 1574 he was appointed minister to the Walloons in London, and also gave instruction in divinity while preparing an edition of the New Testament in Greek (which was published in 1573 accompanied by a Latin text), and conducting the negotiations of the prince of Condé and the prince of Orange with Queen Elizabeth. About 1576 (?) he seems to have been appointed court-

schreef, dat Jc derop niet achten*de* hoe wy van*de* volcke gedronghen waeren, niet nieus tot wtbreken souden bestaen, twelc Jc mynen metbroederen dicwils voorhielt, zonderl*ick* badt hen ernstel*ick* in myn v*er*treck totten Synodum dat sy noch v*er*toenen wilden, wt zeker redenen, hier o*n*noodich v*er*haelt, Des 5 niet tegenstaende, den eersten sondach daerna hebben sy in twee kercken gepredict, waeraf Jc swoendaechs te Dordrecht de tydinge ontfync, ee*n*sdeels derou*er* v*er*blyt, eensdeels beco*m*mert ouer zulc een bestaen daer tegen Jc en*de* sy zoo ghewaerschout waren, Ten seluen dage wart Jc ontboden na 6 Ghendt, en*de* ou*er*mits de stat hulpe van meer dienaren v*er*socht wert my bygeuoecht Pieter Carpentier[4], Alsoo wy nv sanderdaechs t'Antwerpen co*m*men, zoo zyn wy ter sprake geco*m*men met Mons*ieu*r Vill*erio*[3] en*de* Taffin[5], die ons met ernstige woorden v*er*claert hebben, hoe groote*lick* dat het doen dier van Ghent syner Ex*cellen*cie mishaechde, daer beneuen voorgehouden vele inco*n*uenienten en*de* periculen derwt te onstane, Eyndel*ick* hebben met menigerhande redenen en*de* hooghe woorden ons gebeden, v*er*maent, en*de* gedreuen, dat wy souden voorts afstaen, indien wy zyn*er* Ex*cellenci*e niet de hoogste swaericheit en*de* den vaderlande het merckelicste pericule aenbrengen wilden, Dese proposten hebben ons seer v*er*slagen 7 en*de* my hoogel*ick* beco*m*mert, die der seluer raet oynt groot geacht hadde en*de* van hen so troul*ick* gewaerschuyt was, Doch Jc ontschuldichde my dat ic my ghequeten hadde, en*de* d*it* in myn afwesen geschiet was, e*m*mers sy hebben my alsdoe so verre gebracht, dat so Jc eenigen middel sage om te v*er*beteren, Jc voorgenomen hadde haren raet te volgen, Des Vry- 8 daechs te Ghent gecom*m*en, hebbe Jc zulx myn*en* mitbroederen

preacher and private counsellor to the prince of Orange, in which capacity we find him occasionally at Delft, Dordrecht, Middelburg and especially at Antwerp. He remained in the service of Holland till his death in November 1590 (or 1593). See Van der Aa, *Biographisch Woordenboek;* Haag, *La France Protestante* (first edition); Burn, *History of the Foreign Protestant Refugees in England*, p. 34; Christ. Sepp, *Bibliotheck van Nederl. Kerkgeschiedschryvers*, p. 253; idem, *Drie Evangeliedienaren* (index); idem, *Polemische en Irenische Theologie* (index); *Werken der Marnix-Vereeniging*, Ser. II. vol. I, Ser. III. vols. II. IV. V.

[4] Probably the same Peter Carpentier, who had formerly been Deacon in the Dutch Church, London, and is frequently mentioned in *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Index).

[5] See Letter No. 56, note 13.

aengedient, welcke alle te gelyc voor te gaen besloten, wt redenen die oic zeer gewichtigh waren en*de* de andere na myn oirdeel te bouen gyngen, want het weluaren dese*r* stat, en*de* oic den welstant aller ge*meyn*ten in Vlaen*deren* die op ons de ooge hebben, daeran hynck, Dit nu wederom aldus geresol- 9 ueert om voort te gane (want het my o*n*mogel*ick* was te *ver*hinderen of Jc schoon gewilt hadde) zyn des saterdaechs brief-uen geco*m*men en*de* eenen van zyne*r* Ex*cellen*cie an ons Ministers der met wy met corten maer heftigen woorden *ver*maent waren ons te wachten van sulc voornemen, Desen brief hebben wy so*m*migen der Heeren en*de* Notabele voorgelesen, dan is eyndel*ick* derop geresolueert dat wy niet mochten de angegeuen sake nalaten noch onderlaten voor eenigen tyt, Soo dat Ic met grooter droefheyt en*de* benautheyt die dagen doorgebracht, en*de* sondaechs beide met vrymoedicheyt en*de* beuen, op den Heere alleen sien*de* en*de* op syn geme*yn*te ten Jacopijnen gepredict hebben, De Heere wille zyne genade achteruolgen.

Alle saken staen hier noch seer rauw, Wy en hebben wten 10 Synodo gheene dienaeren onser spraecke alsnoch co*n*nen cryghen, Jc en can het last alhier niet wel draeghen, ten sy dat ons Godt in dese stat eenige treffelicke Dienaers seynde, om in dese beginselen orden te stellen, wy sullent achternaer beclaeghen, Dan Jc hope my an allen canten ghequeten te hebben, Bidt D*ominum* Adr*ianum* de Sarauia[6], dat hy onser ghe- 11 dencke, de Francoisen zullen seer aerbeiden om hem van onser natie te ve*r*ureemden, Voorder L*ieue* Broeders gel*ick* het Gode 12 belieft my door desen middel hier te houden, alsoo zal VL*ieden* beliefuen my te ontslaen van*den* bestelden tyt op sulcker wyse als ghy geraden zult vinden, Jc dancke de broederen hoogel*ick* van alle vriendelicheyt en*de* beleeftheyt, en*de* begheere dat sy die tot my en*de* myne, daer het noot wert altyts willen achteruolgen, Jc ontbiede myne huysvrouwe mits 13 desen want Jc niet can ouerco*m*men om heur, of myne saecken te beschicken, het hadde wel betaemt eenen anderen afscheit te maken, maer Jc can niet voorder, De broeders mogen wel

[6] See Letter No. 160, note 3.

ouerdencken wat last ic hier hebbe, maer Jc hope dat de Heere om syns volx wille my bystaen en*de* hulpe toeschicken sal, De broederen willen onser en*de* der gem*eyn*te in haeren gebeden gedencken,

Lieue en*de* weerde broeders blyft den oppersten herder en*de* syner genaden beuolen, Wt Ghent desen 13 Junij 1578.

V L*ieder* dienstwillige mitbroeder Jacobus R*egius*.

170.

JACOBUS REGIUS[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

Ghent, Saturday, 30 August 1578.

§ 1. *You have, no doubt, heard of the great progress of the Gospel in Flanders, especially round about Ghent, where popery has nearly been exterminated, partly by the Magistracy in an orderly manner, partly by the boldness of the people, who desired to imitate the example of Ghent. Much of what was done among us, cannot be well justified, but it was mostly done by those who know nothing of religion.* 2. *Most of the churches being appropriated by the reformed religion, there is a crying want of pastors; the communities press us*

[1] See Letter No. 127, note 13.

for help and we cannot satisfy them. On Sundays (although it were necessary to use more churches than before) we must shut up a church and send away a minister on account of this want. 3. *If we receive no help from England and other places, the people who are now enthusiastic will probably live without the word of God, or priests and monks, after having turned their coat, will insinuate themselves, or the Anabaptists, who are everywhere, will craftily steal upon them, which may cause great and unsurmountable difficulty.* 4. *Therefore, that we may acquit ourselves before the Lord, we pray you have compassion on the poor sheep who are in innumerable places without shepherds. No formal calling could be expected from the rising communities, who know not where to write or to send to.* 5. *To assist them we have to bear many expenses, and are still ready to do so; but please do take this need to heart likewise and send at once all the candidates in theology or other talented persons known to you. If they refuse help, they will be unable to justify themselves before the chief Shepherd.* 6. *Please to send a copy of this letter to the people of Norwich and Sandwich, that they may likewise assist.* 7. *I exhort and pray Jan Danela not to withhold his talents from the community; do you exhort him likewise in my name.* 8. *When I had written the above Jan Soillot and Jacob Van Alren came to me and were very welcome.*

Ghenade ende Vrede door Jesu*m* Chr*istu*m.

Seer weerde en*de* Lieue Broeders inden Heere, na hert- 1
gro*n*dige groetenisse an V *Lieden* allen, wy en twyffelen niet of ghy en hebt wel *ver*staen den grooten voortganck des Euangelij alhier in Vlaen*deren*, sonderlynghe onder tGhentsche daer het pausdom meest al wtgeroeit is, eensdeels door des Magistraet met ordere, eensdeels door stouticheit des volx die t'Exempel van Ghendt hebben willen nauolgen, Hoewel dat by ons oick vele gheschiet is dat niet wel *ver*andwordel*ick* en is, doch tis meest wtgerecht door die van geene religie en weten, Jn su*m*ma Babylon en is zonder een Babel der confusie niet wel te *ver*nielene geweest. Dan, ghemerct nu alle 2
kercken, der gereformeerde religie meest onder al toegheeigent zyn, So can V *Lieden* wel beseffen wat roepen*de* noot daer is van heerders, de ghem*ein*ten ha*n*gen ons anden hals om hulpe, en*de* en co*n*nense niet *ver*troosten, wy moeten sondaghe (als het wel noodich ware meer kercken te bruycken dan te vooren) eene kercke toesluyten en*de* eenen dienaere wechseynden om des noots wille, Indien men ons gheen hulpe seyndt van En- 3
gelant, of andere plaetsen, wy en sien niet voor ooghen dan dat de menschen die nu yuerich zyn, zonder Gods woort leuen, of dat papen en*de* monicken hen den rock ghekeert hebben*de*, indrynghen, of de wederdoopers, die alo*m*me op de bane syn, listichlic insluypen, waer door groote zwaericheit ontstaen mochte,

die wy niet co*n*nen met eenighe orden voorco*m*men, Daero*m* op dat wy ons voor den Heere quyten, willen wy v *Lieden* aduerteren compassie te hebben op de arme schapen in ontellicke plaetsen zonder herders, Men derf van*de* opco*m*mende geme*in*ten gheen ordentlicke beroepyn*ghe* formelic v*er*wachten want het en staet hier zoo niet, Zy en weten oic waer schryuen of senden, doch hy belouen dat den genen die het geestelicke soect het vleesschelicke of tydelicke niet zal ontbreken, als haer vyericheyt genoech wtwyst. Wy moeten vele oncosten dragen om de opcomende ghem*ein*ten te helpen, en*de* zyn dertoe noch bereyt, Dan broeders wilt V desen noot oic antrecken, en*de* wtseynden alle p*ro*ponenten ofte andere begaefde p*er*soonen die ghy wetet, en*de* dat metten eersten, en*de* bit hen datse gheerne Chr*ist*o hier in dienen. Indien de ghene die gauen hebben, sulx weigeren, sy en sulle*n*t voor den opp*er*sten herder niet v*er*antworden, Wilt oic Lieue broeders dese copie of Jnhoudt schryuen an die van Noorwits en*de* Sandwits, dat sy oic den gem*ein*ten de hant bieden in haren noot, de Heer des oogsts v*er*wecke ons trouwe aerbeiders, Die wille V *Lieden* oic broeders met syn*en* Geest regieren, Met haest vut Ghent desen 30 Augusti 1578.

V*Lieder* dienstwillige mitbroeder wt naem der ghem*ein*te Chr*ist*i te Ghendt

J[acobus] Regius.

Added in the margin:

Ic v*er*maene en*de* bidde Jan Danelu[2] dat hy syne gaue der Gem*ein*te niet onthoude, Broeders wilt hem wt myn*en* naem dertoe v*er*manen.

[2] Jan Danelu was Deacon of the Dutch Church, London, probably as early as 1550, therefore, in the year when King Edward VI. granted the Church of the Austin Friars to the Foreign Refugees (see W. J. C. Moens, *The Marriage Registers of the Dutch Church*, p. 211), and he was still acting in the same capacity from 1569—1571, according to the *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571 (*Werken der Marnix-Vereeniging*, Serie I, Deel I). Later on he appears to have been elected Elder (see Moens, *l. c.* p. 209). In 1577 he prepared for the ministry (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 133). It is to be observed that in the *Kerkeraads-protocollen*, and in Ruytinck's work his name is printed as Davelu (=Dauelu). But as the name is distinctly painted as Danelu on a board preserved in the Consistory-room of the Dutch Church, London, it may be presumed that Dauelu (Daveln) is a misreading for Danelu.

So haest Ic dit geschr*euen* hadde, zyn tot my geco*m*men 8
Jan Soillot[3] en*de* Jacob .van Aluen, die zeer willeco*m*me zyn
geweest.

Addressed: 9

Den Eerweerdigen en*de*
godsaligen broederen
de Kerckendienaren en*de*
Ouderlingen der
Nederduitscher ghem*ei*nte
Tot
London.

Endorsed: 10

12 Septembris vanden 30.
Augusti, Gent J*acobus* de Coninck[4]
1578.

[3] Probably the same as Jan Serlot, mentioned as a member of the Consistory of the Dutch Church in *Kerkeraads-protocollen* (quoted above), pp. 160, 165; and Jan Selot, *ibidem*, p. 316; and Johannes Sailot (Saillot, Soillot) who was an elder in 1573, and commenced his studies for the ministry in 1577, in London, evidently with the intention of accepting some appointment on the continent (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 133), but who was appointed minister to the Dutch Church, London, in 1580 (Moens, *Marriage Registers*, p. 280; Ruytinck, l. c. p. 138). He appears as minister of the Dutch Community of Maidstone deputed to a Colloquium held at Sandwich 2 March 1581; see *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland* (Werken der Marnix-Vereeniging, Serie II, Deel I), pp. 57, 65. And again as minister of the Dutch Church, London, in 1584; *Acten* &c. p. 78. He seems to have died in London in 1598.

[4] Dutch for *Regius*.

171.

EDMUND GRINDAL[1], Archbishop of Canterbury, to [the FOREIGN CHURCHES of LONDON].

Lambeth, Saturday, 13 December 1578.

§ 1. Some years ago, when Cassiodore Reinius was minister in this city, some accused him of an abominable crime, and he brought the matter before our London tribunal, but before a decision could be come to, Cassiodore deserted the case. 2. Now that some Belgian situation offers itself, and no one could accept a ministry without clearing himself first of crimes, he has returned of his own accord and demands that his case may be examined. 3. I now inform the foreign churches of this town that I consider it my duty to pronounce judgment in the case, and if any of you have anything against him, I shall take cognizance of all crimes alleged against him next Thursday the 18th, at two o'clock in the afternoon, in my house at Lambeth, and on such other days as I shall announce to those who shall then make their appearance.

Salutem in Ch*risto*. Cassiodorus Reinius[2] hispanus, cum ministerio in hac vrbe ante aliquot annos fungeretur: erat a quibusdam nefando crimine notatus. Quam ille maculam vt elueret: ad nostrum tum Londinense tribunal rem detulit. Atq*ue* tractari quidem res cœpta est: verum multis de causis eo tempore, priusquam Legitimo iudicio terminari posset, est ab ipso Cassiodoro deserta. Nunc vero oblata conditione belgica: quia indignum est quenquam ad verbi ministerium accedere, nisi qui omnibus se prius criminibus liberarit: sponte ipse ac voluntate reversus, vt causa recognoscatur, postulat. Ego vero, cum non modo ex anteactis, sed ex presentibus etiam hominu*m* de Cassiodoro iudicijs, ius dicendum mihi in illa causa

[1] See Letter No. 45, note 1.

[2] See Letters No. 75, note 3, No. 82, note 3.

existimem: peregrinorum in hac vrbe ecclesias, quibus notiorem esse, quam̃ nostratibus, Cassiodorum oportet: de hoc iudicio exercendo facere volui certiores. Si quis igitur e vestris sit, qui quod contra Cassiodorum obijciat, habeat quicquam: intelligat me die Jovis proximè insequente, qui decimus octavus est instantis decembris, hora scilicet secunda pomeridiana, de omnibus criminibus Cassiodoro oblatis, ac à quovis eo die inferendis; Lambethæ in ædibus nostris legitimo iudicio cogniturum. Atq*ue* illa tum prima ingressione facta, statos dies quibus deinceps progressuri sumus, omnibus qui ad iudicium accesserint, promulgaturum. Horu*m* vos monitos esse volui: vos quid faciendum vobis sit, pro v*est*ra prudentia considerate. Valete in Domino quam̃ optimè. Dat*um* Lambethæ. 13° Decembris. 1578.

Edm. Cantuariensis.

No address.

172.

DANIEL DEDIEU[1], to GODEFRIDUS WINGIUS[2].

Frankfurt, Friday, 17 April 1579.

§ 1. *In your welcome letter you express surprise that I had so hastily decided to depart for another place and insisted on a speedy answer to my request; but I wrote about everything to John Rademaker more at length.* 2. *Meantime nobody need think that I despise the Genevan school or its teachers, if I were to say that I had been unable to make great progress there, as I went there unprepared, whereas those who frequent good schools beforehand profit much more by studying there, especially theology.* 3. *Therefore, at my advanced age and having only a few years granted to me, it was my duty to see whether I could not make greater progress at a place where the arts flourish together with theology, or at least where theology is expounded strictly methodically.* 4. *For you know yourself how invaluable method is.* 5. *I am also advised to study philosophy, so far as it is mixed up with theology. This, and several other sciences besides theology, were most elaborately taught at Heidelberg, when that University flourished during the lifetime of the Elector Frederic, and was of such importance that the more wealthy Genevan boys, after leaving school, were sent thither to study the arts and theology.* 6. *Even Beza sent David his adopted son to the "Collegium Sapientiae", that, besides attending the public lectures, he might also be privately instructed by (Zach.) Ursinus; after he returned, David became a distinguished preacher in a place near Geneva. The same happened with many others, some of whom became ministers.* 7. *Therefore, one might say that the Heidelberg University was at that time more celebrated in the liberal arts and in theology than that of Geneva, without betraying contempt for the latter. Nor do I despise it while saying that I could make better progress elsewhere.* 8. *From the Geneva Church and school most excellent men have gone forth to all parts of the world, but the Genevan ministers themselves acknowledge that their school was formerly far more productive than at present, though the Church may still be called the most celebrated of the whole world.* 9. *As regards the school of Neustadt, its number of students increases daily. Ursinus, one of its theologians, has nearly recovered, and will, please God, resume his exposition of Isaiah and the Organon of Aristotle. Dr Zanchi goes on with the Epistle to the Ephesians and the Ethics of Aristotle. Disputations have been established, and private ones will soon be begun.* 10. *This month a synod will be held of all the ministers of Casimir's dominion, to treat, among other things, of Zanchi's Latin*

[1] In 1580 he was appointed minister to the Dutch Community at Brussels (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 137) and in 1583 the Dutch Community of London, who had, according to the above letter, enabled him to study for the ministry, wished to engage his services, but on account of the great want of ministers on the continent he remained at Brussels (*ibid.* p. 140). With this Letter compare Letter No. 181.

[2] See Letters No. 18, note 2, No. 102 and No. 101, note 2.

Confession of faith, a transcript of which has been sent to Zurich and Geneva, in order that their opinion being ascertained, some copies may be printed and forwarded to all our churches to elicit their opinion too before it is generally published. It refutes more especially the heretics of our time, and chiefly the Ubiquitarians. 11. *Tremellius' and Franciscus Junius' Latin version of the N. T. appeared this fair in five parts and is sold here for five florins, each reckoned at fifteen batzen. Would that our learned countrymen would correct our common version or begin a new one.* 12. *I will endeavour to let my studies correspond with my duty and your expectation.* 13. *Please tell me whenever you see anything reprehensible in me.* 14. *You will always find me ready if I can do anything for you, especially in the matter of books, as Neustadt is only two days travelling from Frankfurt.*

S*alutem* Plur*imam*. Gratæ mihi fuerunt l*ite*rę tuę, D*omi*ne 1 et f*rate*r colende, atq*ue* eò gratiores quò magis expectatæ. in ijs miraris me de migratione in aliu*m* locu*m* tam repente cogitasse, et citum petitioni meę respo*n*su*m* intendisse: sed de his o*mn*ib*us* paulò copiosiùs ad D*ominum* Rotariu*m*[3] pe*r*scripsi. Interea no*n* est cur quisq*uam* cogitet, me fastidire scholam 2 Geneuense*m* aut doctores eiusdem, si dixerim me no*n* adeó potuisse ibi proficere. q*ui*a culpa in me hęret, quòd rudis accesserim. alioqui doctiores, qui in bonis scholis antea ve*r*sati sunt, multò co*m*mòdi*us* doctrina*m* imbuta*m* (p*ræ*se*r*tim Theologica*m*) exornare ibi[4] et excolere possunt. Itaq*ue* meu*m* fuit officiu*m* 3 dispicere, ubi na*m* maiores facere posse*m* progressus, præcipuè in ætate tam gra*n*di et tanta annoru*m* paucitate qui mihi conceduntur. Quod futuru*m* esset vbi aut artes simul cu*m* Theologia vigerent, aut vbi saltem Theologia stricta methodo proponeretur. Quid aut*em* faciat Methodus (qua*m* pro virili 4 sequor, etiamsi no*n* assequor) D*omi*no fratri iampridem pe*r*spectu*m* esse satis scio. Est eni*m* instar luminis insignis quod illustrat o*mn*is gene*r*is auctores, eoru*mque* tenebras discutit, rationesq*ue* sub ve*r*boru*m* inuolucris delitescentes eruit atq*ue* in apricu*m* profert: et redundantes orationes in alueu*m* constringit, exploratq*ue*. Illoru*m* conatu*m* miru*m* in modu*m* secundat, qui ad seria studia rudes l*ite*raru*m* se co*n*ferunt. Et vtina*m* in o*mn*ib*us* auctorib*us* ex Dei beneficio Methodu*m* obseruare possem. Reliqua et*iam* philosophia quaten*us* Theologię inseruit, 5 ex hortatu et iussu p*ræ*stantiss*imorum* Theologorum adipiscenda est. Hæc, sicut et alię multæ scientiæ, et Theologia accuratissimé olim p*ro*posita Heydelbergæ fuerunt, cum viuente

[3] See Letter No. 116, note 3.

[4] Added above the line.

adhuc Domino Principe Friderico[5] Academia illa floreret. tantique momenti fuit, vt ditiores Geneuenses filios pædagogio egressos statim illuc ablegarent, artium bonarum ac Theologię discendę causâ. Quod etiam fecit Dominus Beza[6] in Dauide suo filio adoptiuo, quem introduxerat in Collegium Sapientiæ, vt præter publicas lectiones, ab Vrsino[7] priuatim quoque institueretur, qui tandem reuersus clarus effectus est concionator in pago quodam Geneuę vicino. idem in multis alijs licet videre, quorum aliqui quoque ad ministerium sunt promoti. Si quis ergo eo tempore Heydelbergensem scholam celebriorem Geneuensi in liberalibus artibus, in ipsaque Theologia dixisset, verum dixisset, nec tamen videretur idcircó Geneuensem contemnere: Ita nec illam videor mihi despectui habere, si certis experimentis dicam me alibi magis posse quam illic proficere. Cum non vbique locorum eadem sint omnia, apud omnes doctores non eadem instituendi dona: sed diuersę sint scholarum constitutiones. Verissimum tamen est, ex Ecclesia et schola Geneuensi, tanquam ex vberrimo fonte, profluxisse in omnes orbis partes præstantissimos viros, quorum Ecclesię adhuc plurimæ florent. Ex ipsa tamen confessione ministrorum Geneuensium, qui id sępé nobis significarunt, superioribus temporibus vberior longé et fertilior fuit schola Geneuensis quam nunc sit: cum aliàs Ecclesia totius mundi celeberrima adhuc dici mereatur, et magnum illud instrumentum Dei omnes huius vniuersitatis scholas scriptis suis quotidie adhuc ex Dei nostri indulgentia doceat et erudiat.

Ad scholam Neustadiensem quòd attinet, indies confluxu multorum studiosorum accrescit. alter Theologus Vrsinus[7] feré conualuit, repetetque Deo volente explicationem Esaię, et Organi Aristotelici. Doctor verò Zanchius[8] pergit in Epistola ad Ephe-

[5] Frederic III, called the Pious, 1559—1576. [6] See Letter No. 39, note 11.

[7] Zacharias Ursinus (or Baer), born at Breslau 18 July 1534, studied at Wittenberg and Paris and was in 1561 Professor of Theology at Heidelberg, and in 1578 at Neustadt on the Hardt, where he died 6 March 1583. See Meyers *Konversations-Lexicon;* Sudhoff, *Olevianus und Ursinus*, Elberf. 1857.

[8] Hieronymus Zanchi, born in 1516 at Alzano, joined the order of the Augustine Canons in 1531, became acquainted in the monastery of Lucca with the writings of Luther, Melanchthon &c., and soon made his appearance as a preacher of the Gospel in company with his tutor Peter Martyr. In 1551 he was compelled to leave Italy and, after having resided for some time at Graubünden and Geneva, accepted an appointment as Professor of the Old Testament at Strassburg in 1553. In November 1563 he was appointed minister of the Gospel at Chiavenna, and professor at Heidelberg in the beginning of 1568. When

s*ios*, adiunctis Ethicis Aristot*elis*. Disputationes quoq*ue* institutę sunt. priuatæ et*iam* inter nos breui instituendę erunt. Cętera o*mn*ia habem*us*, prout in alijs l*ite*ris indicaui. Hoc 10 mense habenda est Synod*us*[9] o*mnium* ministroru*m* toti*us* ditionis Casimirianę, in qua p*ræ*ter alia multa, agetur de Confessione illa fidei Latina, co*n*scripta ante aliquot menses à D*octore* Zancho[8], cuius ex*em*plar missu*m* fuit ad Tigurinos et Geneuenses, vt eoru*m* sententia cognita, ex*em*plaria aliquot imprimi possint et mitti ad o*mn*es nostras Ecclesias, quó et*iam* illaru*m* iudiciu*m* accedat, et tandem g*ene*raliter ędatur. in ea specialiter refutantur hęretici n*ost*ri temporis, potissimu*m* verò vbiquitarij[10], q*ui* magnas in Ecclesia Germanica turbas excitant, quib*us* nemo nisi sol*us* Deus n*oste*r mederi poterit. Versio 11 Latina D. Tremellij[11] et Francisci Junij[12] prodijt integra his

the Elector Ludwig VI, succeeding the Elector Frederic III, introduced the Lutheran doctrine into the Palatinate, and most of the professors had to leave the country, Zanchi was appointed in 1578 at the school at Neustadt on the Hardt. In 1577 the deputies of the reformed States, assembled at Frankfurt, invited him to compile a Confession, intended to be in opposition to the Formula Concordiae, though not to be a new Confession, but rather a harmony of those existing. Beza and Danaeus made use of his work for their *Harmonia Confessionum fidei orthodoxarum*, published in 1581. Zanchi died 19 November 1590 while on a visit to Heidelberg. See Herzog, *Real-Encyklopädie*; Henry Gough, *Index to the publications of the Parker Society*.

[9] The so-called "Synod" was an assembly or meeting of ministers held at the instance of prince Johann Casimir, who was at that time much in company with Englishmen and Netherlanders at Frankfurt, and desired to counteract the Concordia of Berg; see Herzog, *Real-Encyklopädie*, first edition (article *Concordienformel*) and second (article *Konkordienformel*); Cf. also J. C. G. Augusti, *Corpus librorum Symbolicorum*, p. 606.

[10] See Letter No. 81, note 8.

[11] Emmanuel Tremellius, born at Ferrara in 1510 of Jewish parents, was teacher of Hebrew at Lucca in 1541, but in the following year went to Switzerland and Strassburg in company with Peter Martyr, Ochino &c., and about 1548 to England, where Cambridge University appointed him professor of the Old Testament. But on the accession of Queen Mary he was obliged to flee, and after having been for some time tutor to the children of the Palsgrave Wolfgang of Zweibrücken, he was in August 1558 appointed Rector of the new school at Hornbach, and in 1561 professor of Hebrew at Heidelberg, where he translated the New Testament from Syriac into Latin (published at Lyons in 1561), and the Old Testament from Hebrew into Latin (published at Frankfurt in five folio volumes, 1575—1579) with the assistance of Franciscus Junius. In 1577 he was banished from Heidelberg, and after having spent some time at Metz, he was appointed Professor of Hebrew at Sedan, where he died 9 October 1580 at the age of 70. See Herzog, *Real-Encyklopädie*, 2nd edition; Henry Gough, *Index to the publications of the Parker Society;* Cooper's *Athenae Cantabrigienses* (where he is called John Emmanuel).

[12] Franciscus Junius (French: François Du Jon), born at Bourges 1 May 1545, first studied law, but in 1562 commenced the study of the Scriptures and ancient languages at Geneva. In 1565 he accepted an appointment to the Walloon Community of Antwerp, which he had to leave after the iconoclasm had taken place there, and having been minister at Limburg from October 1566 to April 1567, he went to Heidelberg where he was hospitably

nundinis .5. partib*us*, venditurq*ue* hîc 5 florenis, vnoquoq*ue* 15 bathionib*us*[13] æstimato. Vtina*m* nostrates viri docti aut de corrigenda nostra vulgari, aut de noua de integro exhibenda v*er*sione cogitare et*iam* velint, quod ut pro tua auctoritate p*ro*mouere velis et*iam* atq*ue* etia*m* rogo. In studijs meis, et 12 officio meo et expectationi vestræ pro virili respo*n*dere studebo, cui rei p*er*ficiendę Deus Opt. Max. mihi S*anctum* S*piritum* suu*m* largiatur. Amen. Rogo te mi D*omi*ne et frater obserua*n*de, 13 qua*n*doq*ui*de*m* homo su*m*, et peccatis multisq*ue* vitijs subiectus, quidquid in me repręhensione dignu*m* co*m*pereris, liberè monere me velis. agnosca*m* libenter, tanq*uam* profectu*m* no*n* solu*m* ab amico meo et eme*n*dationis meę studiosissimo, sed multò magis à ministro et pastore gregis diuini. Quicq*uid* 14 et*iam* potero tuo no*mine* hîc p*ræ*stare, p*ræ*sertim circa rem librariam, cùm Neostadiu*m* biduo *tantu*m itinere Fra*n*cofurto distet, inuenies me paratissimu*m*. Francofurti 17 Aprilis. anno te*mporis* vltimi. 1579. Deus Opt. Max. cumulatè plus plusq*ue* benedicat tibi et tuis n*ost*rçq*ue* Eccl*esi*ę.

Tuus ex a*ni*mo
Daniel Dedieu.

Addressed:

Pietate ac doctrina præstanti viro, D*omino* Godefrido Wingio, Londinobelgicę Eccl*esi*ę pastori fidelissi*mo*, D*omi*no et fratri obseruando.
Londinu*m*.

Endorsed:

Receptę 13 Maij 1579.

received by the elector Frederic III, who appointed him minister at Schönau in the Palatinate, the asylum of many refugee Netherlanders. During the unfortunate war of 1568 he was field-preacher to Prince William of Orange, but returned to Schönau, till the Elector summoned him to Heidelberg in 1573, to assist Tremellius in the translation of the Old Testament. For some time he was engaged at the School at Neustadt till in 1578 prince Johann Casimir appointed him professor of theology at Heidelberg. In 1592 he returned to France, but in the same year accepted a professorship offered to him by the University of Leiden, which he held till the plague carried him off on 23 October 1602. See Herzog, *Real-Encyklopädie*; Haag, *La France Protestante*; Van der Aa, *Biographisch Woordenboek* &c.

[13] See Letter No. 41, note 10.

173.

JACOBUS REGIUS[1], to GOTFRIDUS WINGIUS[2].

Ghent, Friday, 15 May 1579.

§ 1. *You can so easily imagine the causes and excuses for my long silence that I need not say anything about them. I am overwhelmed by business. We sustain the charge of all the neighbouring churches, some of which are vexed by mass-priests, some devastated by "coureurs", some ruined by useless and foolish ministers, while most of them suffer from want of suitable pastors.* 2. *If your church could send us some capable men, provided with testimonials and travelling-money, you would render a great service to the churches and we should at once find some employment for them.* 3. *As to the state of our country the bearer of this letter, having been an eye-witness, will be able to inform you accurately.* 4. *As regards our Church, our Dathenus is urgently reclaimed by his Frankenthal friends, although Duke Casimir, when he was here, showed us his good will by granting Dathenus to us, and he explained, we believe, the necessity of our country to the Frankenthal people. We will try to retain him, as his kindness and influence have great effect in this place.* 5. *We are now endeavouring to settle some mode of electing elders and deacons, as to which there is much controversy and difference of opinion; some wish to retain that used hitherto, but I do not see why this should be done, as the whole aspect of the Church has changed. We do not know whom to elect as nearly all are neophytes.* 6. *Would that our fellow townsmen in London would help their church rather than accumulate wealth.* 7. *May Christ guide you with His Spirit and preserve your family. Salute the brethren of the Consistory.*

S. P. per Chr*istu*m.

Tam diuturnæ intermissionis literaru*m* multas apud te afferre 1 causas aut excusationes, obseruande frater, nihil attinet, cùm eas facilè tecu*m* perpendas, nihilq*ue* de animo meo tui obseruantissimo (quod equidem existimo) dubites. Quibus hîc negotijs obruamur, no*n* paucis exposuerim. O*mniu*m finitimaru*m* Eccl*esi*arum sustinemus prouincia*m*, Quaru*m* no*n*nullæ sacrificulis diuex-

[1] See Letters No. 127, note 13, and No. 155.

[2] See Letters No. 18, note 2, No. 102 and No. 104, note 2.

antur, no*n*nullæ cursoribus[3] vasta*n*tur, aliquæ ab inutilibus et ineptis ministris pessum dantur, pleræq*ue* aut*em* veroru*m* pastoru*m* inopia laborant. si v*est*ra Eccl*esi*a tantum patriæ præstiterit, vt aliquot idoneos, et probatos viros no*n* solu*m* literis testimonialibus, sed etiam viatico instructos (qua in re n*ost*ra Eccl*esi*a supra vires grauatur) huc dimitteret, rem Eccl*es*ijs longe vtilissimam, et nobis gratissimam fecerit. Nos illis aliquam functione*m* propediem assignabimus. Quo loco sit n*ost*ra Resp*ublica* haru*m* lator accuratè tibi narrauerit, utpote αὐτόπτης. Certé longè tranquilliori fuit conditione ex quo turbulenta illa ho*minu*m colluuies[4] profligata est, aut spontè excessit. Neq*ue* bene cu*m* vlla agetur ciuitate tantisper du*m* illi ho*minu*m generi locus erit. Porrò de Eccl*esi*æ n*ost*ræ statu hoc accipe. Noster Dathenus[5] repetitur a suis Franckenthalensibus, idq*ue* obnixè: quanqua*m* Illustriss*imus* Dux Casimirus nobis, cu*m* hic[6] esset, sua*m* in eo cu*m* Reip*ublicæ* tu*m* Eccl*esi*æ co*m*moda*n*do beneuolentia*m* ostendit, et, ut intelleximus, apud ipsos Franckenthalenses patriæ necessitate*m* declarauit. Illi nihilominus acriter institerunt sed nobis obnitendu*m* erit, ut retineamus: multu*m* eni*m* hic efficit ipsius D*omini* Datheni[5] et gratia et authoritas. Præterea su*m*mopere nunc laboramus de forma eligendoru*m* Senioru*m* et Diaconoru*m* constituenda. cuius no*n* parua existit inter nos controuersia et dissentio. populare*m* illa*m* quidam vrgent hactenus sub cruce vsitata*m*, consuetudine potius, qua*m* ratione ducti. Non video quona*m* pacto hæc forma retineatur cu*m* adeò iam mutata sit Eccl*esi*æ facies. Nobis prudenter[7] est agendu*m*, ne aut καινοτομίας meritò insimulemur, aut Eccl*esi*æ tam teneræ pace*m* aliquo modo turbemus. Nescimus quosna*m* simus electuri, quòd o*mn*es

[3] *Cursores* is probably a translation of the French *Coureurs*, by which name the Synods of the French Protestant Church designated those persons who, without preparatory study or lawful appointment, made their appearance at various places as preachers, and often disturbed the peace of the communities which they visited; see a "Role des coureurs" (Synod of Vertueil, September 1567) in Aymon's *Synodes nationaux*, vol. I, p. 78.

[4] Reference is probably made to the tumults at Ghent caused by the Malcontents &c., on which cf. Motley, *Rise of the Dutch Republic*, under the year 1578.

[5] See Letter No. 25, note 7.

[6] John Casimir, Prince Palatine of Pfalz, was at Ghent in 1578, "fomenting an insurrection which he had neither skill to guide, nor intelligence to comprehend": Motley, *Rise of the Dutch Republic*, pt. VI, chapter I.

[7] MS. *prudentur.*

sint ferè neophyti. Vtina*m* nostri Londinogandauenses hoc tan- 6
de*m* considerarent, et de ope sua in Eccl*esi*am potius conferenda, qua*m* de diuitijs congerendis cogitarent. Sed perpaucos Chr*isti* negotiu*m* seriò tangit. Interim no*n* est quod deficiamus cu*m* tam fęlicem hactenus successu*m* D*omin*us dederit ijs qui ipsius regnu*m* sedulò promoueru*n*t. Quem, utpote su*m*mum moderatore*m*, ut assiduis precibus pro nobis fatigetis quotquot isthic estis, quibus n*ost*ræ Eccl*esi*æ curæ sunt, etia*m* atq*ue* etia*m* rogo. D*omin*us Chr*istu*s te, colende frater et Collega suo spi*r*it*u* semper dirigat, tuamq*ue* familia*m* incolumem tueatur. Fra- 7
tres synedrij velim officiosè ex me salutes. Gandaui idib. Maijs 1579.

Tui obseruantiss*imus* frater et sy*m*mysta
Jac. Regius.

Addressed: 8

Obseruando fratri
et symmystæ D*omi*no
Gotfrido Wingio Eccl*esi*æ
Londino-belgicæ pastori
fidelissimo.
Londinu*m*.

174.

JOHN [AYLMER], Bishop of London[1], to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Fulham, Thursday, 4 June 1579.

§ 1. *I have received a letter from Her Majesty's Privy Council saying that in the month of August* 1576 *several storehouses at Portsmouth, belonging to the Queen and to merchants and inhabitants of the town, were consumed by fire, whereby the said merchants...lost two thousand pounds and the town is now almost wholly decayed.* 2. *Portsmouth being an important place, Her Majesty allows the said merchants...to collect money for their relief.* 3. *But as the charge for persons, appointed to make this collection, would consume most of the money collected and much time, Her Majesty's Privy Council desire me to order my Apparitor or some other of my officers to command the Curates and Churchwardens of every Parish Church in my diocese to collect the contributions of the parishioners, and to deliver the money so collected to me;* 4. *to be handed by me to Sir Richard Pipe and Sir Lionel Duckett, Aldermen of the City of London, receiving for the portage thereof fourpence in the pound;* 5. *and to see that the money so collected may be handed to persons of trust.* 6. *Therefore execute this order, and exhort your congregation to further so good a purpose.* 7. *The money so collected should be paid to William Blackwell my Registrar, between this day and the 24th next.*

After my hartie Commendacions vnto you, Theise are to lett yow vnderstande that I have receaved a letter from the Lordes of the Queene her Maiesties moste honorable privie Counsell, directed to me the tenor whereof heereafter ensewethe. 1

[1] John Aylmer, or Ælmer or Elmer, was born about 1521 at Aylmer Hall in Norfolk and is stated to have been a fellow of Queens' College, Cambridge. He took holy orders on 17 September 1541, and after having discharged various ecclesiastical offices he was installed archdeacon of Stow in the church of Lincoln on 15 June 1553, and thereby obtained a seat in the convocation which assembled in the first year of queen Mary's reign. He soon demonstrated that he did not fear to avow the reformed opinions which he had imbibed, for he boldly challenged the catholic divines to a dispute with him on the controverted tenets. Unwilling, however, to receive the crown of martyrdom he soon fled to Germany, residing first at Strassburg and afterwards at Zurich. On Elizabeth's accession he came home, and upon bishop Sandys' translation to York (8 March 1576—7), he was appointed to succeed him in the see of London. He expired 3 June 1594; Cooper, *Athenae Cantabrigienses*, II. 168 sqq.

After *our* right hartie Commendacions vnto *your* Lordeshipp: whereas in the monethe of Auguste in the yeare 1576 by Accidente of fire within the Towne of Portesmouthe diu*ers* stoare howses as well of the Queenes Maiesties as of the Marchauntes & Inhabitauntes of the saide Towne were consumed in the w*hi*ch sondrie kinde of marchaundise and goodes to the valewe of two thowsande Powndes appertaininge vnto the saide Merchauntes and Inhabitauntes beinge the whole substaunce of the greater parte of theim was vtterlie loste whereby the saide towne at this instante is, almoste wholelie decaied as allso by reason of other losses and damages by theim of late yeares sustayned at the Seas: In consideration whereof 2 (and for that the towne is of muche importaunce beinge a porte and fortresse vppon that coste of this Realme servinge to greate purpose and therefore by all good meanes to be cherished and releived) her Maiestie hath graunted vnto the saide Marchauntes and Inhabitauntes her letters patentes vnder the greate seale. by the w*hi*ch they are licensed to gather and receave towardes their releife the devotion of well disposed people thorowgh owt the Realme: And for as muche as the 3 chardge of speciall p*er*sons to be appointed to repaire from place to place with the saide letters patentes to gather the saide devotion will not onlie be greate to the poore men and consume the moste parte of suche Sommes as maie that waie for their releif be gathered; but allso prolonge time whiche their necessitie cann hardelie beare, we have therefore thought good in their behalfe to desire your L*ordeship* (the said l*ett*res patentes or a trewe Copie of theim co*m*minge vnto yo*ur* handes accompanied with theise o*ur* letters) that yow will give order vnto yo*ur* Apparito*ur* or som*me* other of your Lordeshippes officers to will and commaunde the Curattes and Churchwardens of everie parrishe churche within yo*ur* Dioces at suche times as are accustomed and with as Convenient diligence as maie be to gather the devotion of the parrishioners Accordinge to the Contentes of the saide letters patentes and the money by theim so gathered to be delivered vnto yo*ur* L*ordeship* or to suche as yow shall appointe & by 4 yow or them to be conveyed vnto London, and there paide

vnto S*ir* Richard Pipe[2] and S*ir* Lionell Duckett[3] Knightes Aldermen of the Cittie of London, receavinge for the portage thereof iiij^d^ in everie pownde. And heerein prayenge your Lordeshipp to have a speciall Care that the handelinge of suche money as shalbe collected to the vse of the poore men maie be committed to pe*r*sons of truste that the good devotion of her Maiesties subiectes given to the releife of the towne aforesaide, be not frawdulentlie deliue*r*ed oue*r* and thereby thintente of the people abvsed: And so referringe the doinge thereof to yo*ur* Lo*rdeships* good oue*r*sighte we bidd yow hartelie well to fare. From Whitehall the xxiij^th^ of Maie 1579.

Yo*ur* Lo*rdeships* verie lovinge frendes:

T. Bromley[4] canc:	W. Burghley[8]	T. Sussex[13]
A. Warwicke[5]	F. Bedford[9]	R. Leicester[14]
F. Knollys[6]	Jamys Crofte[10]	H. Sidney[15]
Chr. Hatton[7]	Fra. Walsingham[11]	Tho. Willson[16]
	Wa. Mildemay[12].	

[2] Sir Richard Pipe, Draper, was Lord Mayor of London in 1578; see Stow's *Survey of London*, by John Strype, vol. II, Bk. v, p. 136.

[3] Sir Lionel Duckett, son of William Duckett of Flintham, Nottinghamshire, and Jane Redman who inherited Harwood Castle, Yorkshire, was apprenticed to John Colet, Mercer, and admitted a freeman of the Mercers' Company in 1537. As Warden of the Company his name appears in the charter granted to the Mercers by Queen Elizabeth in 1560. He lived in Wood Street and was an eminent merchant, and subscribed largely to the expeditions of Frobisher in search of a North West passage. He was elected alderman of Aldersgate ward 5 Dec. 1564, was sheriff the same year, became alderman of the ward of Bassisshaw 22 Apr. 1567, and Lord Mayor 29 Sept. 1572. He was President of Bridewell and Bethlem Hospitals from 1569 to 1573, and again from 1580 to 1586, and was knighted by Queen Elizabeth. He was one of the executors of Sir Thomas Gresham, and is said to have been his partner and associated with him in the building of the Royal Exchange. He died in 1587. See for further particulars Sir George F. Duckett, Bart., *Duchetiana, or historical and genealogical memoirs of the family of Duckett*, London, 1869; *London Corporation Records;* Stow's *Survey of London*, by John Strype, vol. II, Bk. v, p. 136 and vol. I, Bk. I, p. 289; also *Calendar of State Papers*, Domestic, 1547—1580.

[4] Sir Thomas Bromley, Lord Chancellor, appointed in May 1579; see John Lord Campbell's *Lives of the Lord Chancellors*, &c.

[5] Ambrose Dudley, Earl of Warwick.

[6] Francis Knollys, or Knollis, was born at Grays, in Oxfordshire, and educated at Oxford, and when introduced at the court of Edward VI. he was distinguished for his zeal in the cause of the reformation. In Mary's reign he retired to the continent, but on Elizabeth's accession he obtained the office of vice-chamberlain of the household, and of privy councillor, and he was afterwards made treasurer of the household, and knight of the Garter. He died in 1596. See Rose's *Biographical Dictionary;* Wood, *Athenae Oxonienses.*

Theise shalbe therefore to require yow to see the same dili- 6 gentlie and dewtifullie putt in execution and to exhorte and per*s*wade yo*u*r Congregation as muche as in yow liethe to the furtheraunce of so good a purpose whereby their Lordeshippes maie have cause to thincke the better of yow: With 7 a speciall note what everie man givethe: And the money so gathered and collected by those that yow shall appointe to receave the same to be paide ou*er* by theim to the handes of Willia*m* Blakwell my Regester dwellinge in Jvey lane besides Paules betweene this and the Feaste of the Nativitie of St John Baptiste nexte comminge: And thus faile ye not to dooe as yow will answeare to þe contrarie. From my howse at Fulham the iiij[th] of June 1579.

Yo*u*rs in christe Joh*annes* Londo*niensis.*

[7] Sir Christopher Hatton, who succeeded Lord Chancellor Bromley on 12 April 1587, was educated at St Mary's Hall, Oxford, and died in 1591; see Wood, *Athenae Oxonienses;* Sir Harris Nicolas, *Memoirs of the life and times of Sir Christ. Hatton*, Lond. 1847, 8°; John Lord Campbell's *Lives of the Lord Chancellors.*

[8] See Letter No. 127, note 7.

[9] Francis, second Earl of Bedford; see also above, Letter No. 80.

[10] See Letter No. 134, note 9.

[11] Sir Francis Walsingham was born in 1536 at Chiselhurst in Kent and educated at King's College, Cambridge. On leaving the University he went abroad, and acquired such a knowledge of languages as recommended him to Sir William Cecil, who sent him on three missions to the court of France (1570—1573). In 1573 he was appointed one of the secretaries of state, and knighted on 1 December 1577. In 1587 he was made chancellor of the duchy of Lancaster. He died poor 6 April 1590; Cooper's *Athenae Cantabrigienses*, II. 86 sqq.

[12] See Letter No. 106, note 18.

[13] Thomas Ratcliffe, third Earl of Sussex.

[14] Robert Dudley, Earl of Leicester.

[15] Sir Henry Sidney, educated at Oxford, was, in the second year of Queen Elizabeth, appointed lord president of the Marches of Wales, and in 1568 constituted deputy of Ireland; he died 5 May 1586; Wood, *Athenae Oxonienses*, I. 513.

[16] Sir Thomas Wilson, educated at King's College, Cambridge, became tutor to the sons of the Duke of Suffolk. In the reign of Mary he lived abroad. Queen Elizabeth made him master of requests; he died in 1581; see Cooper, *Athenae Cantabrigienses*, I. 434.

175.

THE CONSISTORY of ANTWERP, to the CONSISTORY of the DUTCH CHURCH, LONDON.

Antwerp, Wednesday, 10 June 1579.

§ 1. *We acknowledge the receipt, through Peter Luts, of fifty pounds, which you, at the request of the Classis of Brabant, sent us for the poor churches of the said Classis, which charity comes opportunely, not only to the poor dispersed Christians who are hunted from place to place,* 2. *but also to the churches of Brabant which are not yet dispersed, but still unable to support themselves and their poor.* 3. *We, therefore, thank you in the name of the aforesaid Classis, and pray the Lord......*

Genaede en*de* vrede door Jesum Chr*ist*um Amen.

Eerweerdighe, vrome, godzalighe, bezondere L*ieue* broeders 1 en*de* mededyenaers inden Here, Wy gebyeden ons van ganschen hertten tot W l*ieden* Dezclue corttelyken the erkennen gheuen*de*, hoe dat wy door handen van S*eigneur* Pijeter Luts, nv ettelyke daghen geleden ontfanghen hebben de s*om*ma van vyftieh ℔ steerlinghs, Dewelcke W l*ieden* door bede en*de* v*er*soeck der brabandische classis, tot behoeff der armen Kercken des zelffs classis ons ouergesonden hebt, Welcker W l*ieder* weldadicheyt, gelijckxs in dese elendighe en*de* jammerlyke tyden zeer wel voor de arme v*er*stroeyde Christenen, dye ghinswart herwardts wt haere*n* plaetzen gedrewen en*de* v*er*jaecht worden (als W l*ieden* zonder twyuel met droeffheyt uwer hertten hoort en*de* v*er*staet) te passe compt: en*de* oock gelyck 2 dye zelue v l*ieder* weldadicheyt zeer wel te passe compt voer dye kerken in Brab*ant* dye noch nyet v*er*stroyt, den nochtans zo arm zyn datze haer zeluen nijet en connen inden dyenst en*de* haer armen onderhouden, Alzo hebben wy nijet willen naer- 3 laeten W l*ieden* voor desen W L*ieder* weldadich*eyt* wt name des Classis voers*eid* hoochlyken te bedancken en*de* onsen god en*de*

Lyeuen Vader herttelyken the bidden, dewijle W L*ieden* nyet den sparende, maer liberalen, getrouwen, en*de* blymoedighen Hertte en*de* Handt in desen onsen grooten noodt zo ryckelyck hebt toegesteken, dattet Hem wederom belijeue ouer W l*ieden* alzo the beschicken, dat alle genaede en*de* weldadicheyt ouervloedich ouer W l*ieden* zy, op dat W l*ieden* in alle dinghen, alle tydt alle genoechzaemheyt hebben*de*, tot allen goeden wercken ouervloedich zyn meucht. Amen. Ende hyer mede W L*ieden* 4

Eerweerdighe, vrome, godzalighe L*ieue* medebroeders in den Here, Onsen L*ieuen* God en*de* Vader en*de* zyn heylzame woorde bevelen*de*. Wt Antw*er*pen desen 10 Junij 1579.

By laste der ganscher Consistorie
W L*ieder* ganswilleghe mededyenaer
inden woorde des Heren:
Ysbr*andus* Trabius[1].

Addressed: 5

Den Eerweerdighen
vromen, godzalighen, onsen L*ieuen*
mededyenaers inden Here,
De Dijenaer des woordts,
ouderlinghen, en*de* Dyakenen der
Nederduytscher gemeynte Chr*ist*i
binnen
Londen.

Endorsed: 6

Van den van Antwerpen des 10. Junij
bedanckende dese Ge*meyn*te van hör ouersende*n*
50. ℔. an de Ge*meyn*ten van Brabant.
1579.

[1] Also called Balkius; see Letter No. 101, note 1.

176.

THE PRIVY COUNCIL
forbids the receiving in London of persons or goods coming from Norwich and Yarmouth.

[London], Sunday, 9 August 1579.

§ 1. *To the people. As it has pleased the Lord to deliver London from the plague, from which it has suffered such a long time, but on the other hand to visit other towns, especially Norwich and Yarmouth, with a similar disorder, and (as it is said) much more heavily and with a more sudden infection than was ever seen in this city;* 2. *Her Majesty and her council have deemed it expedient, for the preservation of herself (as she intends to remain in this neighbourhood) her court and the city of London, to forbid her natural subjects, as well as us foreigners and all others who reside here or hereabout, to receive or harbour any person or persons, young or old, or any goods or merchandise, whatsoever they may be, coming from the aforesaid places of Norwich or Yarmouth, on pain of banishment and the burning of such goods and merchandise coming from thence, without redemption.* 3. *This mandate was brought to us in this assembly, at the order of Her Majesty's Council, by the Recorder of London and other deputies, ordering us to communicate it to you immediately, and to exhort you, especially those who are in the habit of receiving guests or goods from thence, at once to inform your friends in those places, that they may guard themselves against loss and offence;* 4. *and to inform your friends also that they should take heed not to attend Sturbridge fair, nor to send goods thither on the penalty stated above.* 5. *The Recorder and Chamberlain of London, and Judge Randal, delivered this document, which was read from the pulpit on 9 August 1579 after the morning sermon.*

Ad Populum.

Gelyk VL*ieden* wel bekent is, dat den Heer belieft heeft dese 1
stadt London nae langjarich besoeck met sieckte der pestilencie,

deselue eindelyk duer[1] syne genade[1] daerua*n* te verlossen, Daerentegen andere steden in desen lande met geliker kranckheyt te besoecken als namelyck de steden Norwich en*de* Jermuyden, en*de* dat (by rapport) vele swaerder en*de* met vele haestiger infectie dan in deser stadt is gesien geweest, So eest dat de Coninklike maiesteyt met haeren hogen rade, tot preseruacie alsowel van haren persoon (die meint hieromtrent te blyuen) als va*n* haer hof en*de* dese stadt London goet gevonden heeft te verbieden, op harte peene, sowel Haeren natuyrliken subiecten, als ons Vrembden en*de* alle anderen, dat niemant hier oft hieromtrent wonachtich, hem en vervoordere te ontfangen oft herbergen, eenige persoon oft personen jonck oft owt, noch oock eenige goeden oft coopmanschappen, hoedanich die mogen syn, comende vande voornoemde platsen van Norwich oft Jermuyden, op pene van gebannen te worden wie ter contrarie doet, en*de* sulcke goeden en*de* coopmanschappen van daer comende, sonder redemptie verbrant te worden. 2

Dit gebodt en*de* wille haerder M*ajestei*t hebben ons, wt laste haerer M*ajestei*t hoogen Raets, alsnu in dese vergaderinge aen gebrocht Deerweerdige M^r[2] Recorder van London[3] met andere geco*m*mitteerde, belastende VL*ieden* sulx aentegeuen sonder ve*r*treck Ende VL*ieden* voorder te ve*r*manen, dat om offence te schuwen een yegelyck van ons die kennisse te dien platsen heeft syne vrinden in alle haeste aduertere dat se hen voor schade en*de* offensie wachten, insonderheyt de gene die hier gewoon syn gasten oft goedingen[4] van daer ontfangen, dat hen desulcke in besonder van desen neffens allen anderen gewaerschowt houden, Ende haere vrinden als voren oock[5] aduerteren, datse hen oock wachten tot Sturbridge fair[6] te come*n*, oft goeden daer te senden op de peenen voorseyt. 3 4

Die dit aenbrochten, waren M^r Recorder[3], en*de* M^r Cham- 5

[1] *duer—genade*, added in the margin.

[2] MS. *heer*, but crossed out and *M^r* written above it.

[3] William Fletewoode, appointed Recorder in 1571; see *Calendar of State Papers*, Domestic, 1547—1580, passim; Wood, *Athenae Oxonienses;* Stow's *Survey of London*, by John Strype, Vol. II. Bk. v, p. 161 and elsewhere.

[4] MS. *als bayen ende diergeliken*, after *goedingen* between brackets, but crossed out.

[5] Added above the line.

[6] See John E. B. Mayor's edition of the *Life of Ambrose Bonwicke* (Index).

berlin[7] van London met Judge Randal[8] Ende is aldus vanden stoel afgelesen, 9°. Augusti 1579 nae de voormiddaechse predicacie

Endorsed: 6

Mandaet van geen persoonen
noch goeden tontfangen
van Norwich ende Jermuyden
geduerende dinfectie
gepubliceert 9° Augusti
1579.

[7] In congregacione Maioris et Aldermannorum ac Civium Civitatis London. apud Guihald[am] Civitatis predicte die Sabbati viz. primo die Augusti anno regni domine Regine nunc Elizabethe &c. xxj°. [A.D. 1579.]

Camerarius pro Anno sequenti } Johannes Mabbe Aurifaber, Matheus Colclouth draper, Andreas Palmer Aurifaber } nominati per Maiorem et Aldermannos ut unus illorum per Communitatem electus sit in officium Camerarii Civitatis predicte qui eligerunt predictum Johannem Mabbe.

(*Extract from City Records*, Journal 20, Pt. II. fol. 504.)

[8] MS. *Sutcot*, but crossed out and *Randal* written next to it in different ink.

John Randall, who was "Bridgemaster" until 8 July 1574, is mentioned in *Analytical Index to the...Records known as the Remembrancia, preserved among the Archives of the City of London* (Lond. 1878), p. 39 n. John Southcot (whose name is struck out in the MS.) was made a Justice of the Queen's Bench in 1563 and died 18 April 1585; see *Analytical Index* &c., p. 151 n., and Edw. Foss, *The Judges of England*, vol. v, p. 541.

177.

PETER BARO[1], to [ROBERT] DE LA FONTEINE[2].

Cambridge, Wednesday, 19 August 1579.

§ 1. *Three weeks ago I asked you to let me know what errors you had observed in my lectures, but received no reply.* 2. *I now repeat my request, hoping that I shall be able to satisfy you. Tell me also what others reproach me with; I shall acknowledge my fault when I see it, or explain what is obscure.* 3. *As regards those rumours about me, where*

[1] Peter Baro (or Baron, or Barrow) was born at Étampes in the isle of France about 1534. He studied the civil law for some time and proceeded bachelor in that faculty at Bourges on 9 April 1556. In 1560 he retired to Geneva, where he gave himself up to theological pursuits, was made a minister, and received ordination from the hands of Calvin himself. He returned to his native country, but in consequence of the troubles in France he retired to England in 1572 or 1573, where he was kindly entertained in the family of Lord Burghley. He afterwards settled at Cambridge, becoming a member of Trinity College, and in 1574 he was chosen Lady Margaret's professor of Divinity. On 3 Febr. 1575—6 he was incorporated in this university in the degrees of bachelor and licentiate of civil law, which he had taken at Bourges, and in 1576 he was created D.D. here, being incorporated in that degree at Oxford on 11 July in the same year. He appears to have lectured privately in Hebrew for students in divinity, in the lodging of Dr Goad, Provost of King's College, who also engaged him for a divinity lecture to be publicly read in the common hall of the said College. His lectures upon Jonah were published in the beginning of 1579, and we learn from the present Letter and from those printed below as Nos. 178, 179, 183, that very soon the more rigid Calvinists took offence at certain doctrines upheld by Dr Baro. On 8 Dec. 1595 Archbishop Whitgift, in a letter to Dr Neville, master of Trinity College, said that her Majesty was greatly offended with him "for that he being a stranger and so well used, dare presume to stir up or maintain any controversy in that place. And therefore advise him from me utterly to forbear to deal therein hereafter." On 12 Jan. 1595—6 he preached ad clerum at St Mary's, and his discourse, which had reference to the doctrines of the Lambeth Articles, gave great offence to the Calvinistical party and aroused such ill-will, that his situation became unpleasant and in the same year he gave up his professorship. He retired to London and died in a house in Dyer's yard in Crutched Friars street, over against St Olave's church in which he was buried on 17 April 1599. See Cooper's *Athenae Cantabrigienses*, II. 274, 551; Haag, *La France Protestante*.

[2] Robert Le Maçon (or Le Masson) Sieur De la Fonteine (or Fontaine), was first minister of the Protestant church of Orleans, but after the Bartholomew massacre fled to England, and though he returned to France, the National Synod of Sainte-Foy granted him in 1578 as pastor to the French Church of London. The year of his death is not known, but Sym. Ruytinck relates (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 173) that he congratulated and addressed king James I. on his accession in May 1603, in the name of the Foreign Communities in England, and likewise Archbishop Bancroft on his translation to Canterbury in 1604. Moreover, a Letter was addressed to him from Saumur on 6 July 1609 (see below Letter No. 278); see Haag, *La France Protestante* (first edition).

you mention one scholar by name and another who has written an epigram on my lecture (who I think must be Chadreton), you will find them all vain, or scattered about by one of those whom I have occasionally blamed for the same things for which you and Villiers rebuked them. 4. If I am mistaken I hope that you will frankly tell me the truth. 5. My wife's health is almost in the same condition as it was a year ago, though it is not worse, and she is better able to attend to her domestic duties in which my elder daughters assist her and myself. I pray God to preserve and bless you, and your wife and family. 6. Please to salute (William) Delaune and his wife.

Tribus ab hinc hebdomadibus ad te literas miseram qui-b*us* rogarem ut quæ te in illis p*ræ*lectionibus[3] observasse diceres una cum rationibus quibus nitereris, et quibus adductus, me in errore esse existimares ad nos mitteres: ab eo tempore tuas avidè expectavi, neque t*am*en ullas accepi quòd vel interciderint, vel aliis rebus occupatus fueris. Nunc itaque de ead*em* re rescribere visum est, plurimumq*ue* rogare ut quia me tibi satisfacturum spero, ad me ea, quum aliquid otij nactus fueris, mitteres. Imo quod audiveris ab alijs reprehendi, modo etiam eorum rationes adjungas si ad me perscripseris, gratissimum feceris, aut enim errorem si eum videam, agnoscam, non minus sanè lubenter, quàm hic scribo, aut ea explicabo quæ minus fuerunt a me explicata aut obscurius dicta. Quod aut*em* ad eos rumores attinet quod de me isthic sparsos esse dicebas, in quo doctorem unu*m* nominabas et quendam qui illis p*ræ*lectionibus suu*m* epigramma apposuisset (quem non ex vanis co*n*jecturis M. Chadretonu*m*[4] esse suspicor), co*m*peries, si vivas, vana ista esse omnia: aut ab eorum aliquo dissipata quos nonnunquam reprehendj in illis ipsis rebus in quibus et tu et Villerius[5] eos etia*m* reprehendistis; quamvis enim et me et meo co*n*silio atque opera sæpe utantur, quia tamen me non habent in o*mnibus* astipulatorem, ideo de me quidam aliquando sinistre loquu*n*tur. Quod si hic fallar, et aliquid aliud sit quàm putem, velim ut etiam (si potes) rescribas et

[3] Namely his Lectures on Jonah, see above note 1.

[4] Laurence Chaderton, a Puritan Divine, was born at Oldham on 14 September 1536, and in 1562 entered Christ's College, Cambridge, where, after a short time, he formally joined the Established Church, and was, in consequence, disinherited by his Roman Catholic father. He won such a great reputation that Sir Walter Mildmay, the refounder of Emmanuel College in 1584, chose Chaderton for the first master. He died November 1640, in the second month of his 105th year according to his biographer Dr Dillingham; see *Encyclop. Britannica*; E. S. Shuckburgh, *Laur. Chaderton*, translated from a Latin memoir of Dr Dillingham, with notes and illustrations, Cambridge, 1884, 8°.

[5] See Letter No. 169, note 3.

apertè quid illud sit aperias, alioquj enim neque de eo, neq*ue* pro me quicquam dicere possim quamvis id cupiam, ut res postulare videtur. Vxor mea est ferè eo modo affecta, 5 quo superiore anno, hoc eod*em* tempore fuit, est tame*n* minus molesta, magisque ac diligentius res nostras domesticas p*ro*-curat et ej mihique majores natu filiæ sunt adjumento. Ita-que quis meus sit status vides. Hîc si quid potes nos adju-vabis. Deum opt. max. rogo ut te uxorem familiamq*ue* tua*m* 6 co*n*servet vobisque o*mn*ib*us* benedicat. Launeu*m* meis si placet verbis ejusq*ue* uxorem salutabis. Vale observande in Christo frater. Cantabrigiæ 14 Calend. Sep*tem*bris 1579.

Tuus P. Baro.

Addressed:

A Mons*ieur*
Mons*ieur* De la Fonteine fidele
Ministre du S. Evangile
A Londres.

178.

PETER BARO[1], to [ROBERT] DE LA FONTEINE[2].

Cambridge, Tuesday, 25 August 1579.

§ 1. *Although I am not unwilling to exercise, if necessary, my knowledge of rhetorical discussion, yet as debate might ruffle our tempers, I asked you to send me your remarks on my lectures as well as the grounds on which you found them, so that I might answer them together and satisfy you.* 2. *Since you have thought otherwise of it, and declare as false so many things which you comprise in one syllogism, you prescribe yourself the mode of our procedure, by asking me to reply first to the major premiss of your syllogism. I will comply, though hardly hoping to satisfy you. For a true judgment of any joint sentence may depend upon the truth of all parts together; and although I do not doubt that I err frequently, yet I shall only believe that I err in all these things together when you prove the minor premiss of your syllogism.* 3. *For, as to your major, theses loosely put together may appear different in sense and form from what they do when read in their context and applied to their proper theme: but as I trust that you will explain everything with moderation, and in its context, I do not hesitate to say that you seem to have excerpted everything in good faith.* 4. *This is proved by the numbers* 7, 8, 11 *and* 17, *which you do not absolutely ascribe to me, but think to have been collected from another source. And indeed I do not own them, nor shall I treat of them now, as for each of your four theses I would write a different one.* 5. *When, therefore, these four are removed, there remain fifteen, and if you combine the third and fourth with the second, only thirteen. And here I wait to learn on what ground you censure. I certainly believe you to be animated towards me, as you say, by a friendly and Christian disposition only, and be sure that I entertain no other feeling towards you.*

Quamvis scholasticam disserendi rationem aliâs didicerim, eamq*ue* qu*um* opus est adhibere non recusem, quoniam tamen disceptando ita facile utrimq*ue* exacerbantur animi, ut o*mn*ia quæ dicuntur in deteriorem partem rapiantur veritasq*ue* sæpe amittatur: quoniam etiam Christianæ religionis puritas, fidei simplicitate, magis quàm disputandi subtilitate co*n*tinetur et explicatur: Rogaveram ut unà cum tuis in meas p*ræ*lectiones observationibus rationes etiam mitteres, quibus illæ niterentur: quod si factum abs <te>[3] fuisset ad omnia simul, ac semel,

[1] See the preceding Letter, note 1. [2] See the preceding Letter, note 2.
[3] Some such word as *te* has evidently been omitted.

dum otij aliquid habeo, respondissem, tibique (ni fallor) satisfecissem. Jam verò qu*um* aliter tibi visum sit, ac tam multa quæ uno syllogismo *com*prehendis, falsi simul accuses, atque ideo cautius agendum existimans, ut minus effugere aut tergiversarj possim, rationem ipse agendi præscribis, nominatim petens, ut ad tui syllogismj p*ro*positionem prius respondeam, quàm ulterius p*ro*grediare: age, tibi ne meo deesse officio videar, morem gerere *con*stituj: etiam monens ut hic vigiles: adduci enim vix possum, ut existimem (modò ea adsit ἐπιείκεια quam tu soles, in eorum quos amas scriptis legendis adhibere) te quod vis effecturum. Quum enim pendeat (ut hujus memineris) verum copulati enuntiati iudicium, ex o*mn*ium simul partium veritate: quamvis me eum esse non dubitem, qui p*rop*ter ingenij imbecillitatem frequenter (ut hic fortassis etiam) errem (nam hoc et human*um* est, et magnis in ecclesia viris *con*tigit), est enim dies hodiernus hesterno doctior, noxq*ue* nocti indicat scientiam[4]) tamen me in his simul o*mn*ibus errare, tum dem*um* credam, qu*um* tu mihi tuj syllogismj assumptionem *com*probaveris. Nam quod ad p*ro*positionem attinet, quamvis theses ita decerptæ, nudæq*ue* p*ro*positæ, duræ sint et alium penè sensum ac formam induere videantur, quàm qu*um* in *con*textu explicatæ, et ad subjectam materiam applicatæ leguntur; ideoque multj *con*querantur, sua ita scripta lacerari, ac peregrinas sibi opiniones affingi: quia tamen abs te spero o*mn*ia ἐπιεικῶς, et ex loco unde desumpta fuerint, aliove, aut ex ijs quos nuper tecum de hisce rebus sermones habuj, explicatum irj, dicere non dubito, mihi videri te, bona hæc fide ex meis illis p*ræ*lectionibus excerpsisse. Nam de sincera tua fide testantur illa quatuor, quæ numeris 7. 8. 11. 17. subiecta, mihi absolutè non tribuis, quamvis alicunde colligi posse opineris. Ego verò (ut de illis jam dicam) ea non agnosco: neq*ue* de illis nunc agendum censeo: prim*um* quia si quæ ab alio scribuntur rimari velis, non modo o*mn*ia, sed etiam quæ ex illis colligi posse videantur, nullus unquam fuerit modus. Deinde pro eo quod scribis: Nonnullorum est vera fides quæ nihil de Christo explicatè novit: potius dixissem: Nonnullorum veram fuisse fidem qui Christum explicatè (ut eo loci disputo)

[4] Ps. xix. 2.

non cognoverunt. Et pro: fides salvifica esse potest, quæ nullis p*ro*missionibus nixa, ex rebus creatis Deum creatorem et redemptorem agnoscat: potius: fidem salvificam esse, quæ undecunq*ue* sit nata Deum creatorem et in Christo redemptorem verè cognoscat. Tertium aut*em*: Morales etiam actiones cum fide co*n*junctæ justitiam co*n*ferre possunt: absolutè nego: quu*m* sola fide justificemur. Ultimu*m* etiam: Nostra cum Christo unio spirituu*m* est co*n*junctio: imp*ro*bo quia intelligo, de toto hic Christo, totisq*ue* nobis agi. Itaq*ue* his 4. demptis, quæ non agnosco, quindecim supersunt: quod si tertium et 4. cum secundo co*n*junxeris (co*n*jungenda enim videntur) tantu*m* tredecim. Hic aut*em* expecto, non quid reprehendas (id enim video) sed qua ratione quodq*ue* reprehendas. Ad primas aut*em* hasce tuas ac meas literas revocarj utrumvis cupio, si ab eo de quo agitur alterutrum aberrare forte co*n*tigerit. Cæterum ut tibi credo affirmanti, te non alio quàm amico ac Christiano a*nim*o agi peneq*ue* invitum ac reluctantem huc fuisse pertractum: sed co*n*scientiam dictasse te hic simul et tacere et boni viri officium præstare non posse: ut hæc, inquam, vera esse credo: teq*ue* maximam mei rationem habere (de quo certè quia tuu*m* erga me a*nim*um novi non dubito) ita velim tibi persuadeas, me non esse aliter affectum, neq*ue* erga te animatu*m*. Ideoq*ue* obnixè rogo, ut meas semper literas in bonam partem interpreteris, ut ego tuas sum interpretaturus, etiam si p*ro*pter disputandi rationem, nonnunquam acrimoniæ aliquid forte habeant: ne hinc unquam contigat (quod min*us* hîc timeo) ut ulla fiat amicitiæ nostræ imminutio. Nos Deo gratia melius valemus, si cum uxore ac liberis valeas: quod ut ita sit Deum vehementer oro. Vale igitur frater in Christo observande. Cantabrigiæ 8° Calend. Sep*tem*bris. 1579.

Tuus P. Baro.

Addressed:

A Mons*ieur*
Mons*ieur* De la Fonteine
Ministre de l'eglise Francoyse
A Londres.

179.

PETER BARO[1],

to [ROBERT] DE LA FONTEINE[2].

Cambridge, Wednesday, 7 October 1579.

§ 1. *I am glad that you wrote to me why your letter came so late, as I accused the courier. I have hardly time now to reply, as the lectures are at hand, but I will say a few words that you may not think that I am unwilling to satisfy you, or wish to delay doing so longer than is necessary.* 2. *It seems hard that while we are comparing notes you should think and speak of me otherwise than before. There is another man in Suffolk, besides the one whom I named to you before, who spreads the same rumour and mentions you as its author, which, I think, is incompatible with our friendship.* 3. *I know, however, that you have merely said all this, and with such vehemence, to extricate me from the error in which you consider me to have fallen. I desire to be recalled from error, even with severity, but heaven knows which of us errs more and sins against the other.* 4. *I will endeavour to satisfy you but have no time to reply in detail, and there are certain things which I do not sufficiently understand. In a definition of faith you require the Word (of God) to be mentioned first, afterwards promises of free grace. Tell me whether you mean the whole word of God, or a certain portion of it, and which. And as regards the promises, whether you wish them all mentioned or some only, and how many and which.* 5. *In another place, where you teach the nature of Christian faith, you say that it differs from the historical. What do you mean by "historical"? You speak of sacred histories, but do you require a knowledge of them all for the production of this faith in man, or of some only? Again why do you insist upon historical, rather than upon other sacred writings, as faith arises no less from the latter than from the former?* 6. *Say also which was that sole promise before the deluge? As soon as I understand all this better I will devote all my spare time to you.* 7. *Whitaker has been raised to the regius professorship of theology, which will please your friend Chark, who says that the many errors in my book make me unworthy of the office; but I am not sorry as I am already burdened enough.*

Gratum fecisti, quod causam scripseris, ob quam tuas literas tardius acceperim, culpam enim in tabellarium transferebam. Si ad me suo tempore pervenissent, otij ad respondendum satis, ni fallor habuissem ideoq*ue* moram gravius tuli. Nunc verò, imminente, ut scis p*ræ*lectionu*m* onere, vix id possim, ac ne vix quidem. Ne tamen existimes me tibi aut satisfacere nolle, aut diutius quàm par sit differre, mox de ea re aliquid subjiciam, ubi paululum apud te *con*questus fuero. 1

[1] See Letter No. 177, note 1, and the preceding Letter. [2] See Letter No. 177, note 2

Durum videtur si pendente hac inter nos, ut ipse loqueris, 2
collatione, aliter quàm prius de me sentias ac loquaris. præter eum de quo jam ad te scripsi, alius est in Suffolcia, cui ego ob *pro*bitatem ac doctrinam multum tribuo, qui idem ac ille spargit, ac te authorem nominat. Ego quidem non adeo curo quid dicatur: sed hoc abs te *pro*ficisci ab *nostr*a amicitia alienum judico. Deinde si quis tuas reprehensiones videat, te non tantum duplices Thebas[3] fingere, quu*m* tam multa scribas de quibus nulla est inter nos *con*troversia, sed quu*m* quædam etiam detorqueas, ac in scirpo nodum ferè quæras[4], judicabit te alieno esse a me animo. Ego tamen qui te propius novi aliter 3
hoc totum interpretor: ac te quo pietatis studio flagras et erga me amore incensum fuisse existimo: atque in hunc finem dixisse omnia ac majore etiam vehementia usum fuisse, quò me ab errore, in quo versarj me putas liberares, mihi (cui, ut antè dicebas, times) et ecclesiæ *con*sultum cupiens. Sic ergo tua quu*m* in me exclamas ac durius loqueris, accipio. Ego enim sicubi erro, ab errore revocari maximè cupio, nec quàm id fiat severe, modo fiat, multum curo. sed uter hic magis erret, et in alterum peccet, deus novit, ac postea planius uti spero *con*stabit. Ego quidem tibi satisfacere conabor, nec, modo quæ a 4
me dicentur, benignè interpretari velis, despero. Jam verò quu*m* mihi ut antè dixi, satis occupato, non vacet ad singula: nec si quid sit otij, id possim, quòd pauca quædam sint, quæ non satis intelligam, peto ut ea mihi primum aperias. Requiris in fidei definitione ut mentio fiat primu*m* verbi, deinde gratuitarum etiam *pro*missionu*m*. Dic utrum *omne* Dei verbum intelligas, an verò quanda*m* illius partem, et quænam ea sit, et ubi. Idemq*ue* in *pro*missionibus: utrum omnium mentionem fieri velis, an quarundam tantùm, ac nominatim quot sint, quænam et ubi extent. Hoc enim si intellexero, facilius iudicabo, utrum sit horum necessariò facienda mentio in fide definienda. Deinde alio loco, ut doceas quæna*m* sit christiana fides, ais 5
eam ab historica differre: ego quid per historicam intelligas, non satis percipio: te quidem non dubito de sacris historiis

[3] Virg. Aen. IV. 470; Eurip. *Bacchae*, 919; see the note in J. E. Sandys' edition of the Bacchae.

[4] See Erasmi *Adagia*, Chil. II, Centur. IV, Prov. lxxvi.

loqui: sed nescio utrum o*mn*ium notitiam requiras, ad ingenerandam, hanc in homine, fidem: an quarund*am* tantu*m*. Deinde non video, cur historias hic potius urgeas, quàm sacra alia scripta, quu*m* ex his non minus quàm ex illis, ea fides, ut opinor, existat, ac sit denominanda. Denique etiam dicas, 6 quænam fuerit unica illa antè diluvium p*r*omissio. Hæc quu*m* planius intellexero, quod mihi erit a p*ræ*lectionibus, ac necessariis, quibus implicor negotiis, succisivi temporis, tibi impendam. Cæterum Magister Wthakerus[5] ad majorem ac regiam 7 theologicam p*ro*fessionem est elatus: quod gratissimu*m* fore existimo tuo Cherco[6], qui dicebat me eo munere esse indignu*m* p*ro*pter non paucos errores abs te in meo libello observatos: sed mihi non est adeo ingratu*m*, quu*m* satis habeam oneris. Vale chariss*ime* frater. Deum rogo ut te uxorem ac 8 liberos *con*servet. Cantabrigie nonis Octobris 1579.

Tuus P. Baro.

Addressed:

A Mons*ieur*
Mons*ieur* De la Fonteine Ministre
de l'eglise Francoyse
A Londres.

[5] William Whitaker, born in 1548 at Holme in Lancashire, received his first education at Burnley and St Paul's School, London, and in 1564 proceeded to Trinity College, Cambridge, of which institution he was admitted a minor fellow in 1569 and a major fellow on 25 March 1571. On 3 February 1577–8 he was installed canon of Norwich, in 1578 took the degree of B.D., and in 1579 was appointed Regius professor of divinity at Cambridge. On 25 February 1585–6 he was admitted to the mastership of St John's College, and although there was great opposition to his election, he rendered himself in a short time very acceptable to the members of the society. He and Tyndall were deputed to confer with Archbishop Whitgift on the doctrines of predestination and freewill, and as a result nine propositions, commonly called the Lambeth articles, were drawn up on 20 November 1595. After his return to Cambridge he fell ill and he breathed his last on 4 December 1595: Cooper's *Athenae Cantabrigienses*, II. 196.

[6] William Charke: see Letter No. 183, note 5.

180.

[THEODORE DE BESZE[1]], to [ROBERT] DE LA FONTEINE[2].

[Geneva], Wednesday, 9 December 1579.

§ 1. *I hope that some one of my letters reached you, so that I need not repeat their contents. Only tell me what has become of the error of our countryman of which you wrote to me some time ago.* 2. *I also request you to repeat what you think of a certain Norman who came to this town from your country, and appeared to me to have many more words than sense.* 3. *I recollect that you wrote to me something similar, but your letters were mislaid, and as it seems to me advisable to follow your mode, I request you to tell me privately what may help me and him.*

Tres cher frere, Jespere que quelques unes des mienes 1
po*u*r le moins sera paruenue, iusques a Vo*us*, ce quj me gardera de Vo*us* en rafreschir le contenu. Seulement ie Vo*us* diray que ie seray tresaise d'entendre ce quj sera aduenu du fouruoyement de celuj de n*ost*re nation, duquel Vo*us* m'auez escrit il y a quelque temps. Je ne m'esbahi point tant de l'erreur, que de la maniere de proceder, tesmoignant une estrange presumption, mere des heresies et troubles de l'eglise. La *pre*- 2
*se*nte sera dauantage pour Vous prier de me reiterer particulierement ce quj Vo*us* semble d'un certain Normand arriué de Voz quartierz en ceste uille, lequel me sembla des so*n* arriuée auoir beaucoup plus de paroles que de sens, et symbolise fort auec ceulx du paijs bas quj trouuent par tout a redire fors qu'en eulx mesmes.

J'ay souuenance que Vous m'en auez escrit quelque chose 3
de semblable. Mais Voz lettres se sont esgarees: et po*ur*-ce

[1] See Letter No. 39, note 11. [2] See Letter No. 177, note 2.

que maintenant il co*n*uienne de suiure [Vostre][3] stile ie Vous prie bien fort[4] m'aduertir priueement de ce qui nous y peult ayder, et a luj aussj. Jatten Voz nouuelles en fort-bonne deuotion, priant le Seigneur Vo*us* tenir en sa saincte garde apres m'estre reco*m*mendé à Voz prieres. De chez No*us* ce 9 Decembre 1579.

V*ost*re entier frere
que cognoissez.

Addressed:

A Monsieur
et tres cher frere,
Monsieur de la
Fonteine
A Londres.

[3] Several words on the right-hand side of the Letter have nearly faded away, and could only be deciphered by the aid of a re-agent. After the word *suiure* another short word appears to have completed the line, but the impression of the seal has obliterated it altogether with the exception of a faint stroke.

[4] MS. *nous* after *fort*, but crossed out.

181.

DANIEL DEDIEU[1],

to GODEFRIDUS WINGIUS[2].

Frankfurt, Monday, 28 March 1580.

§ 1. *The eighth day before the fair I received your letter (sent to Neustadt), by which you exhort me, in the name of the consistory, to return to you at once. You refer also to a more detailed letter af (John) Rademaker, which, however, I have neither received nor been able to find with any of the merchants, unless you mean the one which he wrote last year, from which I did not gather that no more than three years were granted to me for my studies and that I had now to return, whereas I, through Jacabus Regius, had asked for and was promised, a sufficient number of years, seeing that till my twentieth year I worked to no purpose, that I stammer, and have, by a long residence in England, lost nearly the entire use of our language.* 2. *Therefore, deprived of that letter and of all instructions as to my departure, and because my name has already been published with respect to some theological theses to be defended by me, I have delayed my departure till the coming autumnal fair, expecting meanwhile a letter and to finish my studies as well as I can. I hope that my patrons will comply with this request.* 3 and 4. *I myself had decided to follow the course begun here for at least one year, not only on account of the importance of the office for which I am destined, and which is still more difficult in Holland, where so many heresies sprout out, but also by reason of my ignorance and the unfortunate commencement of my studies, combined with other circumstances.* 5. *However, the ripeness of the harvest and the want of reapers, as well as the knowledge of your heavy labours, induce me to join you next fair, and although some friends at Brussels had invited me to attach myself to their church, I would rather promise my services to you.* 6. *My brethren and fellow-workers in the same field have safely arrived here from Geneva, and a few months' study in their company has done me much good.* 7. *Meantime to enable me to remain here half a year longer, and to pay for books which I wanted, I have borrowed fifty-five florins, to be repaid, if you think proper, next fair.* 8. *Therefore, do not recall me, if possible, before the next Frankfurt fair, and send the money to pay my debt and also my travelling-money; but in case this should be a burden to the Church or any loss to the poor, I will endeavour to pay the debt myself.* 9. *All our brethren and companions send you their greetings; salute my patrons, the whole consistory and Rademaker.* 10. *Tell me also what I am to do with the books.* 11. *I have just received your second letter, of the same tenor as the first. But please consider my writing, and gratify my wish.*

S*alutem* Plur*imam*. Accepi l*it*eras tuas, mi D*omi*ne et frat*e*r colende, Neostadiu*m* missas 8° ante nundinas die, quib*us* maturato ut redeam ad vos, ex iussu toti*us* Synedrij, mones. 1

[1] See above Letter No. 172. [2] See Letters No. 18, note 2, No. 102 and No. 104, note 2.

Indicas etiam l*ite*ras D*omi*ni Rotarij[3], q*ui*b*us* de *omn*ib*us* certior sim factus. Sed q*uòd* ad has l*ite*ras attinet, hacten*us* redditæ n*on* sunt, easq*ue* apud varios mercatores frustrà co*n*quisiui. nisi sup*er*iore anno scriptas ab eo intelligas, ex quib*us* colligere n*on* potui trienniu*m* mihi du*m*taxat ad studia co*n*cessu*m*, nuncq*ue* mihi reuerte*n*du*m* es*s*e; cu*m̃* et*iam* p*er* D*ominum* Jacobu*m* Regiu*m*[4] sufficientes aliq*uo* modo a*n*nos petierim, hoc ipsi proposito, me inane*m* ferè op*er*am ad 20. usq*ue* annu*m* navasse, na*m* quoq*ue* me n*on*nihil balbutire, et ex diuturniori in Anglis p*er*egrinatione vniuerso propemodu*m* idiomatis nostratis vsu excidisse: ad q*uæ* o*mn*ia p*ræ*standa inco*m*moda iustu*m* mihi tempus datu*m* iri pollicebatur. Talibus itaq*ue* destitutus literis, nec de r*ationi*b*us* p*ro*ficisce*n*di à vobis instruct*us*, tu*m̃* et*iam* q*uòd* ædito iam ante no*min*e theses q*uæ*da*m* Theol*ogicæ* 14° à mercatu die mihi publicè sint defe*n*de*n*dę: p*ro*fectio*n*em in venturas nu*n*dinas autu*m*nales rejeci, l*ite*ras interea t*empo*r*is* vnas expectatur*us*, et co*m*modi*us* studia mea (licet n*on* vt velim, vt possim t*ame*n) aliq*uo* modo terminatur*us*. Quod ut D*omi*ni Mecęnat*es* mihi indulgere n*on* graventur, et*iam* atq*ue* et*iam* p*re*cor. Decreuera*m* aliàs apud me, annu*m* saltim adhuc cursu*m* in scholis[5] inceptu*m* p*er*sequi, ad id grauitate muneris cui destinamur, quodq*ue* difficili*us* in Belgio (vbi tot mo*n*stra hęresεῶν[6] pullulant) obiri solet, induct*us*, nec n*on* ruditate mea et infausto studior*um* exordio co*m*motus: tum et*iam* q*uòd* angustis ad scientia*m* aliqua*m* co*m*para*n*da*m* medijs, n*on* ta*m̃* ἕξις qua*m̃* sola διάθεσις, incerta nempe, la*n*guida et mutabilis cognitio acq*uiratur*. In quaru*m* scientiar*um* albu*m* Theologiam referri co*n*stat. Neq*ue* enim præcipuu*m* eius est πρᾶξις, sicuti in d*octrin*a Ethica, cui obtine*n*dę si q*ui*s vita*m* et actio*n*es ad ipsi*us* norma*m* co*m*positas n*on* adjungat, ineptissim*us* (vt Arist*oteles* ait) auditor sanè fuerit[7]. q*uod* n*on* min*us* luculenter p*ro*bat definitio ei*us* fęlicitatis qua*m* Ethica pollicetur[8], Quòd sic actio a*nimi* se*cun*d*um* virtutem p*ro*fectam e*tc*. ergo est practica, no*n* theoretica. Alteri*us* verò *gen*er*is* est Theologia, cui*us* princeps et feré tota-

[3] See Letter No. 116, note 3.
[4] See Letters No. 127, note 13, and No. 155.
[5] Added in the margin.
[6] So accented in MS.
[7] Aristot. Eth. Nic. I. 3. 5.
[8] Arist. Eth. Nic. I, e.g. cap. 7. 14, 8. 2.

lis p*ar*s est co*n*te*m*platio etsi praxis nullo modo abesse q*ue*at aut debeat.

Præterea cu*m* Deus natural*ite*r in n*atur*æ rer*um*q*ue* o*m*-ni*u*m co*n*ditar*um* speculo agnosci et celebrari velit et d*ebe*at; discrime*n* inter phi*losophi*am et Theologiam ministris p*ro*bé tene*n*du*m* est. Quod ut n*on* in g*ener*e solu*m* (scitu facile) sed et*iam* in spec*ie* teneatur, diuturna satis medi*tatione* et exercit*ione* op*us* est. Tertiò, loquuntur ex*amin*a quoru*n*da*m* (quale et*iam* ferè isthic, n*on* sine magno meo malo, co*n*spexi) q*ui* no*n* satis ista distinguentes, sed pe*r*miscentes poti*us* et co*n*fundentes. turpissimis suis co*m*mentis vniuersa*m* Eccl*esi*ę d*octrin*am co*n*spurcarunt. inter quos princeps fuit Seruet*us*[9], fętib*us* postea enascentib*us* alijs n*on* min*us* pe*r*niciosis, Valentino Gentili[10], Bla*n*-drata[11], etc. Ad hæc Apostol*us* quoties feré describit ministro-r*um* verbi officiu*m*, no*n* mo*do* meminit institutionis, sed et*iam* τοῦ ἐλεγχοῦ[12], redargutio*n*is seu refu*tatio*n*is aduersarior*um*. ad qua*m* pa*r*tem exeq*ue*ndam multiplex cognitio, lectio et expe*r*i-me*n*tum scholasticu*m* req*ui*ritur. q*uoniam* (ex o*mni*um doctor*um* iudicio) multò facili*us* sit veritate*m* oppugnare quà*m* defe*n*dere. et nemo po*ss*it cu*m* arte destruere, qui no*n* pri*us* norit arte extruere. Nec p*ro*cul dubio alia*m* ob ca*usa*m subtiles et ingeniosos hæreticos excitat Deus, quàm ut nos, quoru*m* mentib*us* ingenti beneficio illuxit, no*n* min*us* seduli et studiosi, imò diligentiores multò sim*us* et instructiores in veritate propugna*n*da, quà*m* illi in ea oppugna*n*da. quod certamen princip*ali*-*te*r dema*n*darit ministris, tanq*uam* illis in quos o*mn*ia sua tela dirigant et ejaculentur o*mn*es diaboli et hostes dei. Hisce 5

[9] See Letter No. 36, note 10.

[10] Johannes Valentinus Gentilis was one of the Italian Antitrinitarians, who, after the execution of Servetus, disturbed the peace of the newly established Italian community at Geneva; after having also caused troubles elsewhere he was beheaded at Bern on 10 September 1566: Herzog, *Real-Encyklopädie*.

[11] George Blandrata (or Biandrata), born about 1515 in Italy, soon left his country for Poland where he became physician to the wife of king Sigismund I., and afterwards served in a similar capacity the widow of Johann Zapolyas in Siebenbürgen. He returned at some time or another to Italy, but his liberal ideas soon attracted the suspicion of the Inquisition and he fled to Geneva, which he soon had to leave again on account of his antitrinitarian doctrine. After a short stay at Bern and Zürich he went again to Poland without finding rest there. In 1563 he became house-physician to king Johan Sigismund, and in course of time to his two successors. It is said that he was killed and robbed by his own nephew. The year of his death, which falls after 1585, is not known: Herzog, *Real-Encyklopädie*.

[12] So accented in MS.

de causis, (nec non alijs multis, quas hîc contexere longius foret) impulsus, majus ut contingere potuisset studijs meis spatium, exoptassem: sed maturitate messis apud nos et inopia messorum perpensa: meque non mihi natum et educatum hactenus, verum Deo ipsiusque Ecclesię agnoscens: tuisque etiam mi Domine vigilijs, laboribus et oneribus Ecclesiasticis auditis: jacturam doctrinæ non exiguam sustinere malo, quàm tibi Ecclesięque nostrati pro mea tenuitate non succurrere: ac proinde diuturniori spatio resecto, venturis volente Domino nundinis continuò ad vos me conferam. Licet autem priuati aliqui amici Bruxellenses (quæ mihi, nunc præsertim, dulcissima patria est) ut ipsorum Ecclesię tandem inseruire cuperem hortati sint: nihil tamen huiusmodi prius cuiquam mortalium polliceri mihi certum est, quàm vos, quibus me obstringunt beneficia vestra, id ipsum liberé decernatis.

Cęterum fratres mei et eiusdem mecum militiæ sectatores incolumes huc Dei beneficio Genevâ peruenerunt: nec mihi paruæ voluptati et vtilitati fuerit aliquot adhuc menses stadium scholasticum vnà cum illis decurrere posse, et ferrum mutuo illorum ferro magis magisque exacuere. Interea verò 6. insuper menses hîc traducendi causa, quando nihil aliunde missum est, ab affine quodam mercatore (Christof. Damiens) exhibita syngrapha accepi 55. florenos 15. bathionum[13], proximo hîc mercatu, si Dominis Męcenatibus ita videbitur, reddendos. cuius summę partem absorbent libri aliqui et ante et nunc empti, qui ut boni esse debent, ita chari sunt: necessarij tamen.

Vt tandem colophonem addam, hæc duo mi frater obseruande ut mihi præstes obnixè precor, primùm ne ante proximè insequentem mercatum Francofurdensem revocer: Deinde vt, si commodé possint transmittantur hæ pecuniæ debitę, et insuper viaticum ad iter conficiendum: Hac tamen conditione, ne Ecclesia nostra grauetur, aut pauperibus iniuria à me vlla fiat. relinquatur mihi potius totum debitum, honesta aliqua transactione in posterum à me reddendum. Omnes fratres et socij mei te officiosissimé salutant, utque salutem Dominis Męcenatibus totique synedrio ex animo nuncies rogo, et Domino Rotario[3], cui etiam (si placet) communicabis has literas, ut suas

[13] See Letter No. 41, note 10.

ad me in via perditas fuisse cognoscat. Vale mi Domine et frater colende, Deumque precor Optimum Maximum: vt te suo sancto spiritu plus plusque suffulciat et confirmet, cùm in fide propria, tum etiam in munere constanter et fideliter obeundo, totamque Ecclesiam nostram omni benedictione spirituali circumcingat, vt Jesu Christi regnum crescat, Antichristi verò imperium decrescat et destruatur. Amen. Francofurti 28. Mart. anno temporis vltimi 1580.

Tibi ex animo
addictissimus,
Daniel Dedieu Scripsit

10 Obsecro mi Domine ut præter rogata quid cum libris mihi faciendum sit cognoscam, ut quos habeam satis multos et bonos: vsque adeò ut nec vendere nec amittere cuperem, licet non nisi magno illos demittere queam. Decreveram illos vasi inclusos secundo Rheno Dordracum dirigere, et ibi relinquere, donec de conditione et certo loco constaret. Consilium tamen vestrum hîc simul expeto.

11 Ubi has absoluo literas, eodem die sub vesperam cum postridie mane, die 29. abeundum mihi fuerit, secundas tuas literas recipio, in idem prorsus cum superioribus argumentum scriptas. Sed vehementer vt has meas considerare velis peto, mihique in iusto et necessario postulatu gratificaris. Iterum mi Domine et frater colende Vale.

Addressed:

Pietate et doctrina insigni
Viro, Domino Godefrido
Wingio, fidelissimo Londinobelgicæ Ecclesię pastori,
Domino et fratri suo plurimum
obseruando.
Londinum.

Endorsed:

20
Receptę 19. Aprilis. 1580.

182.

ASSUERUS REGEMMORTERUS[1], to GODEFRIDUS WINGIUS[2].

Frankfurt, Saturday, 2 April 1580.

§ 1. *The 2nd of March we arrived from Geneva at Neustadt, where we found our comrades and brethren in good health and studying seriously.* 2. *From Neustadt I went to the Frankfurt fair, where I received your letter, which was a great consolation to me.* 3. *For the Antwerp people had distressed me by writing to me as if they doubted not at all that you consented to this business.* 4. *But the consistory's advice and their decision about me comfort me greatly, and I thank God and them for all these benefits. I promise to do what I can to promote my own studies and those of my juniors.* 5. *To-day I received the money sent us by the consistory and am writing to Adrian de Poortere more at length about it.* 6. *Our friend Gerard is much in want of clothes, which he had hoped to receive from his father; we shall provide him with all that is necessary till we hear from his father.* 7. *Daniel de Dieu is unable to depart this fair, but will do so next autumn, which I hope you will take in good part.* 8. *Please excuse my inelegant letter, and may the Lord preserve you to us and His Church.* 9. *Salute the brethren of the Consistory, especially John Rademaker and John Celot.*

Salutem à Christo plurimam. Salui et incolumes, vir ornatissime, ac reuerende in domino pater, secundo Martij die Geneua Neostadium peruenimus, vbi nostros consodales fratresq*ue* in Domino optatissimos, per Dei gratiam, incolumes, literisq*ue* seriò operam nauantes, offendimus, quod nobis certè periucundum fuit. Neostadio Francofurtum ad nundinas sum profectus, vbi tandem tuas literas, mihi multis nominibus suauissimas accepi, quibus lectis non mediocri gaudio affectus sum, adeò vt in hanc psalmistæ vocem erumpere fuerim coactus, Quid[3] ego Domino reddam, pro suis, quæ in me confert, beneficijs. Hoc enim solatium quod tuæ literæ nunciabant, ferè præter spem et opinionem mihi accidit. Scripserant enim ad me confidenter adeò Antuerpienses, tanquam de vestro in

[1] See Letter No. 149, note 11.
[2] See Letters No. 18, note 2, No. 102, and No. 104, note 2.
[3] Ps. cxvi. 12.

hoc negotio consensu minime dubitassent, quæ res me valdè commouit, nec quidem, vt opinor, immeritò: Christo tamen (qui lux mea et dux meus est) præeunti et vocanti obsequi, mihi in animo erat propositum. Nunc verò synedrij vestri consilio et de me iudicio, animus quodammodo refocillatur, immò præ gaudio exultat, cum seriò perpendo, quàm paternè mecum hoc tempore per vos, fratres mihi in domino plurimum obseruandos, agat Dominus, meæq*ue* ruditatis tam benignè habeat rationem. Sed quemadmodum hoc beneficium singulari Dei clementia mihi contingere statuo, eiq*ue* illud imprimis vt debeo, acceptum fero, sic etiam totius vestri synedrij (cui me quoad vixero nulla non gratitudinis officia debere fateor) erga me beneuolentiam et fauorem grato animo amplector, Deumq*ue* precor vt meam mentem Spiritu suo magis ac magis dirigat, suisq*ue* donis instruat, vt aliquando vestræ de me expectationi, ad ecclesiæ Christi ædificationem, respondere liceat, sed, *πρὸς ταῦτα τίς ἱκανός*, vt inquit ipse Apostolus[4]. Ego verò omni studio, pro officio meo (domino fauente) incumbam, vt mea iuniorumq*ue* studia, quantum in me erit, in dies promoueam. Quare etiam[5] vestris ad dominum precibus assiduò iuuari percupimus. Sed de his hactenus. Pecunias nobis à synedrio destinatas, hodie accepi, de quibus ad *Dominum* Adrianum de poortere[6] paulò fusiùs scribo. Gerardus[7] noster vestibus magnopere indiget, præsertim indugijs[8], quæ hactenus à patre se recepturum sperauit: miramur eum nihil mittere, neq*ue* scribere, quod tamen his nundinis sine negotio posset. Nos itaque Gerardo de ijs, quibus diutius carere non posset, prouidebimus, donec pater reliqua mittat, aut nobis quid fieri velit literis significet. Daniel[9] varijs de causis (quas fusiùs in suis literis explicat) his nundinis discessum parare non potuit[5] sed in autumnales nundinas differt, quod in bonam partem à fratribus istîc interpretari velim. Breui enim, Neostadij typis excussæ theses, publicè illi sunt defendendæ: deinde extra nundinas proficisci, propter maiora istius itineris pericula et incommoda, euitare mallet. His ego finem literis meis imponere cogor, temporis angustia coactus.

[4] 2 Cor. ii. 16. The MS. has *τὶς ἱκανὸς*.
[5] Added above the line.
[6] See Letter No. 158, note 5.
[7] See Letter No. 193, § 9.
[8] So clearly in MS. for *indusijs*.
[9] id est Daniel de Dieu, see Letters No. 172, note 1, No. 181.

Precor denique, reuerende parens in domino mihi summè obseruande vt meæ ruditatis non ignarus, hasce meas inconcinnas litterulas benigno oculo intuearis. Dominus Jesus pro incomparabili illa misericordia, qua suam ecclesiam complectitur, te nobis, suæq*ue* ecclesiæ incolumem seruet quàm diutissime. Amen. Meis verbis, nisi molestum fuerit, officiosissimè salutes velim, omnes synedrij fratres, nominatim verò D*ominum* Joannem Rotarium[10], cui, si placet, has literas co*m*municabis. Item Joannem Celot[11], cuius etiam literas mihi longè gratissimas accepi, de quibus ingentes ei gratias ago, non licuit per otium hoc tempore rescribere. Raptim. Francofurti ad Mœnu*m*. 4[12] Non. Aprilis, Anno .1580. 9

Tuus in Domino filius
Assuerus Regemmorterus.

Addressed: 10

Pietate atque eruditione
præstanti viro D*omino* Godefrido
Wingio, fidelissimo Londinobelgicæ
ecclesiæ pastori, Domino ac fratri
suo summè obseruando.
Londinum.

Endorsed:

Receptę 20 Aprilis 1580.

[10] See Letter No. 116, note 3, [11] Also called Soilot, see Letter No. 170, note 3.
[12] MS. 5, but smudged out and 4 added after it.

183.

PETER BARO[1],

to [GUILLAUME] DE LAUNE[2].

Cambridge, Wednesday, 14 September 1580.

§ 1. *I have to write a long letter to you, partly about myself and partly about your wife.* 2. *As regards myself, I thank you for having frankly warned me, and as I hope that you will do so in future, I shall write very fully about the whole matter. That I am regarded, as you say, as a brother who in ignorance errs in some respect, is something, if it is but so; but would that it were so. Certainly my book (De Fide) that appeared lately is to be so accepted; for when I understood from the speeches and letters of friends that certain persons inferred from what I said about Jonah, that I think otherwise about certain points in our religion than I really do, I endeavoured to explain those things more fully in that little book to satisfy everybody. If I had not wished and hoped to do so, I should never have allowed the book, in which I express my own opinion, to appear.* 3. *I also handed or sent the book to as many scholars as I could, asking them to point out to me what did not please them.* 4. *Therefore, if I err, I do so unwittingly and unwillingly, and wish to learn from you in what respect I err.* 5. *Do not think that I know it already, for since the publication of the book I have not heard of anything that could be blamed in it, except that I affirm, as formerly in my book on Jonah, that faith is enjoined by law. I do not wish to err, but if I do, I must not be regarded as a heretic at once. You and those like you think that I must be looked upon as a brother, but I doubt whether everyone thinks so.* 6. *(William) Charke lately complained much to a friend of mine that my book was full of errors, and especially of two, (a) that man is justified by his works, and (b) that faith is enjoined by law. My friend replied that nothing was further from my mind than the first error; Charke, however, said that I did think so, but skilfully concealed it.* 7. *My friend admitted the second point, but argued that I considered it no error. Charke retorted that it was the most dangerous error, and that thereby I even patronised the errors of Corranus, and, as the latter praised me much, he thought that I had even joined the Family of Love.* 8. *Moreover, some one blackened me and my book to Sir Francis*

[1] See Letter No. 177, note 1.

[2] He is probably William Delaune who published in 1583: *Institutionis christianae religionis a Joanne Calvino conscriptae epitome.* Per Guil. Launeum, in Ecclesia Gallicana ministrum. Lond. 1583; second edition in 1584; see Cooper, *Athenae Cantabrigienses*, I. 490, where it is said that he was living in the University of Cambridge in 1583, though his College could not be ascertained. He had been minister of the Reformed Church of France and Physician (licentiate of the College of Physicians, 1582). He was born in 1530 and came as a refugee to England (see W. J. C. Moens, *The Walloons and their Church at Norwich*, Lymington, 1888, 4°., part I, p. 230. See also above Letter No. 177, § 6.

Walsingham, to such an extent that he is likely to have altered his opinion about me. 9. *As Charke said to my friend that this dispute could be settled—if I acknowledged that I understood all that I had said about the actions of the mind and the will in which I placed faith, in the same sense as others "that we are justified by faith" and would abstain from new phrases—I wrote to him five weeks ago that on the said actions I would utter whatever he desired, and had already said so, as appears from p.* 21 *of my book, and would also comply with his other demand;* 10. *and that, if he wished to promote peace, he might tell De la Fontaine and Dr Fulke of my intention.* 11. *Since then I have not heard from Charke and do not know what he thinks. I also wrote to Walsingham and asked him to suspend his judgment till he had read my book or heard me. In the same way I wrote to his secretary, and I have left no stone unturned to preserve my good fame.* 12. *Corranus visits me almost as often as he likes, and I have given no hint that I object to it; which is, perhaps, the reason why he speaks of me otherwise than of several others, and hence also it is concluded, unjustly, that I agree with his errors.* 13. *As regards (Walter?) Travers, he first wrote to me rather sharply, to which I replied, in a kindly way, that his letter would have been more friendly if he had known that I did not dissent from his views. Thereupon he wrote a much sharper letter saying that I taught that men could be saved without Christ, from which would follow that everyone might be saved in his belief, and other points....* 14. *I answered that if I had known that he would take occasion from my letter to write in such a manner, I should not have written, and would say no more if he went on in this way: I then replied to all his points in detail....* 15. *I also said that even if I erred anywhere, I should not be treated in this fashion, especially by one whom I had so kindly told that he erred about the Trinity.* 16. *This offended him, and he thought that I accused him of Arian heresy, which I had not done;* 17. *afterwards it came out that we agreed as to the Son having been born from the essence of the Father.* 18. *But again he made things worse by taking bon-mots from Scripture and playfully twitting me with them.* 19. *Finally he asserted that he had conversed with me about predestination, and that I did not believe in it with respect to the wicked. And all this because he had heard that I had spoken with Corranus.* 20. *You will now see how he is disposed towards me, which is also plain from his having lately travelled twice this way without my knowledge. From this you will now also see whether I am regarded by everyone as a brother.* 21. *As to your wife, it seems that we must despise the rumour about the drug administered in a horn; but what if we can do nothing else for the sufferer? I have however advised Peter the druggist to use a vessel with a long beak, although I expect help only from cautery and trepanning, which I wonder have been so long delayed.* 22. *I believe that the money, which you handed to Bartheius for your wife's sustenance, is spent. So please pay weekly of the forty shillings, which I have paid for you here, the sum that we have agreed upon.* 23. *I now write to Dr (Richard?) Smith and send you a jar of the best Suffolk butter.*

Quamvis tibi molestus esse nullo modo velim, charissi*me* frat*er* hoc tamen tempore necesse est, ut paulò longiores literas scribam: de me enim primum, deinde etiam de uxore aliquid dicendum est. Ad me quod attinet velim hoc tibi persuadeas, te mihi gratum fecisse, quod liberè monueris: et quoniam te porro ita facturum spero plenius de re tota scribam, ut mihi co*n*sulere facilius possis. Quod ais me non talem haberi qualem dixi, sed ab o*mn*ib*us* pro fratre, qui in aliquo erret, nec obstinatè, sed ignorante, aliquid est, si modò ita est: sed

utinam ita sit. Certè sic accipiendus erat liber[3] qui nuper *pro*diit: quum enim ex amicorum quorundam sermonibus et literis esse intelligerem, qui ex iis quæ in Jonam dixi[4], me aliter de quibusd*am nost*ræ religionis capitibus sentire arbitrarentur, quàm revera sentirem, ea conatus sum illo libello magis explicare, ut *o*mn*i*b*us* satisfieret: hoc enim nisi cupivissem, ac certè sperassem *con*sequuturum me, libellum emitti nunquam passus fuissem, in quo quum de mea sententia ageretur, eam voluj non ex aliorum, sed ex meo ipsius iudicio exprimere: ut quid sentirem non quid alij mihi suggererent intelligeretur. et quum errare me non putarem, sed verum dicere, subterfugia non quæsivi, nec sum perplexè loquutus, sed omnia planis et apertis verbis et sententiis, quantum̀ potui expressi, ut *o*mn*ibus* me vobis *pro*derem et aperirem quod hominis est non male sibi *con*scii, aut errorem dissimulantis, sed veritatem amantis et quærentis. Deinde libellum quibus potui doctis ac literatis viris, Episcopis, Doctoribus v*er*bi ministris, et aliis aut ipse tradidi aut certè misi, etiam monens me in illo de quibusd*am*, quæ hic in aliquam *con*troversiam venissent, disputare, ut illum, vel saltem prælectionem, qua illius summa *con*tinetur, legere, ac me si quid minus *con*veniret monere non gravarentur. In quo etiam de animi mei candore *con*stare existimo. Itaq*ue* si hic erro nesciens nolensq*ue* erro: sed tamen quidnam illud sit in quo errem. abs te, scire cupio, ac vellem ut scrip[s]isses. non quod hic ullam tecum de eo disputationem instituere velim, aut quid ipse sentias expiscari, ab hoc enim video abstinere te velle: sed hoc peto, ut quid illud sit in quo me alii errare putent significes. Nec existimare debes me hic dissimulare, quasi id me non lateat quod quæram: Nam ex quo editus est liber nihil quod reprehenderetur audivi, *præ*ter hoc, quod fidem lege *præ*cipi, ut in Jonam antè obiter dixeram, hic etiam *con*firmare conatus sum quòd tamen verum mihi videtur. Ergo sive hoc illud sit, sive aliud in quo me errare audiveris, si placet significabis, ut de eo attentius cogitem: is enim sum, ut tu *com*peries, qui errare nullo modo velim. Jam verò ut errem, non

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[3] The writer refers to his work entitled: *De Fide, Ejusque Ortu, et Natura, plana ac dilucida Explicatio.* (*ceu*) P. Baronis...*Prælectio, in Cap.* 3 *ad Rom. vers.* 28....Londini, apud Rich. Dayum...1580.

[4] See Letter No. 177, note 1.

sum tamen statim pro hæretico habendus, nec haberis, inquis, sed *pro* fratre ab *omnibus*: certè abs te tuique similibus me *pro* fratre haberi existimo, idque gaudeo: sed ab *omnibus*, vix id credere possim. Nam ut tibi aperiam qua de causa id antè ad te scripserim. Nuper Charcus[5] apud amicum quendam meum, 6 hinc peracto suorum studiorum curriculo discedentem, ac Londino transeuntem, magnopere de meo libello, quasi erroribus totus scateret, *con*questus est et rogatus quosd*am* notare, duos *præ*cipuos esse dixit, unum quod hominem suis operibus iustificari, alterum quod fidem lege *præ*cipi docerem. In primo respondit amicus ille, fieri mihi injuriam, quum *pro*bè nosset nihil esse a mea mente alienius, illo de iustificatione ex operibus errore id*que* pluribus et apertis ex libello locis evinci posse. At dixit Charcus[5] me tamen ita sentire sed id callidè occultare, perinde ac si te diceret missam *pro*bare quicquid dicas ac *con*cioneris. Alterum 7 aut*em* fidem nempe lege[6] *præ*cipi *con*fessus est amicus, meum quidem esse, sed errorem me non existimare: quod Charcus[5] ferre vix potuit: errorem enim esse ait, ac quidam periculosissimum, et quo multæ hæreses *con*tineantur, quibus *pro*pterea, ac *omnibus* etiam Corrani[7] erroribus me patrocinari dicebat. Denique (quia hoc de Corrano[7a], sed falsò, ut existimo, suspicatur), me in familiam amoris[8] iam etiam transiisse, inde id colligens quod me Corranus impensè laudet. Hinc enim effici vult me cum illo in *omnibus* *con*sentire. Ac ne putes eos, 8 qui de me ita sentiant intra verba se *con*tinere, eorum quidam his falsissimis de me *per*suasionibus, in quibus quotidie augendis sibi nimis indulgent, adductus, me ac libellum, antequam nuper Londino reverteret apud D*omin*um Walsingamum[9] ita

[5] William Charke, Fellow of Peterhouse, Cambridge, in 1572, was expelled from the University for having asserted in his sermon at St Mary's, December 3, 1572, that the states of bishops, archbishops, metropolitans, and popes, were introduced into the church by Satan. He appealed to Burleigh, the chancellor, with no avail. He was, however, countenanced and entertained by several of the nobility and patronized by persons of learning. He was domestic chaplain first to Lord Cheiny, then to the Duchess of Somerset, at Chelsea, and, in the year 1581, he was appointed constant preacher to the Society of Lincoln's-inn, with the allowance and approbation of the Bishop of London and the lords of the Council. The year of his death does not seem to be known: see Benj. Brook, *Lives of the Puritans*, II. 113 sqq.; J. Rendel Harris, *The origin of the Leicester Codex of the New Testament*, London, 1887, p. 33 sqq.

[6] MS. *legem*, but *m* crossed out.

[7] See Letters No. 75, note 3, No. 82, note 3 and the Notes at the end of this volume.

[7a] MS. *corrono*.

[8] The Family of Love.

[9] See Letter No. 174, note 11.

denigravit, ut eum verisimile sit opinionem quam de me prius *con*ceperat penitus iam deposuisse, hoc enim non obscurè tum Charcus[5] illi meo amico significavit, et aliunde id etiam rescivi: Hæc quum scirem *omn*ia vide quid fecerim, quia Charcus[5] sub finem sui cum illo amico colloquii dixisset posse tame*n* hanc litem *com*poni si quod de actionibus mentis et voluntatis, in quibus fidem colloco, dixi, agnoscerem me non alio sensu intelligere, quam quod reliqui dicunt fide nos iustificari, et a novis phrasibus abstinerem, hinc, abhinc quinq*ue*[10], ni fallor, hebdomades, ad illum amicas, quantum potui literas scribendi occasionem sumens, postquam ei meam mentem in quibusdam aperuj, eum rogo, ut si hanc esse ad concordiam viam existimet, eam ut p*ro*moveat meq*ue* hoc, si id præstet, magni beneficij loco habiturum et me de illis mentis et voluntatis actionibus dicturum quod requirit; imò iam dixisse, ut ex pag*ina* libelli 21 *con*stat. nec alterum recusaturum. quod si hoc in a*nim*um inducat, et pacem *con*ciliare velit, eum moneo, ut hoc cum Fontano[11], de cujus erga me a*nimo* non dubitem, et cum Doct*ore* Fulcone[12] *com*municet qui suam operam non sit denegaturus, ac me cum eo amicè per literas de his duobus *con*tulisse, quo sensu amorem fidei animam esse cum Martyre dixerim. et utrum fides lege p*ræ*cipiatur. ac de utroq*ue* benè inter nos *con*venire, ut ex ternis illius ad me, et totidem meis ad illum literis *con*staret. Est aut*em* D*octor* Fulco[12], si eum forte minus noris. ea et pietate et doctrina, ut o*mn*es illi meritò multum tribuant. A Charco[5] aut*em* ab illo tempore nihil accepi; nec scio quid cogitet. Deinde ad ipsum etiam D*ominu*m Walsingamum[9] scripsi, rogans ne quid aliud sibi de me persuaderet priusquam aut libellum ipse legisset aut me audisset. Pòst ad quendam etiam qui illi est a secretis, in eandem ferè sententiam. Denique nullum non movi lapidem, ut famæ quam o*mn*es curare

[10] MS. *quique*. [11] See Letter No. 177, note 2.

[12] William Fulke was born in London before 1538, and in November 1555 matriculated as a pensioner of St John's College, Cambridge, proceeding B.A. in 1557–8. He was admitted a fellow of his College on 26 March 1564, but the following year expelled on account of his dislike to the use of the vestments and to the ceremonies of the Church. In 1567 he was readmitted and in 1569 on the point of being chosen master of that Society, but archbishop Parker interposed and prevented his election. About 1572 the D.D. degree was conferred upon him, and on 10 May 1578 he was elected Master of Pembroke Hall. His death occurred in August 1589: see Cooper's *Athenae Cantabrigienses*, II. 57.

debent *con*sulerem, ut faciendum, mones, de qua me apud p*ro*bos clandestinis nonnullorum sermonibus periclitari gravissimum est. Hic aut*em* tibi perpendendum relinquo utrum hæc via meum nomen clam apud p*ro*ceres qui mihi favebant, ac passim infamandi, via sit charitatis ac virtutis, et c*om*moda ad eos qui errant ad sanam mentem revocandos: an verò potius ad illos irritandos c*om*parata. Corranus[7] me quoties fermè libuit 12 c*on*venit: neque enim hoc a me alienum esse indicavi. et hinc est forte, quod de me aliter ac de nonnullis aliis loquatur: unde etiam natæ sunt illæ de me suspiciones, imò c*on*clusiones, quod illius erroribus assentiar. Sed an si me laudet, sequitur me illi assentiri? sanctè affirmare possum, me de iis quæ scripsi cum illo nunquam c*om*municasse, imo scio nonnulla ab ipso ut ab aliis reprehendi. Sed quod ad illas laudationes attinet, quis non videt eum satis intelligere, ut ad Charcum[5] scripsi, quò me impensius laudat, eo me magis exosum vobis reddi? quod cupit, ut ita a se vestrum in me derivetur odium. quod velim ut ipse perpendas. De Traverseo[13] verò, q*uoniam* eum 13 tu nominas, sic habeto: quamvis ad me primum satis acerbè scrip[s]isset, me tamen quantum potui amice rescrip[s]isse, nec p*ro*fecisse tamen quicquam, quia ex uno quod initio literarum posueram, illius nempe literas, quamvis paulo acerbiores, mihi fuisse gratas, ut ex quibus intelligerem, me multò amiciores accepturum fuisse, si me scivisset a se, in eo de quo scribebat, non dissentire, occasionem accepit secundas multò acerbiores scribendi: in quibus ait me docere sine Christo homines servari posse: ex quo etiam sequatur quemlibet in sua religione servari. Me abjecta fide orthodoxa ecclesiæ Romanæ c*om*mentum de fide per charitatem formata amplecti. Me n*ost*ram cum Christo c*on*iunctionem de mutua inter nos voluntate et amoris affectu intelligere, et alia ejusmodi a mea mente aliena, quæ verbis mirum in modum exaggerat. Ad 14 has respondi si eum scivissem ita scribendi occasionem ex meis literis arrepturum, non fuisse me scripturum, nec si ita pergat quicquam amplius rescripturum. Deinde ad singula:

[13] Walter Travers who published (1) *Ecclesiasticae disciplinae et Anglicanae ecclesiae ab illa aberrationis...explicatio*, 8vo. Rupellae, 1574 (English, Cambridge, 1584); (2) *A Supplicatorie Epistle for the pretended Catholiques to the Lords of Her Majestie's Privy Counsell*, Lond. 1583, 8°.; see also Henry Gough, *Index to the publications of the Parker Society*; Wood, *Athenæ Oxonienses*.

me nempe tantum ab illa quam mihi impingit impietate abesse, ut propterea dixerim Ninivitas (quos Jonas ait credidisse et Christus resipuisse) necesse fuisse in Christum saltem implicitè credidisse: cum sine eo nulla sit salus. Amorem verò me nunquam dixisse esse fidei formam: sed post Martyrem animam: ut sine qua fides sit mortua. sic Christus dicitur legis, et fides sacramenti anima: quia et lex sine Christo, et sacramentum sine fide mortuum est. neque tamen propterea Christus forma est legis aut fides sacramenti. Neque unquam in ulla vel prælectione vel concione charitatem dixi esse fidei formam, sed tantum animam. quis autem nescit, animam fidei propriè non tribui, ut neque legi neque sacramento sed tantum tropicos[13a]: denique illud formæ vocabulum hic non est meum, sed eorum qui mihi invidiam conflare volunt. Quod ad nostram cum Christo coniunctionem mirum mihi videri dixi, quum Traverseum[13] aliquando nimis crassè de hoc capite sentientem admonuissem, eum nunc mihi sententiam, a mea quam benè novit, alienam tribuere: ut qui dicat me intelligere nostram cum Christo coniunctionem de mutua inter nos dilectione intelligere, quasi non aliam sentirem esse nostram cum Christo coniunctionem, quam quod mutuò inter nos diligamus. Dixi pos- 15 tremò si hic alicubi errarem, me tamen non esse ita tractandum, ab eo præcipuè quem aliquando in trinitate errantem, ac filium ex patris essentia genitum esse negantem humaniter et amicè admonuissem: quum tamen hec sententia Arianismum stabiliret. Nam si filius ex patris essentia non sit genitus, aut ex nihilo aut ex re aliqua creata genitum eum fuisse, sit necesse. Itaque monebam ut sui quondam erroris meminisset, et quomodo me erga illum gessissem recordaretur. Hoc autem illum 16 graviter offendit. Itaque ut me calum[n]iatorem faciat, quod de privatim inter nos habito sermone dixeram, ad suam quandam in scholis de ea re habitam orationem transfert, quasi illam Arianæ hæreseos accusarem: quod nunquam cogitavi: sed quum eum in scholis de hac re respondentem, et authoritatem Nicenæ synodi elevantem audissem, existimavi eum hic forte errare et ideo 17 paulò post, nactus occasionem illum de hac re conveni, ac comperi eum sentire filium ex patris essentia non esse genitum, quod fuit

[13a] So in MS. for τροπικῶς.

quum hinc Oxoniam unà cum Fontano[11] et Blanchardo iter faceremus: in quo postquam longa disputatione in meam tandem sententiam venisset dixi Fontanum[11] qui nos de ea re altercantes audiverat, esse de n*ost*ro c*on*sensu admonendum: quod etiam factum est. Dixit enim, quum Fontanum[11] qui p*ræ*cedebat assequuti essemus, Traversius[13], se quamvis antè c*on*tradixisset, agnoscere filium ex patris essentia esse genitum. Sed utrum hoc meminerit Fontanus[11] ignoro: nec multum sanè interest. Hoc enim tantum dico ut videas, qua de causa et quanta cum fide, calumniam me sibi imposuisse dicat. Postea tamen quod pejus est ex sacris literis dicteria sumens quæ in me c*on*torqueat facetè etiam ludit. quia enim dixi ex quadam illius in scholis responsione, me primum collegisse eum hic errare, retorquet, ut in te nimirum c*om*pleatur inquit[14] quod est apud p*ro*phetam, c*on*cepit iniquitatem, parturit dolorem, et parit peccatum[14a], ac deinde etiam subjicit: sed postea, inquis, me observata occasione adortus es; ut nimirum rursus impleretur, insidiatur in abscondito, sicut leo in spelunca[15]. Hæc et alia eiusmodi Traversiana sunt ex sacris literis scommata. Nec illi hoc satis est ad extremum etiam hoc c*om*miniscitur ut sese vindicet, sibi mecum aliquando sermonem fuisse de arcana Dei p*ræ*destinatione, ac me dixisse nullam quod ad rep*ro*bos agnoscere. Hæc enim sunt ipsa illius verba: quod non tantum impudens est mendacium, sed etiam insulsum: qui enim electionem agnoscit, qui fieri po*test* ut reprobationem neget? quum enim rep*ro*bari nihil aliud sit quàm non eligi si quorundam sit electio, certè aliorum est rep*ro*batio: nec minus hæc quam illa certa et æterna. Sed hæc o*mn*ia ex illo fonte p*ro*ficiscuntur quod me audiverit cum Corrano[7] esse colloquutum. de quo si suspicarentur, eum, deum esse negare, me statim idem affirmare dicerent. Ex his vides: quo sit ille erga me animo, quod etiam ex eo c*on*stat, quod bis hoc tempore me semper inscio hac iter fecerit, ut audio. Hinc ergo iudicium facies num debeam in instituto de non scribendo p*er*manere, ut sanè c*on*stituo, nisi aliud mihi persuadeas. Ex his aut*em* o*mn*ib*us* etiam patet utrum p*ro* fratre ab o*mn*ib*us* an p*ro* eo quem dixi a nonnullis saltem habear. Hæc aut*em* scripsi ut diffinire melius possis quid hic facto sit opus,

[14] Added above the line. [14a] Ps. vii. 15. [15] Ps. x. 9.

mihique ut *con*sulas. De altero aut*em* hoc est de uxore pauca 21
scribam. Rumor ille de Pharmaco cornu adminiculo præbito, (quod antè hic factum fuerat) planè *con*temnendus videtur. quid enim si ægrotanti aliter *con*suli non possit? Monueram tamen D*ominum* Petrum Pharmacopolam, ut vase longo rostro potius uteretur: sed hoc leviculum est. Nec ab illis Pharmacis multum sanè speravi, sciens quid hîc factum fuisset: tota spes in duobus illis postremis, cauterio et cranij apertione erat reposita. quæ sanè miror, ut ingenuè dicam, tandiu fuisse dilata, cum ea tibi ac duobus anglis medicis maximè *pro*barentur; jam verò quum non sit ablatum, quod est dilatum[16], obnixè rogo ut illud acceleretur, ut videamus num sic Deus nos sit adjuturus. Iam verò totam illam pecuniam quam Bartheio 22
pro uxoris victu tradideras, *con*sumptam esse arbitror. curabis ergo, si placet, ut ex illis 40 sh quos *pro* te hic numeravi custodi hebdomadatim numeretur, quod inter nos *con*venit, vel per illum ecclesiæ seniorem qui in illa vicinia habitat: vel certè, si neminem *com*modiorem invenias per eundem Bartheium. hoc tuo arbitrio relinquo. Si mihi initio notus fuisset ille senior, illius opera lubenter usus fuissem, sed quum Bartheus, ut ex filijs audiveram, in ea regione habitaret, quærendus ille mihi tum fuit, ac ut id faceret rogandus. Ad Doctorem Smithum[16a], 23
tuum sequutus *con*silium, scribo. et ad te ex his n*ost*ris nundinis mitto butiri cadum, ex *præ*stantissimo suffolciensis genere. hoc enim quum meæ familiæ necessaria emerem existimavi tuæ, quum liberos habeas non fore incommodum. Hoc igitur ut gratum sit vehementer rogo. Vale frater chariss*ime*. Nam 24
et charta et dies me deficiunt. Deum rogo ut te cum uxore et liberis incolumem *con*servet &c. Cantab. 18 Cal. Octob. 1580.

Tuus P. Baro.

Addressed: 25

A Mons*ieur*
Mons*ieur* De Laune Ministre
de l'eglise Francoyse
A Londres.

[16] Prov. *Aufgeschoben ist nicht aufgehoben:* cf. Wander, *Deutsches Sprichwörter-Lex.* I. 164.

[16a] Probably Dr Richard Smith, educated in St John's College, Cambridge, and created M.D. in 1567: see Cooper's *Athenae Cantabrigienses*, II. 272.

184.

LUCAS PÆNIUS[1], to GODFREDUS WINGIUS[2] and JOANNES ROTARIUS[3].

Neustadt, Wednesday, 9 November 1580.

§ 1. *Last fair I was unable to write from Frankfurt. In my last letter I wrote to you about my [appointment as minister at] Ghent, and asked your advice.* 2. *[Jacobus] Regius often reminds me of the call, and lately (Joh.) Bollius did the same, in the name of the consistory of Ghent, but I have always replied that I could not undertake the task till I had qualified myself for it, especially as their churches do not seem to be greatly in want of ministers.* 3. *I disapprove of their providing for their churches for a time only and feeling no concern for the future of other churches. They should substitute other young men for those whom they endeavour, on account of their present want, to take prematurely away from the universities.* 4. *In these schools where the most celebrated Professors of Theology give instruction, none are educated at the expense of our churches and very few at their own expense. In this respect, therefore, the London Church has done more than all the other Dutch Churches.* 5. *As I intended next summer to return to you in company with Assuerus (Regimorterus), if he be recalled by you, the brethren of Ghent ask me to visit them on my way, that they may treat with me personally. I should wish to have your advice in case they insist upon engaging me, because as you have enabled me to study, I do not wish to accept any public function without your decision.* 6. *I will also consult Dr Zanchi my tutor, with whom I am now living.* 7. *I do not write about the condition of our school, especially as I expect that Daniel (de Dieu) will tell you all particulars.* 8. *Professor Ursinus is said to be preparing a refutation of the "liber Concordiae" of the Ubiquitarians published this fair and therefore does not lecture for some weeks. His substitutes are Tossanus and his colleague Copius.* 9. *Abraham Bauter arrived here lately with the intention, it seems, of resuming his studies; let us hope that he will do*

[1] Lucas Pænius, otherwise called van Peenen, who appears here as studying theology at Neustadt, at the expense of the Dutch Church, London, was elected minister to the same Church in 1586, and died the following year: see W. J. C. Moens, *Registers of the Dutch Church*, p. 208, and Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Englant*, p. 143. See a Letter dated 8 May 1580 (*Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 91), whence it appears that at that time the Dutch Community of Cologne were thinking of engaging his services. His father of the same name was an elder of the London Dutch Church: Moens, *l. c.*, p. 209.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

[3] See Letter No. 116, note 3.

better this time. 10. *May the Lord preserve you long to us and the church. Salute the other brethren, also Daniel (de Dieu) if he is still with you.*

Salutem in Christo plurimam.

Superioribus nundinis fratres charissimi ac Domini plurimum obseruandi, partim propter occupationes, partim etiam temporis breuitate exclusus Francofurto scribere non potui. Proximis meis literis vobis proposui negotium meum Gandauense et consilium vestrum hac in re desideraui. Dominus Regius[4] sæpius per literas me monet, vt vocationis meminerim. Nuper etiam a Domino Bollio[5] nomine synedrij Gandauensis literas eiusdem argumenti accepi. quibus in eandem ferè sententiam, vt antea respondi, nempe me non posse tantum onus in me suscipere, nisi prius donis ad id necessarijs fuero instructus: et me sperare magis e re Ecclesiæ futurum, si mea studia ad iustum maturitatis tempus persequutus fuero, præsertim cum eorum Ecclesiæ hoc tempore non videantur tantopere penuria Ministrorum laborare. Et sanè vt ingenuè dicam quod sentio, non possum eorum consilium probare, qui dum toti in eo sunt, vt Ecclesijs suis ad tempus aliquo modo consulant, aliarum Ecclesiarum in posterum haud magnam videntur habere curam. facilius illis assentirer, si dum iuuenes immaturè propter præsentem necessitatem e scholis conantur abripere, alios in eorum locum substituerent. Sed in his scholis, in quibus celeberrimi nostri temporis Theologiæ professores docent, nullos adhuc contigit videre, qui publicis nostrarum Ecclesiarum sumptibus alantur, paucissimos etiam qui proprijs stipendijs militent. Adeo vt verè hæc vobis laus tribui possit, Londinensem Ecclesiam hac in re plus cæteris omnibus Belgicis Ecclesijs præstitisse. Cæterum quod superest fratres, cum statuerim Deo volente proxima æstate ad vos redire, et me comitem Assuero[6], si a

[4] Jacobus Regius, see Letter No. 127, note 13.

[5] Joannes Bollius, born at Ghent, accepted in 1578 an appointment as minister of the Gospel at Ghent. In 1581 he represented his community at the Synod of Middelburg (C. Hooijer, *Oude Kerkordeningen*, p. 194). In 1584 when Ghent took the side of the Spaniards, Bollius received some appointments in Zeland, where he died between 1619 and 1625: see Van der Aa, *Biographisch Woordenboek*; Will. Te Water, *Historie der Hervormde Kerke te Gent*, pp. 51—61. He appears to have been minister at Staden (see *Werken der Marnix-Vereeniging*, Serie I, Dl. III, p. 373), but the exact time of his residence there is not known. See also *Werken* &c., Serie III, Deel II; *ibid.* Serie III, Deel IV, p. 22.

[6] Assuerus Regimorterus, see Letter No. 149, note 11.

vobis reuocetur, adiungere: fratres Gandauenses hoc intellecto vnicè a me petunt, vt ad illos ex itinere diuertar, vt coram mecum agere possint. Quod cum illis non possim denegare, præsertim cum cupiam etiam fratrem meum et alios amicos ibidem inuisere: magnopere vestrum consilium hac in re requiro, et obnixè a vobis peto, vt quid mihi faciendum sit, maturè significetis. Statui me quantum possum (vti æquum est) illis excusare: sin autem nullæ excusationes apud illos locum habeant, et si videam me non alia ratione posse effugere, totum me vestro iudicio subijciam, vosque arbitros et patronos meæ causæ asciscam; certò sperans vos meam causam facile defensuros, nihilque admissuros quod non ad Ecclesiæ vtilitatem (cui me totum consecraui) spectare videbitur. Huius autem rei iustissimas causas mihi habere videor: quia cum vobis totus meorum studiorum cursus perspectus sit, melius et sincerius poteritis de toto negotio iudicare. Deinde cum vobis authoribus hactenus mea studia persequutus sim: nolo etiam scholis relictis, publicam functionem suscipere, nisi idem a vobis decernatur. Si quando enim grauitatem oneris sensero, haud parum mihi solatio erit, si probe mihi conscius sim me non temere aliquid absque prudentum et fidelium Dei Ministrorum consilio esse aggressum. Hac de re etiam consulam D. D. Zanchium[7], præceptorem meum (qui me in suum conuictum recepit. vnde etiam spero aliquem in studijs meis profectum). Sed cuperem et vestram sententiam cognoscere, quod sciam vobis melius quam ipsi statum nostrarum Ecclesiarum esse perspectum: quod ad hanc rem haud parum videtur habere momenti. De scholæ statu non est quod scribam, præsertim cum sperem vos ex Daniele[8] nostro plenius singula intellexisse. Dominus Vrsinus[9] publicis negotijs impeditus (vt rumor fert, meditans refutationem libri concordiæ ab Vbiquitarijs[10] his nundinis emissi) ad aliquot septimanas a lectionibus vacat. Eius vicem obeunt Dominus Tossanus[11] et eius Collega Dominus Copius, qui non sine magno fructu

[7] Hier. Zanchi, see Letter No. 172, note 8.

[8] Daniel Dedieu, see Letters No. 172, note 1, and No. 181.

[9] See Letter No. 172, note 7.

[10] See Letter No. 81, note 8, and Herzog's *Real-Encyklopädie* (2nd edition), vol. xvi, p. 136 (article *Ubiquität*).

[11] Daniel Tossanus (Fr. Toussain), born at Mömpelgard, 15 July 1541, after having

auditoru*m* Theologica profitent*ur*. Hisce diebus venit ad nos 9
Abrahamus Bauterus, qui videt*ur* studia sua velle repetere: Deus
det, vt iam meliore*m* ingrediat*ur* viam. His fine*m* faciens, 10
co*m*mendo me v*est*ris precibus Deumq*ue* vicissim rogo vt vos
diu nobis et Eccl*es*iæ incolumes seruet. Salutate ex me quam
officiosissimè (nisi molestu*m* sit) cæteros fratres. ite*m* Daniele*m*[8],
si adhuc apud vos fuerit. Valete in Domino. Raptim Neostadij
9. Nouemb. anno te*m*poris vltimi 1580.

V*est*ri obseruantissimus
Lucas Pænius.

Addressed: 11

Ornatissimis viris D*omino* Godfredo Wingio et D*omino* Joanni Rotario fratribus suis ac Dominis in Christo pluri mu*m* obserua*n*dis. Londini.

Endorsed:

Receptę 10 Decemb. 80.

studied for some time in his native country, went to Basel, Tübingen, Paris and in 1560 to Orleans, where he taught Hebrew for some time and was appointed minister of the Gospel in 1562. In 1568, after having been imprisoned for some weeks, he took refuge at Montargis under the protection of the Duchess of Ferrara, but in 1571 he was compelled to leave, and returned to Orleans. The Bartholomew massacre induced him to seek an asylum in Germany where the Elector Frederic III. appointed him his court-preacher. But when in 1576 Frederic's successor, Ludwig IV., dismissed him, Prince Johan Casimir appointed him Superintendent of the Protestant Churches, and in 1583 Professor of Theology at Neustadt, and afterwards at Heidelberg, where he died 10 January 1602: see Jöcher's *Gelehrten-Lexicon*; *Werken der Marnix-Vereeniging*, Serie II, Deel II, p. 113; *ibid.* Ser. III, Dl. II, pp. 263, 270; *ibid.* Ser. III, Dl. V, pp. 177, 181, 288.

185.

JOHANNES ROTARIUS[1], to GOTFRIDUS WINGIUS[2].

Antwerp, Saturday, 31 December 1580.

§ 1. *Excuse my not having written to you since I departed from you. Although my change of abode has caused me greater inconvenience and labour than I expected, still I had a favourable voyage, and do not repent of my migration, although afflicted by public evils and illness in my family.* 2. *Our church is fairly prosperous; the number of followers of Christ increases and consequently that of His adversaries decreases daily; so that the magistracy have granted us a sixth church (that of the Jacobines), where to-morrow will be preaching for the first time.* 3. *But we want ministers and experienced rulers.* 4. *I am glad that Daniel (de Dieu) has returned to you. I hope that you will comply with the request of Assuerus (Regimorterus). I sent a copy of his last letter to our friend Lullius to be handed to you. I understand that you intend to retain Daniel, but, considering the great necessity of these regions, I cannot help asking you to send over as many ministers as you can.* 5. *In this town we have more temples than ministers, not to speak of cities with important churches but no settled ministers.* 6. *Our overseers greatly feel the want of Assuerus, and we hope that you will only retain him for a time and not grant him to any other church.* 7. *Lullius and Daniel will tell you what has been done with Ulric Montanus.* 8. *I have handed your collection (to our people), with an excuse that the sum was not larger, and at the same time warned them about the ecclesiastical possessions.* 9. *I have warned the brethren against the person concerning whom you gave me the written order of the Consistory. He had wished to obtain some engagement as a teacher here, but having behaved himself badly, he left this place without a trace of his present abode.* 10. *Iodocus Vereyke endeavours again to be admitted into the church, and threatens and scolds, and as my opinion was asked I advised to give up such worthless fellows to legal judges, and not to admit them without their being reconciled to, and having satisfied, those whom they offended.* 11. *Rombold Janssen has asked me to effect his reconciliation with our church.* 12. *As I know nothing about the war, I cannot write anything certain. What turn the talk about (Queen Elizabeth's) marriage and our government will take I do not know.* 13. *I commend you and your*

[1] Otherwise called Johannes Rademaker. See Letter No. 116, note 3.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

wife to God. Salute the other brethren of the consistory and also De la Fontaine and Baptista Aurelius.

S*alutem* æterna*m* in Chr*isto* Jesu. Mi d*omine* frater plurimu*m* obseruande. Quod a meo isthinc discessu nihil ad te literaru*m* dederim, spero te pro tuo candore iustis impedimentis, non obliuioni aut negligentiæ meæ ascripturu*m*. Certe pluribu*s* inco*m*modis et laboribu*s* hæc migratio mihi constitit, quam ego (licet multis p*ræ*uisis) expectarim. pro temporis tame*n* et cæteraru*m* rerum p*ræse*ntium ratione, nihil contigit ex quo iter non debeat vocari secundum. Deo sint gratiæ, qui hactenus ita nos consolatur, vt licet tu*m* communibu*s* malis, tum priuatis familiariu*m* ægritudinibus pro nostra parte afflictos, hactenus migrationis non poenituerit: quippe qui no*n* corporis sed conscientiæ bonu*m* et pacem ea vnicè quæsiuerimus. Deu*m* opt*imum* patrem per Chr*istu*m oro, vt idipsum in nobis perficiat, ad no*mi*nis sui gloriam, nostramq*ue* salutem. Ecclesiæ status hoc loco tametsi multis defectibu*s* et humanis infirmitatibus sit plenus, is tamen est[3] cuius progressus qualiscunq*ue* sine maxima admiratione conspici no*n* possit, vt manifesto appareat esse opus Dei. Numerus auditoru*m* et nomina Chr*isto* diserte dantiu*m* crescit indies, tantu*m*q*ue* aduersario*rum* numero necessario decedere oportet, adeo vt non sufficientibu*s* templis .5. sextu*m* (nempe Jacobæu*m*) magistratus beneuolentia sit datum, vbi Christus cras primum prædicabitur, ipso volente. nihil ad hanc rem tam deest quam ministri verbi, et gubernandi periti. Hinc fit vt amicus que*m* nosti non viuat quietus ab importunitate vocantiu*m*. sed res eius no*n*dum ferunt vt plane assentiat*ur*. victu*m* iri no*n* multu*m* amplius dubito, quu*m* nec bona voluntas ad obsequiu*m* Chr*ist*o p*ræ*bendu*m* desit: sed interim curandu*m* nequid illotis, quod dicitur, manibu*s* aut pedibu*s*[4] nec diu deliberari miru*m* sit, quod semel susceptum rescindi nu*nquam* potest. Ex a*nimo* gaudeo Danielem[5] vobis gratum redijsse, Lampadem nec oleo nec opera indigna*m*. de cæteris nihil minus aut leuius spero; ac nequid Assueru*m*[5a] impediat, hortor etia*m* atq*ue* etia*m*, præstetis quod

[3] MS. *qui* after *est*, but crossed out.

[4] On this proverb cf. Forcellini's *Lexicon*, ed. Vinc. De-Vit, in voce *illotus*.

[5] Daniel Dedieu, see Letters No. 172, note 1; and No. 181.

[5a] Assuerus Regimorterus, see Letter No. 149, note 11.

postulat, vt tempestiue antè nundinas intelligat synedrij voluntatem; posterioru*m* quas ab eo habeo literaru*m* exemplu*m* nouissime misi Lullio[6] n*ost*ro tibi tradendu*m*, quod otij no*n* tantu*m* suppeteret vt de meo tu*m*[7] aliquid adderem. Intelligo vos rationes inire vt Danielem isthic retineatis, equidem isti eu*m* ecclesiæ, et tibi ex intimis opto, tanq*uam* non prorsus non indigentib*us* maiori ope: sed quu*m* video qua*m* extra comparationem maior sit necessitas istaru*m* prouinciaru*m*, no*n* possu*m* quin mouear ad vos orandu*m*, ne vos difficiles exhibeatis in dimittendis quotquot poteritis qui vocantur. In 5 hac vrbe modo plura patent n*ost*ræ ecclesiæ templa qua*m* habeat ministros, vt tacea*m*, integras vrbes quæ ecclesias cu*m* habeant insignes, nullos habent certos ministros, ac agros famelicis ouib*us* plenos, lupis patentes defectu pastorum. Quis hæc quæso sine lacrymis co*m*memoret, siquo Ch*rist*i ouilis amore tangat*ur*? Qui huic ecclesiæ p*ræ*sunt, ægre ferunt desyde- 6 riu*m* Assueri[5a] nostri, tu*m* p*ro*pter necessitate*m*, tu*m* quod (qui huic ecclesiæ olim in diaconatu aut alia functione p*ro*be militauerit) propter bona*m* existimatione*m* plus boni poterit efficere quam nouitius aliquis, necessario interim sint asciscendi peregrinj, nisi dent*ur* domestici. Itaq*ue* vt egrè eu*m* dimissuri sitis, pro hac tame*n* ecclesia rogare cogor animj[7a], ne eu*m* retineatis nisi ad tempus: ordine*m* enim omnib*us* modis probo: neue eu*m* alij cuipia*m* ecclesiæ potius concedatis. Quid hic 7 actum sit cu*m* HVldricho Montano, intelliges ex Lullio[6] et Daniele[5], quib*us* hac de re respondi, quod eu*m* mihi co*m*mendassent. Collecta*m* v*est*ram obtuli, cum excusatione quod summa 8 no*n* sit maior, quia no*n* multum temporis antea ad similes vsus collecta facta sit: atq*ue* huic occasione*m* cepi illos amice mone*n*di vt quo peregrinantib*us* ecclesijs parcatur, neq*ue* interim hic vanescant bona ecclesiastica, vt hæc p*ro*curent in tempore ad sacros vsus applicari. Responderu*n*t se idipsu*m* hactenus sedulo prosequutos, no*n*dum potuisse obtinere desideratos effectus. no*n* desperare tame*n* quin fidem datam prȩstiturus

[6] Probably Matthaeus Luls, who appears as an elder of the Dutch Church under the year 1578; see W. J. C. Moens, *Registers of the Dutch Church*, p. 209.

[7] Added above the line.

[7a] The writer must have omitted some word or words here.

tandem sit Magistratus, vt ea in re fiat quod decet. Monueram fratres de homine illo, de quo mihi dederas synedrij mandatum scriptum. susceperant inuestigandum quid de eo esset. iam respondent illum quidem hic affectasse munus scolasticum ad quod requirebat ecclesiæ commendationem. sed quum bono testimonio vnde veniebat destitutus illud obtinere non posset, interim reipsa se male gereret in functione temere suscepta, tandem discipulis destitutus solum vertere coactus sit, seque nescire vbi modo sit. Iodocus Vereyke denuo molitur admitti in ecclesiam cum minis et conuitijs: vnde hominem nouisse incipientes, meam de eo sententiam et cognitionem facti rogarunt: ego respondi nebulones eiusmodi remittendos ad iudices legitimos, nec nisi reconciliatos post satisdationem cum ijs quos offenderunt, admittendos. Non puto eos aliter facturos.—Romboldus Janssen, me his diebus semel atque iterum conuenit, meam (quam sibi vtilem fore putabat) opem implorans, vt cum hac ecclesia posset conciliarj: finis est quantum olfacio vt ducere sibi liceat adulteram quacum mechatus est. Ego respondi, et ministros quoque ea de re monuj pro causæ meritis. Mulier illa nuper ante coenam *Domini* poenitentiam egit de suo peccato, atque in gratiam recepta est. De his rebus tristibus cognoscere puto tibi non tam ingratum quam iniucundum, et reliquis fratribus itaque perscribo. De rebus bellicis quia meo more parum cognosco, non habeo quod scribam certi, ab alijs ea certius intelligitis. Quæ tandem catastrophe futura sit fabularum vestratis matrimonij, et nostratis gubernationis. prorsus non capio, quantumuis magna et mirabilia futura iactentur[8]. Vel alia res fiet quam homines futuram putant instrumentalem. Vel euentus erit expectationj communj contrarius, mea quidem opinione; quod mihi multa consilia capi videantur, siue reipsa non ex Deo, vel talibus medijs, a quibus bonus exitus vix possit aut debeat expectarj. Interim confido Dominum perfecturum opus quod coepit. Huicipsi te domine ac frater mi obseruande etiam atque etiam commendo,

[8] The writer refers to the wooing of the Duke of Anjou, while at the same time he was aspiring to the sovereignty of the Netherlands: see Motley, *Rise of the Dutch Republic*, part VI, chapter V.

cu*m* vxore tua pijssima a me et vxore totaq*ue* familia plurimu*m* salutatos. Reliq*ui*s Synedrij fratrib*us* meo nomine plurima*m* salutem dicas rogo. ac d*ominis* Fontano[9] et Bap*tis*tæ Aurelio[10] cum eos videbis. Vale in D*omi*no foeliciter. Antuerpiæ, hora postrema annj 1580. Meme*n*to n*ost*rj in orationibus. 14

Tuæ pietati reuerenter addictus

Jo*hann*es Rotarius.

Addressed: 15

Fideli Christi seruo d*omi*no Gotfrido Wingio, plurimu*m* honorando pastori ecclesiæ Belgiogermanicæ Londinj.

Endorsed:

Receptę vi[to] Janu*ar*ij 1581.

[9] See Letter No. 177, note 2.

[10] See Letter No. 206, note 12.

186.

THE CONSISTORY of the REFORMED CHURCH of ANTWERP, to the CONSISTORY of the DUTCH CHURCH, LONDON.

Antwerp, Wednesday, 18 January 1581.

§ 1. *As it has pleased the Lord to collect, through the preaching of the Holy Gospel, a community in this part of the Netherlands, and to rule the same through the service of men, ordaining that great care should be taken of the flock which Jesus Christ acquired by His precious blood; and as He desires, moreover, that everything in His house be done orderly and with edification;* 2. *the assemblies of those whom He has appointed as rulers and overseers in His holy house, in general as well as in particular, should be diligently kept up, in order that a sound doctrine may be preached, the holy ceremonies used properly, and unity and love, and all that may further serve to edify, maintained; on the other hand all injurious abuses in doctrine or life may be gradually corrected, of which we have a clear example in the Apostolic Church (Acts xv. &c.).* 3. *Wherefore the last assembly held at Dordrecht in June 1578, considered it advisable that some ministers and elders from all the churches of our nation (deputed for the purpose by each particular Synod) should assemble at least every three years, in such places and at such times as the Churches of Delft and Antwerp (which the said Synod appointed for that purpose) should approve.* 4. *And although it would have been desirable to assemble sooner, to correct many things of which we have been apprised verbally and by writing, yet this general assembly could not be held earlier, on account of the great expenses which many find it difficult to collect, and especially on account of the many burdens which fall on the labourers in the harvest of the Lord.* 5. *But now an assembly should be held, as all the churches have unanimously decided to assemble every three years to correct the abuses that have crept in, and to maintain proper order in the churches.* 6. *We think it unnecessary to produce any arguments or examples why such a national assembly should be held, as in many places too many things happen that greatly require correction and cannot be remedied by inferior assemblies.* 7. *Wherefore we inform you that the general or national synod will be held at Middelburg in Zeland on 17 April next, in order that all Classes or particular Synods may send two ministers and two elders to the said Synod. Which, if it should please you, you may do likewise, or you may send one or more in your name, according to your convenience, that all difficulty in the Church of God may be removed and order reign in doctrine, ceremonies and life, and unanimity, love and community be preserved among those belonging to one nation and one religion under one head Jesus Christ, trusting that our assembly may not be fruitless.* 8. *May the Lord guide you......*

Godes ghenade en*de* vrede door Jesum Christum Amen.

Eerweerdige wyse en*de* zeer gelieffde christelicke Broeders [1] dewyle het den Heere belieft heeft, hier in dese Nederlanden hem een gemeinte door de predicatie des H*eiligen* Euangelij

te v*er*samelen, Ende de selue doer den dienst der menschen te regieren. Beuelende goede en*de* vlytige acht te nemen op de cudde die Jesus Christus met zynen dierbaeren bloede v*er*woruen heeft: Dat hy oock wil dat alles in zynen huyse ordentlick en*de* stichtelick zal toegaen. Daerom het wel van 2 noode is dat de tsaemencomsten der ghener die God tot Regierders en*de* Opsieners in zynen H*eiligen* huyse gestelt heeft, soe wel int generael als int particulier, neerstich onderhouden werden, op dat ter eender syden de gesonde Leere gedreuen, de H*eilige* Ceremonien recht gebruyckt en*de* de eenich*eyt* en*de* liefde, mitsgaders wat meer tot stichtinge inder godsalich*eyt* dient gehandhaeft werde. Ende ter and*er* syden alle invreten*de* misbruicken in Leere oft Leuen in tyts gebetert mochten worden, daervan wy oock in Dapostolische kercke een claer exempel hebben Act*us* 15 &c.

Soe ist datmen goet en*de* raedsaem geacht heeft in de 3 leste tsamencomste te Dordrecht gehouden in Junio 1578[1]. dat sommige Dienaers en*de* Ouderlingen vuyt allen Kercken deser onser natie (van elcken particularen Synodo daertoe gedeputeert) alle dry Jaeren ten langsten eens souden tsamenco*m*men, in sulcker plaetsen en*de* op sulcken tyt als de kercken van Delft en*de* Antwerpen (die daertoe eigentlick van*de* gemelden Synodo gestelt zyn) zouden goet vinden.

Ende hoewel de tyt zeer lanck is en*de* het wel te wenschen 4 waere datmen eer hadde mogen tsamenco*m*men om vele saeken te v*er*beteren daervan wy zoe mondelick als schriftelick v*er*witticht zyn, Soe heeftmen nochtans dese generale versamelinge niet wel eer connen aenstellen: niet alleen om die groote oncosten te v*er*myden die sommige swaer genoech vallen op te brengen, maer in sonderh*eyt* ouermits de menichfuldige lasten die den aerbeiders inden oogste des Heeren voervallen. Maer op dat 5 wy op dander syde niet en feilen soo heischt de nootdurft datmen nu eenmael te samenco*m*men naedien sulcx van allen Kercken eendrachtel*ick* besloten is dat men ordentlick ten dry Jaeren eens soude tsamenco*m*men om dingebrokene misbruicken te beteren en*de* goede ordene*n* in den Kercken tonderhouden.

Wy achten oick L*ieue* en*de* weerde Broeders onnoodich te 6

[1] See above Letter No. 166, note 5.

wesen v E*erweerdigen* eenige argumenten oft exempelen te ve*r*halen, waerom het noodich is datmen eene Nationale tsamencomste aenstelt, nadien in velen plaetsen maer te vele ve*r*valt dat grootelick behoeft gebetert te wesen en*de* in minder ve*r*gaderinge niet en can geremedieert werden en*de* derhaluen dese solennelle tsamencomste ve*r*wachtet.

Hierom hebben wy niet willen onderlaten Eer*weerdige* en*de* Li*eue* Broeders v E*erweerdigen* te ve*r*wittingen dat de generale ofte Nationale Synodus gehouden zal worden te Middelburgh in Zeelant den 17^en^ Aprilis[2] naestco*m*mende op dat alle Classis oft particularen Synoden twee kerckendienaers met twee Ouderlingen totten gemelden Synodu*m* zouden zenden. Dwelck V E*erweerdigen* (indient haer belieft) oock mogen doen oft[3] immers iemanden vuit uwen name tzy een oft meer na uwer gelegentheit[3]. Ten einde niet alleen alle swariche*yt* in den Kercken Godes geslichtet en*de* goede ordene in Leere, Ceremonien en*de* Leuen in swangk gaen, Maer oick een vaste eenie*heyt*, liefde en correspondentie mochten gehouden worden onder die van eene*n* natie en*de* Religie onder eene*n* hoofde Jesu Christo behooren, sekerlick doer Gods genade ve*r*trouwende dat onse tsamencomste niet zal vruchtloos wesen. 7

Eer*weerdige* wyse Li*eue* christelicke Broeders de Heere 8

[2] The National Synod at Middelburg did not begin till 29 May 1581. It is to be observed that the Dutch Church, London, declined on all such occasions to send deputies, as they were placed, so they said, under the superintendence of the Bishop of London, and would not be allowed, even if they desired, to obey the rules laid down by any foreign Synods: see above the Letters No. 110, 111, 117, and below the Letters No. 209, 210. But this time the London Dutch Church invited the other Dutch communities settled in England to a colloquium at Sandwich on 2 March 1581 (*Werken der Marnix-Vereeniging*, Serie II, Deel I, p. 57 sqq.), and it was then resolved to send two deputies, namely Godfried Wingius, the minister of the London church (see Letters No. 188, note 3, and No. 190. § 1), and Hermes Celosso an Elder of the Dutch Church of Sandwich, as appears from a list of deputies who were present at the Synod of 1581, published in C. Hooijer's *Oude Kerkordeningen*, p. 195 (where the name of the former is wrongly printed God. *Umgius*). The Dutch communities settled in England seem also to have sent deputies to the National Synod held at Dordrecht in June 1578; at least Sym. Ruytinck relates (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 135) that they sent Isbrandus Balkius alias Trabius, minister at Sandwich, and Jan Van Roo, elder of the London Church. But C. Hooijer (*Oude Kerkordeningen*, p. 139) does not mention the latter name among the deputies, and the former he describes as "minister at (and deputy of) Houtemo Germania," which seems a slip of the pen for Sandwich, as 's Gravezande (*de Unie van Utrecht herdacht*, p. 239), quoting from a French account of the Synod of Dordrecht, says distinctly that Trabius attended that Synod as a deputy from Sandwich.

[3] *oft—gelegentheit* added in the margin.

regiere V E*erweerdige* herten metten gheest des raedts en*de* zyn*en* godlicker vreesen Amen.

V E*erweerdigen* mits desen van herten begroetende ons in V E*erweerden* gebeden beuole*n* latende, gelyck wy oock V E*erweerdigen* niet v*er*geten zullen Vuyt Antwerpen desen .18. Januarij 1581

V E*erweerdigen* dienstwillige
Gaspar vander Heijden[4] dienaer
des woorts gods, inden name en*de*
by laste des Kercke*n*raeds der gerefor-
meerde gemeynte Chr*ist*j Thandwerpen.

Addressed: 9

Den Eerweerdigen
wysen ende godtsaligen
mannen Dienaren des Woorts
en*de* Ouderlingen der
Ghemeynte tot Londen
Londen.

Endorsed: 10

Van Antwerpe*n* der date des 18 Ja*nua*rij ver-
schrijui*n*ge totten Synodo Nationali te Mid-
delborch te houden den 17. Aprilis.
a*nn*o 1581

[4] See Letters No. 108, note 1, and No. 138, note 9.

187.

JOANNES VANDEN BEKE[1], to GODFRIDUS WINGIUS[2].

Flushing, Saturday, 4 February 1581.

§ 1. *Since my arrival in this place I have been so overwhelmed by business that I have had no time to write to you sooner, although my thoughts were with you every day.* 2. *Please tell me what has been done in the affair of my son, and in the controversy of the churches about the temple of Jesus.* 3. *We have heard that people think so much of Daniel de Dieu's learning and eloquence, that the brethren, who wished to retain him, hearing that he was to be sent to Brussels, were greatly distressed; tell me what you and others think of it.* 4. *I was glad to hear that Beste and Beaugrand were elected elders.* 5. *Deliver your letters under cover to Walter Aertson my wife's brother, who will forward them safely.* 6. *There is not much news here. Our affairs in West-Frisia are prosperous; the enemy lost a few days ago more than a thousand men; our people hold den Dam and some monasteries round Groningen.* 7. *A hundred wagons laden with victuals, gunpowder etc., were brought into Steenwyck, several of which had been taken from the enemy, who will be compelled to abandon the siege.* 8. *The Duke of Alençon is expected here, for I hear that his election as sovereign of the Netherlands has been made. God grant that there be no fraud in this business.*

S. P. Optarim sæpius mihi otium esset, Reuerende Domine Godfride posteaquam coram non licet, saltem per literas tecum confabularj: sed incidi in eas negociorum vndas, vt ex quo huc veni, non multo minus temporis foris quam domj consumserim, vt omittam quod domj omnia negotiorum plena sunt: quare priorem literarum intermissionem excusabis. Præsertim cum ipse per te satis iudicare potes me magno desiderio afficj cognoscendi quid istic[3] agatur: ac vel eo nomine sponte ad te scripturum fuisse; si per occupationem licuisset: At dices: nunc ne tantum superest otij? Dicam quod res[4] est, nunc non me otij copia, sed nimis longi silentij pudor ad scribendum compulit.

[1] See Letter No. 122, note 5.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

[3] MS. *ibi*, but crossed out and *istic* written above it.

[4] Added above the line.

Verebar enim ne existimares me omne*m* vestri reru*m*q*ue* quæ istic geruntur cura*m* plane abiecisse: cum nulla dies abeat qua no*n* vestri memoria*m* refrico: Sed ad re*m* velim mihi pe*r*scri- 2 bas quid in negotio nostri f*ilii* gestu*m* sit, nec no*n* de ecclesiaru*m* de te*m*plo Jesu[5] co*n*trouersia. Ad nos allatu*m* est Do- 3 *minum* Daniele*m* De Dieu[6] mira*m* de se concitasse opinione*m* et eruditionis et eloque*n*tiæ: adeo vt fratres intellige*n*tes eu*m* Bruxella*m* amandandu*m* plurimu*m* fuerint contristatj, cu*m* eu*m* sibi malint: facies mihi gratu*m* si vt quid tibi[7], quid etia*m* alijs qui sagaciores sunt arrideat scribas: tum si quid aliud est quod nos scire velle existimabis. Audiui Beste[8] et Beaugrand[9] 4 in Senioru*m* numeru*m* ascitos, quod me etia*m* exhilarauit, habebis enim viros et tui æquitatisq*ue* patronos. Si quid scribas, 5 Gualtero Aertson vxoris meæ sororio tecte trades. qui tuto pe*r*ferendas curabit. Hic no*n* multu*m* nouj: in Frisia[10] occidentalj 6 res a nostris prosperæ gestæ: ab hinc paucis diebus hostes sæpius cæsi plus mille amisere: nostri tenent den Dam et aliquot coenobia circum Groeninga*m*: in Steenwicu*m* inuecti sunt cen- 7 tu*m* currus cu*m* comeatu tu*m* puluere torme*n*tario alijsq*ue* ad obsidione*m* ferenda*m* necessarijs onusti, quoru*m* no*n*nullj hostib*us* fuere ade*m*pti: adeo vt jam hosti necessario erit relinque*n*da obsidio: hæc mihi dari[4] legati Flandror*um* qui a comitijs ordinu*m* hac domu*m* profecti sunt, retulerunt. Expectat*ur* Alen- 8 conius[11] na*m* audio transactione*m* factam, nihilq*ue* nisi tempus ad re*m* gerenda*m* idoneu*m* expectari. Faxit D*ominus* Deus Opt. Max. vt nulla subsit fraus: quo tande*m* sublatis his bellis intestinis, paceq*ue* stabilita eccl*esi*æ ipsius ædificat*ionem* serio

[5] The Dutch Church, Austin Friars, London, was known as "templum Jesu." There does not appear to be any record of a controversy about that church at this time.

[6] See Letters No. 172, note 1 and No. 181.

[7] MS. *videntur* after *tibi*, but crossed out.

[8] Gelein (or Ghelein) de Beste, also called in Latin Optimus (see § 7 of Letter No. 189) appears as Deacon of the Dutch Church, London, from 1569 to 1571: see *Werken der Marnix-Vereeniging*, Serie I, Deel I, p. 3 &c. He seems to have been elected elder in 1573: see W. J. C. Moens, *Registers of the Dutch Church, London*, p. 209, and in 1599 he addressed Queen Elizabeth at Clapham, in the name of the Dutch communities in England, presenting her at the same time with a beautiful jewel (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 162). See also *Werken &c.*, Serie II, Dl. I, pp. 81, 87.

[9] See Letter No. 57, note 6.

[10] See Motley, *Rise of the Dutch Republic*, Pt. VI, chapter IV.

[11] See Motley, *l. c.*, Pt. VI, ch. V.

meditari possimus: quem etia*m* precor mi D*omine* Godfride vt tibi[4] quotidie magis magisq*ue* dona sui Spiritus confirmet. Vale mi D*omine*. Flissinga pridie No*nas* Feb. CIↃ IↃ LXXXI.

Tibi deditissimus Joa*nn*es vand*en* Beke.

Addressed:

9

Reuerendo Domino
Godfrido Wingio Verbi
ministro apud Belgas
Londinu*m*.
p*er* amicu*m*

Endorsed:

8° Februa*r*ij recept*ę* 1581.

188.

JACOBUS REGIUS[1], to GOTFRIDUS WINGIUS[2].

Ghent, Saturday, 11 February 1581.

§ 1. *To your greeting received by the bearer of this letter I wish to reply by this epistle, that I may not be considered forgetful or ungrateful, as I owe so much to you who for five years favoured me as a brother, nay as a son. And I still cherish a recollection of our combined ministry.* 2. *Shall we see each other again? I hear that next spring a national Synod will be held in the isle of Walcheren, and if you are sent to it, there may be an opportunity of meeting you.* 3. *As regards the condition or progress of our church, the number of our flock increases at every communion; our affairs are tranquil, and our civil rulers bind themselves by oath to protect religion, although several seem to do so dissemblingly.* 4. *Our magistrates are often very slow in punishing vice. The unbridled licentiousness of rogues and soldiers is very grievous to the better class of people.* 5. *But our churches suffer chiefly from the Anabaptists, of whom there are a very great number here. Our churches are in want of learned and devout men, to repress heretics and to*

[1] See Letters No. 127, note 13 and No. 155.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

gain dignity for the church. 6. Our expectation of Radermaker is nearly gone, as he answers us so ambiguously. 7. The people of Brussels earnestly press us for help, which we cannot refuse until Daniel (de Dieu), whom they eagerly expect, has arrived. 8. As to the war I hope that others will inform you. The soldiers of the Duke of Alençon are expected from France. God grant that they may bring us some good. Those who cherish the liberty of our fatherland live between hope and fear.

S. P. in Chr*isto*.

1 Officiosam tuam per haru*m* latorem ad me salutatione*m* non potui no*n* hoc saltem epistolio compensare obseruande Symmysta, nisi immemoris amici non dicam ingrati, vellem notam incurrere. Non su*m* nescius quantu*m* tibi debeam qui me quinque*n*nium tanqua*m* fratrem imò vt filiu*m* es amplexus. Delectat etia*m*num subinde amantissimæ nostræ in sacro ministerio co*n*iunctionis recordatio. 2 An alter alteru*m* postmodu*m* de facie visuri simus, equide*m* ignoro. Noui quæ tua sit ætas, quid oneris sustineas, quàm ægrè a tuo possis grege diuelli. Patria tuam quidem alioru*mque* idoneoru*m* ministroru*m* flagitat opem: sed quid tui humeri in hisce valerent tempestatibus, tuu*m* est γνωσιμαχεῖν. Atqui tui aliquando videndi hinc no*n*nulla affulget spes, quòd proximo vere synodu*m* nationale*m* in Walachria[3] habitu*m* iri intelligo. Ad quam si cu*m* reliquis, qui vndiq*ue* accersentur nostratibus ministris delegatus accesseris, tui coràm conueniendi fortasse copia erit. sin minus spiritu certè et affectu vnà semper fore confido. 3 De Eccl*esi*æ n*ost*ræ statu aut progressu nescio quid potissimu*m* scriba*m*. Augetur quidem singulis cœnis numero grex noster, velim itidem pietate et zelo. Res Eccl*esi*æ tranquillo sunt loco Dei beneficio. Quotquot capessu*n*t Remp*ublicam* defende*n*dæ religio*n*is se astringu*n*t sacrame*n*to. Quanqua*m* no*n*nullos dissimulanter id facere, no*n* obscure interdu*m* colligere licet. 4 N*ost*ri Magistratus lentiores sæpe sunt in puniendis vitijs. Grauis est bonis improboru*m*, et præsertim militu*m* effrænis lice*n*tia. 5 Inprimis n*ost*ris Eccl*esi*js exitiosa est Anabaptistaru*m* secta, quoru*m* hic maxima est copia. Vt eni*m* ex putridis cadaueribus vermes, ita et isti ex Eccl*esi*æ n*ost*ræ vitijs et pseudochristianoru*m* sca*n*dalis gignu*n*tur. Opus habent *nost*ræ Eccl*esi*æ doctis et pijs doctoribus, cum ad

[3] A national Synod was held on 29 May 1581 at Middelburg: see Letters No. 186, note 2 and No. 190, note 2.

reprimendos hæreticos, tum ad dignitate*m* Eccl*esi*æ conciliandam. De n*ost*ro Rotario[4] ferè collapsa est n*ost*ra expecta*tio*, 6 tam ambiguè nobis respondet. Bruxellenses impensè a nobis ope*m* 7 flagitant, qua*m* illis negare no*n* possumus: donec Daniel[5] tandem, quem auidissimè expectant, aduenerit. Ad quod tua*m* etia*m* opera*m* Illius Eccl*esi*æ gratia requiro. De reb*us* bellicis ex alijs 8 potiùs resciscas velim. Expectatur Ducis Alenconij miles[6] è Gallijs. faxit Deus vt aliquid nobis boni apportet. Patriæ libertatis ama*n*tes inter spem et metu*m* hærent. Exitus comprobabit. Effecta affectum prodent. Hoc vnu*m* scio Deu*m* sapientissimu*m* etia*m* grauissima mala in Eccl*esi*æ propagationem conuersuru*m*, cuius prouidentia fretus securus su*m*, idq*ue* vnu*m* ab eo sæpè peto, vt ne malis ceda*m* et quicqua*m* mea persona indignu*m* admittam. Iucu*n*dius eni*m* pijs est malo culpæ quam poenæ carere. Vale colende Sy*m*mysta. D*omi*n*us* Chr*istu*s te diu suæ Ec- 9 cl*esi*æ incolumem seruet. Raptim Gand. 11 Febr. 1581. Collegas rogo ex me officiosè salutes.

Tui obseruantiss*imus* Collega
Jacobus Regius.

Addressed: 10

Doctrina et pietate præstanti
Viro D*omi*no Gotfrido Wingio
Eccl*esi*æ Belgio-londinensis
Pastori fidelissimo.
Londinu*m*.

Endorsed by Godfried Wingius:

Receptę ab vxore, lectę verò
à me 11. Martij Sandwica redeu*nte*.

[4] See Letter No. 116, note 3.

[5] Daniel Dedieu, see Letters No. 172, note 1 and No. 181.

[6] The Duke of Alençon arrived by midsummer 1581 in the western part of the Netherlands: Motley, *Rise of the Dutch Republic*, Part VI, chapter V.

189.

DANIEL DEDIEU[1], to GODEFRIDUS WINGIUS[2].

Antwerp, Saturday, 25 March 1581.

§ 1. When we had left London for Gravesend and waited there for an English vessel to cross over with about forty people, a sudden tempest induced the merchants and couriers to go by land to Dover, the better to avoid by a shorter passage the frequent storms of this season. 2. I also went that roundabout way, and on Wednesday night a Dover ship landed us at Dunkerk. Thence we rode to Bruges (where a two hours' stay enabled me to salute Joh. Capito), and seven days after my departure I arrived at Antwerp, with hardly anything of the three pounds in my pocket; here I will wait for an answer from Brussels. 3. Rotarius is quite well, and will, I trust, devote himself to the Church. 4. The death of the king of France is announced here. 5. Lambertus Daneus and his family have left Geneva for Leiden at a salary of eight hundred guilders. 6. Salute John de Wee and tell him that his relative David Jacobs greatly desires to study, and I will ask Rotarius what the Antwerp Synod will add to his uncle's expenses. 7. Salute also John de Roo, etc. 8. The community of Bruges wish to have our friend Lucas (Van Peene); gratify them if you can spare him. 9. Salute also Catharine your wife, 10. and Cath. Struys, and thank the latter for her liberality.......

Salutem Plur*imam*. Vbi Londino Grauese*n*dam vers*us*[3] f*rater* charissime, soluim*us*, et illic navim Anglicana*m* in posterum diem expectarem*us*, plus min*us* quadraginta hominib*us* ad traijciendum conflue*n*tib*us*: suborta subitó tempestate gravi, vt non auderent vela huiusmodi vento procelloso dare: mercatores mutata sententia vnà cu*m* veredarijs, terrestri via Douera*m* profecti sunt, ut breviori trajectu tempestates (quę hoc me*n*se frequentes e*ss*e solent) vitarent mèli*us*. Ego iussus Malape*r*ti consilium sequi, vnà me dedi in illas ambages. Die Mercurij

[1] See Letters No. 172, note 1, and No. 181. From the present Letter it appears that the ministry of Dedieu at Brussels commenced in 1581, not in 1580 as is said in note 1 to Letter No. 172, on the authority of Sym. Ruytinck.

[2] See Letters No. 18, note 2; No. 102 and No. 104, note 2.

[3] Added above the line.

post obtenta navi Dovera Dunckerka*m* navigantes, sub noctem illuc Dei beneficio appulim*us*. Inde equis Brugas vecti (ubi horas binas subsistentes, solum Capitone*m*[4] salutare licuit) septimo ta*n*dem profectionis die Antwerpia*m* deueni, incolumis quidem, sed pecunijs exhaust*us*, vt trium libraru*m* Anglicarum vix quidq*uam* reliquum fuerit. Hîc expecto responsum Bruxellensiu*m*, vt tutó ad illos proficisci, et libros sine pe*r*iculo transmittere queam, quia Vilvordenses stipe*n*dior*um* defectu co*n*citati rapinis inhiant. Rotari*us*[5] *noster* benè valet, que*m* ta*n*dem ubi se ex[3] multis negotijs seculárib*us* expedierit, p*re*cib*us* Ecc*lesi*ę victu*m* iri, co*n*fido. Nunciat*ur* hîc obit*us*[6] regis Gallię. Lambert*us* Dane*us*[7] cu*m* vxore et liberis Genevâ Leidam co*n*cessit, octingentis florenis annuis illectus. Saluta mihi (si placet) Ioanne*m* de Wee, cui significabis me ei*us* cognato Dauidi Jacobs locutu*m*, qu*em* satis juuene*m*, studiosu*m* sacrę script*uræ*, et ingeniosu*m* dep*re*he*n*do, nec no*n* su*m*mo desiderio expectante*m* aliq*ua* media *quibus* bonis *lit*eris se dedere possit. Aga*m* cu*m* *nost*ro Rotario[5], ut q*ui*d synedriu*m* istud su*m*ptib*us* auunculi addere velit cognosca*m*. Salute*m* quoq*ue* officiosa*m* nu*n*ciabis in vniuersu*m* o*mn*ib*us* f*rat*rib*us*, no*min*atim Joanni de Roo[8], Matthęo Luls[9], Adriano de Poorter[10], Chr*isti*ano de Rycke[11], Geleno Op-

[4] Johannes Capito was appointed minister of the Protestant Church at Breda in 1568, and afterwards at Bruges; see Van der Aa, *Biographisch Woordenboek.*

[5] See Letter No. 116, note 3.

[6] A mere rumour, as Henry III king of France since 1574, died in 1589.

[7] Lambert Daneau (or Danneau, d'Anneau, Dannaeus, d'Annaeus) born about 1530 at Beaugency-sur-Loire, studied at Orleans, Paris and Bourges. In course of time he became attached to the Reformation and went in April 1560 to Geneva, where, after having completed his studies in theology, he was appointed minister and professor of theology. In 1581 the Leiden University appointed him professor, but the religious disputes which raged there induced him to resign in 1582 and to accept a professorship at Ghent. From thence he returned in 1583 to France, where he became successively professor at Orthez and at Castres in Languedoc; he died at the latter place in 1596; see Haag, *La France Protestante* (2nd ed.); Van der Aa, *Biographisch Woordenboek*, &c.

[8] Johannes de (*or* Van) Roo, is mentioned as preparing himself for the ministry in 1577 (Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 133); the following year he was sent, as elder of the Dutch Church, London, to the National Synod held at Dordrecht (*ibid.* p. 135); in 1580 he was appointed minister to the same Church (*ibid.* p. 138); he died of the plague in London in 1583 (*ibid.* p. 140).

[9] Matthaeus Luls, elected elder of the Dutch Church, London, in 1578; see W. J. C. Moens, *The Registers of the Dutch Church*, p. 209.

[10] See Letter No. 158, note 5.

[11] Christian de Rycke, elected elder of the Dutch Church, London, in 1573; see W. J. C. Moens, *Registers*, p. 209.

timo[12], &c. Brugenses Luca*m*[13] n*ost*rum ardenter desiderant: quib*us*, nisi vobis seruiat, faueatis quęso. Imperti quoq*ue* salute*m* Catharinę tuę, charissimę co*n*iugi, *cuius* similem faxit Deus vt aliquando offenda*m*. Vale mi D*omi*ne et f*rate*r obserua*n*de, Deusq*ue* Opt. Max. V*est*ræ Eccl*esi*ę et tuis conatib*us* plus plusq*ue* aspirare pe*r*gat. Antwerpię, 25. Martij. 1581. 8 9

Tui studiosissim*us*, Daniel Dedieu sc*rips*it

Saluta obsecro Catherina*m* Struys, eiq*ue* ob liberalitate*m* su*m*mas age gr*ati*as: et significes me Bruxellis aliqua*n*do ad eam scripturu*m*. 10

Addressed: 11

Pietate et doctrina
exculto viro, D*omino* Godefrido Wingio, amico
et fratri plurimu*m*
obserua*n*do.
Londinu*m*.

Endorsed:

Receptę 2° Aprilis 1581.

[12] Gelenus Optimus, Latinized for De Beste, see Letter No. 187, note 8.
[13] Lucas Paenius, see Letter No. 184, note 1.

190.

JOANNES ROTARIUS[1], to GOTFRIDUS WINGIUS[2].

Antwerp, Wednesday, 24 May 1581.

§ 1. *I was glad to learn from your letter of the 19th inst., written from Flushing, that you had landed in our neighbourhood, and hope that we shall see you here.* 2. *I will preserve the writing which you inclose, and use it where necessary. Some facts in your letter surprise me much. May the Lord forgive their levity. I shall not desert you whenever my testimony is required. Meanwhile leave everything to the Divine will.* 3. *That you do not reply to my question is owing to your not understanding the circumstances of the invitations; and as I wish to have your advice, I may say that the people of Ghent called me a long time before those of Antwerp, but as I had made no promise to the former I was under no obligation;* 4. *and as there is no apparent difference between the circumstances of the two churches, it seems to me that the person called may take the convenience of his family and his own inclination into account. Still I am ready to listen to the advice of reasonable and prudent men.* 5. *Meantime I do not wish the people of Ghent to know what I seek to learn; if there be any of them with you, you might ask him what they expect from me, and what interests they have above those of Antwerp. On the other hand you might ask our Antwerp friends similar questions.* 6. *Want of time compels me to finish.*

Salutem a Chr*isto*. Venerande mi d*omine* frater. Te saluu*m* inexpectato ad viciniam no*str*am appulisse, libens ex literis tuis cognoui 19 huius Vlissingæ datis. Vtinam tuo co*m*modo fieri posset vt te hîc videremus, et grati officij aliquid præstare possemus. Scriptum quod tuis inclusum mihi misisti in toto seruabo, et vtar eo vbi opus vel vsui fuerit. Quædam eoru*m*

[1] See Letter No. 116, note 3.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2. It appears from the present Letter (§ 2) that Wingius was once more in difficulties with some people, probably with members of the Dutch Church, London. He was now on his way to the National Synod about to be held at Middelburg in Zeland (see Letter No. 186), as appears from the List of ministers who were present at the Synod, published in C. Hooijer's *Oude Kerkordeningen*, p. 195, where his name is wrongly printed Godefredus *Umgius*.

quæ narras in ep*isto*la, maximam mihi contulerunt admiratione*m* de quorundam dictis et factis variantibus. Condonet D*omi*nus leuitatem nisi grauius aliquid intus latet, et ad resipiscensciam[3] flectat, quicunq*ue* eoru*m* male sibi conscius necessario est. Interea, quod nuper dicebam, tutissimus est tibi cum omnibus iniurias ferentib*us* clipeus, et murus aheneus[4], seruata fides et bona conscientia. Deus tandem Vindex Veritatem tenebris eruet in confusionem iniquè agentiu*m*, idq*ue* sine causa. Ego boni viri et amici fidi partibus non deero Deo volente, quoties meo testimonio opus erit. Sed si tuo loco essem, rem totam deinceps relinquerem Diuinæ dispositioni, nisi nouæ necessitates noua remedia postulare videantur. Quod ad meam 3 q*uæ*stionem non responderis, in causa esse video circumstantias tibi no*n* cognitas vocationu*m*. Equidem quia tuo consilio iuuari velim, hoc ea de re addam. Vocarunt quidem Gandenses multo tempore ante Antuerpianos, at quu*m* prius vocantibus nihil p*ro*miserim p*ræ* cæteris, ex mea parte nulla intercessit obligatio. Vocationem autem simpliciter obligare no*n* puto vocatu*m* ad hunc aut illu*m* locu*m*, vbi accedit altera aut plures vocationes. Hîc vero p*ræ* cæteris habendam esse puto rationem necessitatis eius, qua vna eccl*esi*a quam cæteræ magis laborare comperietur, ac vbi vocatus plus fructus facturus videbit*ur*. At 4 collatis vtriusq*ue* eccl*esi*æ rationib*us* (quæ satis patere videntur) no*n* apparet tantu*m* discrime*n* quod vocatum cogere debeat omne commodu*m* suæ familiæ, et animi affectionem erga hanc magis qua*m* illam negligere. Sic fere summa*m* habes rei, et dubitandi causam, nam si valde dispar videretur Ecclesiaru*m* ratio, no*n* dubitarem de iuuanda maxime laborante[5]. Nunc eo p*ro*pendeo, mihi libera*m* manere electione*m*, ac me de reb*us* meis interim certius iudicare posse quam arbitros, qui forte no*n* sine difficultatib*us* multis, et cum paruo ad rem emolumento deligendi forent si res eis deferenda esset[6], adq*ue* idcirco periculum cauendum. Interim meo iudicio no*n* ita stare velim, quin bonoru*m* et prudentium consilio priuatim libenter vtar. Oro itaq*ue* tuu*m* symbolum ne neges. Interea nolim Gandenses rescire quid quæram. 5

[3] So in MS. [4] Hor. Epist. I. i. 60.

[5] Cf. Cic. In Q. Caecilium Div. III. 9.

[6] MS. *foret*, but crossed out and *esset* written above it.

Siquis illoru*m* isthic sit; tu tanq*uam* ex te prudenter expiscari poteris, quid de me habeant aut expectent, quasq*ue* rationes p*ræ* Antuerpiensib*us* habere se putent. Idem vicissim ex Antuerpiensib*us* istis amicis eadem prudentia facile colliges, vt rectius de tota re iudicare q*ue*as. Tempore fugiente, et alioqui angusto, desinere cogor. Vale itaq*ue* in D*omi*no Jesu, que*m* p*re*cor vt vos suo spiritu regat et dirigat in o*mn*e consiliu*m* et opus bonu*m*. Iteru*m* vale. Ant*uerpiæ* 24 Maij 1581. 6

Tuus Jo*an*nes Rot*ariu*s.

Addressed: 7

Den eerwerdigen ende
getrowen Dienaer Jesu
Christi, D*omino* Gotfrido
Wingio &c. nu tertyt
tot
Middelborch.
Deur vrindt wien Godt
beware.

Endorsed: 8

receptę pe*r* V*er*bra*n*den
29 Maij 1581.

191.

The CONSISTORY of the DUTCH CHURCH, LONDON, to [HENDRIK VAN DEN] CORPUT[1].

London, Wednesday, 19 July 1581.

§ 1. *At your desire we write you the simple truth as to how, a few years ago, the imprisonment of some Anabaptists in this city came about.* 2. *On the morning of Easter day*, 3 *April* 1575, *a multitude of Anabaptists assembled in a house belonging to John Osborne, constable of that year, and situated near the high way in the suburb of London outside Aldgate gate, close to a church called Whitechapel.* 3. *And the warden of that church, named William Fryende, being occupied with his affairs at the time, seeing an uncommon number of strangers, one after the other, enter the house of the said John Osborne, at once, in accordance with his office and oath, informed the said constable of it;* 4. *who went to the house with the head-boroughs (chief barons, chiefs or overseers), and other officers of the same parish, with the pastor of the parish, Richard Gardenar (all sworn to Her Majesty's statutes), and finding there assembled a number of Anabaptists (as it appeared afterwards), he arrested them, in the name of Her Majesty, as rebels, who held unlawful conventicles contrary to Her Majesty's statutes, and ordered them not to leave the said house.* 5. *He also demanded and made a list of their names to the number of twenty-seven, thereupon going to the church to hear the forenoon service, and afterwards to his house, to take his noon-meal, without leaving all the time any guard or watch at the aforesaid house.* 6. *Meanwhile the aforesaid warden and two head-boroughs reported the matter to the bishop of London, who, in accordance with the order of Her Majesty and her council, sent for the arrested Anabaptists and had them conducted to the gaol in Southwark. All this was testified in writing, signed by the aforesaid constable and pastor, at our own earnest request, because the said Anabaptists shamelessly spread the report that we or the Dutch church betrayed them, whereas it is certain that none of us (so far as we could learn) even knew of their imprisonment before he saw or heard that it had happened.* 7. *After these Anabaptists, to the number of four- or five-and-twenty (one of them named Henry de Kempener, who was thought to have been the admonisher in the aforesaid assembly, abandoning his disciples, made his escape during the transport; and another named Jois Spilbout, escaped by jumping over the brook of the prison), had been for some time in prison, they were summoned by the bishop (Edwin Sandes, a man of great learning and piety), and questioned and examined as to their persuasion and points of doctrine, especially regarding the humanity of Christ, the baptism of children, the taking of oaths, the Christian magistracy and their offices.* 8. *To these proceedings (as none of them, I believe, understood Latin, and most of them no English) the bishop ordered several of us to be called, to translate all that was said between the bishop and other persons and*

[1] Hendrik Van den Corput, born 26 May 1536 at Breda, studied first law at Louvain, but at the arrival of Alva in the Netherlands, in 1567, he followed his father on his flight, and in 1569 studied theology at Heidelberg. In 1578 he was appointed minister of the reformed religion at Dordrecht where he died on 22 August 1601. See Van der Aa, *Biographisch Woordenboek; Werken der Marnix-Vereeniging*, Serie I, Deel III, p. 182; *ibid.* Serie III, Deel II, passim; *ibid.* Serie III, Deel V, passim.

the said Anabaptists. 9. *These proceedings were conducted publicly in the bishop's chamber, in the presence of many hearers, with so much discretion, that at once five of them (who seemed to be the most able among them) were persuaded to docility, and offered to give way to better reasoning;* 10. *and they adhered to their resolve, and afterwards confessed to be convinced by the reasons explained to them, to such an extent that they subscribed certain articles regarding the aforesaid points of their doctrines, which the bishop had written down and presented to them, and, publicly recanting the errors of Anabaptists, professing openly and firmly to believe the doctrine of this kingdom and of our Dutch community, approved and accepted as the true doctrine of salvation, and promised to join our Dutch community.* 11. *And although three of them, taking little heed of their oath and conscience, nay of common honour, relapsed shortly afterwards and ran away from us, yet the two others, who remained with our community and abide with us till the present day, show such knowledge and recognition of our true doctrine, and such piety and devotion in their life, that they can publicly censure and condemn the reckless perjury, barbarous infidelity and innumerable gross and impudent lies with which all the others wickedly rewarded the benefits, heavy labour and expenses, which we employed to deliver them from their misery.* 12. *About the time that the said five recanted, eleven women were also let out of prison, and—accompanied by a bold, ignorant and foolhardy man, about (it is thought) eighteen or twenty years of age, who had been offended by some flogging inflicted on him in the street—sent across the sea.* 13. *It would not be easy to describe the labour and trouble which the ministers of this community, namely Georgius Wibo, Jacobus Regius and myself, one after the other or sometimes together and occasionally for whole weeks, devoted, at the command of the bishop (who heartily desired their delivery, and often deplored their ignorant obstinacy and that they had fallen under his ministry), to the others who remained in prison, besides the means which we tried to dissuade them from their gross errors.* 14. *And it often distressed and surprised us that what we had built up one day was sometimes overthrown the next day or very soon afterwards, because all the other prisoners were kept together and confirmed each other in their errors and obstinacy.* 15. *Among those who specially laboured to this effect was an old, boorish man, totally ignorant of Scripture, said to be an Elder, named Jan de Wielmaker, who intruded himself in almost every discourse which we held with one or more and tried to prevent it.* 16. *After some time when we heard that Her Majesty and her Council made their imprisonment more severe, because it was rumoured everywhere that they would not acknowledge Her Majesty as a Christian magistrate, and when several pious and renowned persons suggested that if, in this point of doctrine regarding the magistracy, they would agree with the community of God, good counsel might still prevail about them—we forthwith told them so and earnestly prayed them to consider the peril in which they stood and to give place to reason clearly explained to them out of the word of God. But all to no avail.* 17. *Afterwards learning from the bishop and other pious persons that Her Majesty's Council contemplated the infliction of capital punishment on them, we immediately had recourse to all those whom we considered able to speak in their behalf or to deprecate such treatment.* 18. *We ourselves despatched, at great expense, one of our ministers and another learned man, well known at Court, with letters of supplication, written in the name of our community, to Her Majesty, who had gone far away into the country, and her Council, and clearly pointing out all the inconveniences which we foresaw in every direction, if these Anabaptists were sentenced to death, endeavoured to alter their judgment. But to our great regret this also was without effect.* 19. *The case was proceeded with, and the aforesaid Jan de Wielmaker, and Henrick Terwoerdt, a young, bold and angry-mouthed man, were sentenced to the stake, and on the 22nd of July 1575, after about sixteen weeks' imprisonment, executed.* 20. *We have been told that when they were bound to the stake pardon and life were offered to them if they recanted their errors. And as they refused and the fire was lit, they both screamed loudly and dreadfully, as is reported by some present.* 21. *It is said that some of their friends had made them believe that the authorities of this country would not dare to punish them capitally: nay, that even after the fire had been lit, the sentence would not be carried out. But I do*

not know how far this is true. I certainly have heard from a credible man, who had been imprisoned with them, that he had heard the aforesaid old man say in prison, that he would rather end his life now than forsake his religion and have to expect similar distress and poverty in his old days. 22. *This much, at your request, about the imprisonment of the London Anabaptists. As to the principal cause of their execution, not having been present at their death, we can only say that we have heard that (besides their doctrine about the magistracy and their refusal to acknowledge Her Majesty as a Christian magistrate, which much irritated Her Majesty and her Council) about a year before their arrest, a public edict was promulgated whereby they were banished from this kingdom.* 23. *As regards certain articles, drawn up by the bishop and signed by the aforesaid five who recanted, and afterwards, by authority of the bishop and magistrates, presented for signature to all strangers here in London, nay even to the members of our community (on account of which the Baptists, among others, endeavour to accuse us and assert that thereby we have assisted in passing sentence of death on their brethren), we say, and it is a manifest truth, as all constables have publicly testified to us in presenting the said articles, that they were presented for signature with no other object than that Her Majesty wished to make a distinction and scrutiny of all Anabaptists.* 24. *And as those Anabaptists belonged to our tongue and nation, and our Dutch community exerted itself and spoke so much, and spared no possible effort, in their behalf, some suspected us of having something in common with them and of favouring them on that account. And hence also our Dutch community was required to sign the aforesaid articles, which circumstance the Anabaptists distort everywhere behind our back.* 25. *This much as regards the cause of the execution of the two Anabaptists in this city and the signing of some articles drawn up for the purpose of being subscribed by all strangers.*

[2]S. P. Seer lieue en*de* eerwyrde broeder Corputi, uwer [1] L*ieden* versoecke, darmede gy begeert te weten, hoe sich de geuänckenisse etlicker Weder-doipers hier te Londen ouer etlicke jaren toegedragen hebbe, en*de* wat de oirsake darua*n* geweest sy, na te komen, is dit dat wy schrijuen, de eenuoldige warheit daruan. Edt heeft sich begeuen den derden Aprilis op paschedach a*nno* 1575, dat in der morgenstonde een groit hoipe weder-doipers te samen gekomen sijn in een seker huyss, toebehoirende eenen Jan Osborne, Connestabel desseluen jaars en*de* terseluer plaetsen, gelegen by der heyr-straten in der vorbocht van Londen buyten Aalgaets porte, seer na ten utersten, by eener kercken genoempt Witt-chappel : en*de* dat de Sichtman[3] [3] derseluer kercken, mit namen W*illia*m Fryende terseluen tijdt in den affairen synes dienstes besich, int uthgaan en*de* ingaan, gewaar geworden sy, en*de* hebbe mercke genomen, op de on-

[2] In the margin is written: Historie van der geuänckenisse der Weder-doipers te Londen a*nno* 1575, geschreuen an D*ominum* Henricu*m* Corputiu*m*, Diener des Wordes te Dordrecht. With this Letter compare the documents printed above as Nos. 141, 142 (§§ 8—11), 143 (§ 12), 148, 149. In documents No. 141—143 the present Letter is referred to as No. 190, and not 191, as it stands now, owing to a rearrangement of the documents following No. 143 having become necessary after Nos. 141—143 had already been printed.

[3] MS. *Koster*, but crossed out and *Sichtman* (=sidesman) written above it.

gewoinlicke veelheit der vreemdelingen, die hy sach in dat huyss des vor*seiden* Jans Osborne, een na den andere*n* ingaan. en*de* (sijn officie en*de* eedt te quijtene) heeft sulckes terseluen stondt an den vor*seiden* Jan Osborne Connestabel angebracht[4]: Welcke mit den head-borrouws: dat is hoift baroenen, hoift- 4 luyden of opsieners derseluen parochie en*de* andere*n* officieren, en*de* mit den pastor der seluer parochie, mit namen Mr Richardt Gardenär[4a] (altemaal gesworene to der *Majesteit* statuyten) is to denselue vor*seiden* huyse heen gegaan, en*de* heeft dar een seker getall weder-doip*er*s (als naderhant beuonde*n* is geweest) by een geuonden, en*de* deselue als rebellen, en*de* die tegen der *Majesteit* statuyte*n* ongeorloofde conue*n*tikelen hielden, in derselue*n* *Majesteit* namen ge-arresteert, en*de* en[4] geboden vth denseluen huyse niet te gane. En*de* heeft also terseluer stondt 5 höre name*n* afgeheysschet en*de* opgeteeckent, tot int getall van xxvij. En*de* is also darna van dar gescheyden, en*de* na der Kercke*n* gegaan, den vor-middagische*n* dienst te hoiren en*de* te begaan, en*de* dar-na to huys, sijn noon-maal te houden, de gantze tydt, sonder enige hoede of wachte by denseluen vor*seiden* huyse te laten. Onder deser tijdt is de vor*seide* 6 Sichtman[3], mit tween headborrows, to den busschop van Londen gegaan, en*de* heeft em dese sake angebracht: Welcke na order der *Majesteit* en*de* höres Raadts, deselue vorsede gearresteerde wederdoip*er*s besandt, en*de* so na der geuanckenisse int Suydwerck heeft laten leyden. Dit is sus verre altemaal, mit schrifte en*de* naam-onderschrijuinge des vor*seiden* Connestabels en*de* des vor*seiden* pastors, te onsen ernstigen versoecke, by ons betuygt vth oirsake, dat de vor*seide* Weder-doipers allenthaluen maaren onverschaamptlicken[4] strooyeden, wy, of de Duydsche kercke[4] hadden se angebracht en*de* verraden: dar nochtans vor Godt seker en*de* gewisse is, dat noyt iemandt der onsen (so veel als wy hebben vernemen konnen) eenmaal van hörer geuänckenisse iet geweten hebbe, vor dat hy se gesien, of gehoirt heeft, geschiet te syne. Als nu dese Weder- 7 doip*er*s, so 24 of 25 (wa*n*t eener mit name*n* Henrick de Kempener welcken men achtede, dat hy de vermaner in der vor*seide* vergaderinge soude geweest hebben was int beleyden,

[4] Added above the line. [4a] See Letter No. 141, note 1.

mit verlaten syner leer-kinder, ontslopen: een ander mit[5] namen Jois Spilbout[5] in der geuanckeniss-plaetse dör de beke ontsprungen) in der geuanckenisse etlicke tydt geweest waren, worden sy darna van den E*erwaarden* busschop (eene*n* man van groiter geleertheit en*de* godtsalicheit, mit namen Edwinus Sandes[6]) opontboden, en*de* van hörer gesintheit, en*de* stücken der leere, Als insunderheit van der menscheit Christi: van der kinderdoipe: van eedt-sweren: en*de* van der Christlicker ôuericheit en*de* höre*n* ampte afgevraget en*de* geexamineert. [8] To deser handelinge (dewijle, so ick meyne, hörer geene Latijn, en*de* de meeste part geen Engelsch verstunde*n*) syn, vth beuele des Busschops etlicke der onsen geropen, dar-by te moeten sijn, de reden en*de* sprake tusschen den vor*seiden* Busschop en*de* anderen bijsittenden, en*de* den vor*seiden* Weder-doipe*r*en, te vertalen. [9] En*de* is deselue handelinge, opentlicken in des Busschops sale, in veler toe-hoirers tegenwordicheit, mit sodane*n* bescheyde beleydet geweest, dat terstondt vijue (die de aller-geschicktsten onder en schenen te syne) sich ter leerafticheit bewegen laten, en*de* beteren reden te willen wijcken, angeboden hebben. [10] Welcke ock vordan by sodane*n* vôrnemen gebleuen, en*de* hebben dar-na bekent sich[4] met reden, hen vorgedragen, in hören conscientien also[4] ouertuyget te syne, dat sy ock mit onderschrijuinge sekerer artikelen, op de vor*seide* vraghstucken hörer verschilliger leere van den vor*seiden* Busschop gemaeckt en*de* hen vorgehouden: en*de* mit openbarer versweringe aller Weder-doiperscher dwalingen, de leere deses rijkes en*de* onser Neder-duydsche*n* Ge*meint*e, als de rechte leere der salicheit geapprobeert en*de* angenomen, en*de* dat sy sich ock dar-ouer, to derseluer onser Neder-duydschen Ge*meint*e geuen wouden, opentlicken en*de* stijf gelouet hebben. [11] En*de* hoe-wel deser drije, weynich op dese*n* vor*seiden* eedt, weynich op conscientie, ja op gemeyne eerbarheit acht nemende, in korten veruallen en*de* van ons verloipen sijn, so sijn nochtans de twee ander, die by onser Ge*meint*e ouer-gebleuen syn en*de* tot in den huydigen dach noch by derseluen volherden, van sulcker geschicktheit in verstande en*de* erkentenisse onser warer leere, ock van sodaner vroomheit en*de* godsalicheit in leuen, dat sy aller ander rockeloise meyn-

[5] *mit—Spilbout* added in the margin.

[6] See Letter No. 104, note 1.

eedicheit, barbarische trauwloissheit, en*de* ontellicke groue en*de* onverschaamde lögenen, dar-mede sy onse en*de* onser Ge*mein*te trauwe weldaden en*de* swaren arbeidt, mit noch geldtkosten, die wy, dat wy se vth hörer elende helpen mochten, angelecht hebben, boisslicken en*de* verkeerdelicken vergolden hebben, vor der wijder wereldt bestraffen en*de* verdoemen konnen. Ontrent dese vors*eide* opentlicke weder-roepinge die de vors*eide* vijue deden, werden te gelijcke uth der geuanckenisse gelaten XI. vrouwe-personen: welcke vergeselschappet mit eenen stouten, onverstandigen en*de* onbesuusterden knecht, audt (als men achtede) ontre*n*t xviij of xx. jaren, en*de* die mit wat geesselinge em by der straten angedaan, beleydet wardt, te gelycke in ee*n* schip gesettet, ouer see versonden worden. Wat arbeydt en*de* moeyte wy dieners deser Ge*mein*te, die wy dor waren, Als by namen D*ominus* Georgius Wibo[7], D*ominus* Jacob*us* Regius[8] en*de* Ick[9], uth beuele des vors*eiden* Busschops (welcke vôrwaar niet lieuers, als höre verlossinge gesien, en*de* geen dinck hoiger, als höre onverstandige hardtneckicheit, en*de* dat sy onder synen dienst geuallen waren, dickmaal beklagede) by den anderen[4] die in der geuänckenisse ouerbleuen, angewendet hebben, de eene vor, de ander na, of ock wel te samen, en*de* by tijden gantze weken ouer, by en gehandelt, en*de* alle middelen, dat wy se[4] hadden van höre*n* grouen dwalingen afbringe*n*, angelecht hebben, ware niet licht te beschrijuen. En*de* dat niet weynich verdrietsamheit gaf en*de* verwonderinge brachte wat wy by-tijden ten eenen dage gebauwet hadden, dat wardt gemeynlicken des anderen dages of in korten, om*me* gestoiten: en*de* dat dar-mede, dat alle de na-blijuenden in eener geuanckenisse gehouden worden, en*de* malckander alwech in hören dwalingen en*de* obstinaatheit versterckeden. Onder den genen die hiertoe vôr-neemlicken arbeydeden, was een audt, boerisch, en*de* darby in der Schrift een gantz on-ervaren man, welcken men sede eenen Auderlinck te syne, mit namen Jan de Wielmaker, welcke sich schier to allen gesprekc, dat wy mit etlicken of mit besunderen namen, indrung, en*de* sochte datseluige allesins te verhinderen. Na

[7] See Letters No. 86, note 1; No. 93, note 2. [8] See Letter No. 127, note 13.

[9] Namely Godfried Wingius, see below § 25, and above the Letters No. 18, note 2; No. 102; No. 104, note 2.

verloip etlicker tydt, als wy vernamen, dat höre geuänckenisse by der Ma*jestei*t ende hören Rade, vörneemlicke*n* beswaart wordt, uth dien, dat ouer all ruchtbar wardt, dat sy de M*ajestei*t selues, een Christlicke ôvericheit te syne, niet bekennen wouden: Dat welcke so hoige gedreuen wardt, dat ock etlicke vrome en*de* naamaftige mannen, dar-uth achteden, dat so sy mar in desen stücke der leere van der ôuericheit sich mit den Ge*meint*en Godes vergelijcken wouden, dat also hörer noch goedt raadt sijn worde: hebbe wy se terstondt, dar-uan seer vele en*de* mit aller trauwe gewarschuywet, en*de* ock ernstlicken gebeden, Sy wouden hôr perikel, dar sy hier in stunden, sich laten ter herten gaan, en*de* den reden, en in desen deele uth Godes wordt in aller klarheit vorgedragen, eenmaal plaatse geuen. Dan wat wy deden, onderrichteden of vermaanden, heeft altemaal by en niet helpen willen. En*de* als wy darna, so van den vors*eiden* Busschop, als ock van verscheyden anderen vromen en*de* godtsaligen luyden verstunden, dat men in den Raadt der Ma*jestei*t began te handelen van lijf-straffe hen an te doene, hebbe wy terstondt onse toevlucht genomen to alle de gene die wy achten konden, dat sy hier enich tusschen-bey-spreck of afbiddinge souden doen konnen. Hebben ock selues, to denseluen ennde, en*de* mit groite*n* kosten eenen onser dieners des wordes, mit noch eenen anderen geleerden en*de* ten houe wel bekenden man, mit supplicatie-brieuen, uth namen onser Ge*meint*e geschreuen, vthgeschicket to der M*ajestei*t, die diep int landt vertogen was, en*de* an hôren Raadt derseluer[4] mit seer ernstlicker en*de* oetmoediger bede[10] en*de* mit duydlicken vorhouden, aller inconuenienten, dier wy ons, so dese Weder-doipers souden te*n* doide verwesen werden, allenthaluen vorsagen ter[11] veranderinge hörer sententie te bewegen[11]. Dan hebbe wy (to onsen groiten verdriete en*de* leedwesen) ock hiermede nietes uthrighten konnen. En*de* is men hier also vordtgegaan: en*de* syn hörer twee Noemlicken de vors*eide* Jan de Wielmaker mit noch eenen anderen jungen man, mit name*n* Henrick Terwoerdt eenes seer stouten en*de* wreueligen mondes, ten vure verwesen en*de* den xxij^ste^*n* Julij 1575. als sy nu om de xvj. weken in geuanckenisse geweest waren, van leuen ter

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[10] *an deseluige* after *bede*, but crossed out. [11] *ter—bewegen* added in the margin.

doidt gebracht. Men heeft ons angebracht, dat men desen 20 noch genade en*de* leuen angeboden hebbe, als sy an den staack ten brande angebonden werden, so verre sy höre dwalingen hadden wederroepe*n* willen. En*de* als sy dar-na niet verstaan wouden, en*de* dat vur dar-na angestoken worde, dat sy beyde sodan luyde en*de* eysslick schrieuwen gemaeckt hebben, als men wel an enigen die men omgebracht, heeft vernemen konnen. Men wilt, En sy van höres gelijcken wijss- 21 gemaackt, Dat se de Öuericheit deses landes niet soude derren an leuen straffen: ja, wan ock reede dat vur angestoken soude worden, men edt noch to rugge houden soude. Dan wat hieruan is, wil ick dar laten. Dit weet ick vor gewisse, dat ick van eene*n* geloifwerden man, die mede geuange*n* was, gehoirt hebbe, dat hy den vor*seiden* auden man hebbe in der gena*n*ckenisse hoiren seggen, Hy hadde lieuer nu syn leuen te enndigen, dan syn leere te versaken, en*de* gelijcke noidt off armoede in desen syne*n* auden dagen te verwachten moeten. Sus vele 22 liene en*de* eerwyrde *Broeders*, na uwer *Lieden* versoeck van der geua*n*ckenisse der Londischen Weder-doipers. Wat auer de vôrneempste oirsake geweest sy, dat hörer twee omgebracht sijn, wete wy (die wy ouer hören ennde niet geweest syn) van geener anderen, dan (gelijck als wy verstaan hebben) beneuen dat höre leere van der Öuericheit, en*de* dat sy ock de *Majesteit* deses rijkes, niet hebben willen vör eene Christlicke Öuericheit bekennen, deselue *Majesteit* en*de* hören Raadt seer verbittert heeft, dat ock een jaar, min of meer vor deser hörer geuanckenisse, een publijck ediet, dar-mede sy altemaal uth desen rijcke uthgesecht worden, ouer se gemaket en*de* opentlicken uthgegeuen was. En*de* 23 so veel angaet sekere artikelen van den Busschop gemaeckt, en*de* van den vijff vor*seiden* Weder-roependen onderschreuen, en*de* naderhant ock allen vreemdelingen hier te Londen, ja ock selues den lidtmaten onser Ge*meint*e, dör authoriteit des Busschops en*de* van[4] der Öuericheit, te onderschrijuen vorgedragen (welcker haluen, onder anderen, de Doips-gesinden ons allenthaluen soecken te beswaren: en*de* willen, wy sullen dar-mede dat doidt-vunnisse hörer vor*seiden* mede-broeders hebben strijken helpen) segge wy en*de* is de openbare bekende warheit, gelyck als ock alle Connestabelen ons daruan int vordragen derseluer

artikelen openbare tuychenisse gegeuen hebben, dat deseluige to geene*n* anderen ennde, te onderschrijuen vorgedragen sijn geweest, dan dat de M*ajestei*t deses rijkes, dar-mede heeft willen een onderkenninge en*de* uthseftinge aller Weder-doipers maken en*de* doen. En*de* dewyle deselue Weder-doipers onser tale en*de* 24 natie geweest syn, en*de* onse Neder-Duydsche Ge*meinte* sich so vele hörer gemoeyet, so vele te hören besten gesproken, en*de* hörenthaluen sich geenen mögelicken diensten onttogen heeft, is sy ock in etlicke nadencken gekomen, als of sy iets gemeyns mit denseluen hadde, en*de* en uth dier orsake vôrstunde. En*de* is also (hoe-wel to onrechte) onse vors*eide* Neder-Duydsche Ge*meint*e, mede int spel gekomen, den vorheen angeroerden artikelen te moeten onderschrijuen: dat welcke ons nu de Weder-doips-gesinde*n* allenthaluen achter onsen rugge, als wy verstaan, so oprechtlicken en*de* eenvoldichlicken, als Godt weet, naduyden. Dus vele, lieue en*de* eerwyrde b*roeders* 25 van der oirsake des ombringens tweer weder-doipers hier by ons: en*de* van der onderschrijuinge etlicker artikelen hier gemaeckt, die alle vreemdelingen hebben onderschrijuen moeten. Hiermede lieue en*de* eerwyrde B*roeders* onsen gemeynen Gode en*de* den vader onses Heeren Jesu Chr*isti* in genade beuolen. Am*en*. Mit haste to Londen den XIX^{den} Julij 1581. Onder stundt Vwer L*ieden* die*n*stwillige b*roeder* en*de* diener Gottfridus Wingius[9] uth syne*n* en*de* der Cons*istorie* der Nederduydschen Ge*meint*e to Londen namen.

Endorsed:

Historie vande Wederdo[ipers][12]
1576

[12] Some letters have been cut away by the binder.

192.

LAURENTIUS HUMFRIDUS[1], to GODEFRIDUS WINGIUS[2] etc.

Oxford, Monday, 9 October [1581].

§ 1. Although I am personally unknown to you, yet I venture to recommend to you this young man Telones, who fled from Strassburg to England provided with recommendations from John Sturm and other excellent men. He came to Oxford with testimonials from other men and a recommendation from the Archbishop of Canterbury, and supported by me and others has conducted himself here creditably and studiously. 2. *Seeking fresh help in London, he has exhausted all that he possessed. He appears to me learned and religious, but clearly not a courtier, and therefore all the more to be pitied by all good people, and I willingly write this testimonial at his request, ready to assist him further if he returns to us.* 3. *As many strangers and natives flock hither, and I cannot help them all, I beg of you, if a collection could be made in your church for individuals, to have some consideration for this poor German, so that, assisted by you, he may pass the winter in our University and continue his studies more vigorously.*

S. in Chr*isto* Jesu. Qua*m*q*uam* de facie vobis, fr*at*res in 1 D*omino* colendi, ignotus su*m*: tame*n* p*r*opt*er* intima*m* in Seruatore n*ost*ro co*n*iu*n*ctione*m* et mutua*m* in fide Chris*ti*ana necessitudine*m* vob*is* scribe*n*du*m* existimaui: partim ut hic prim*us* aditus, principiu*m* sit amoris, et fu*n*dame*n*tu*m* arctioris noticiæ et beneuolentiæ: vt etia*m* absentes nos noscam*us* et co*m*plectam*ur*: partim vt p*er* me notus et co*m*mendat*us* sit hic adolesce*n*s Telones è Germania ad nos p*r*ofugus. Vixit Arge*n*tinę, discede*n*s optimor*um*

[1] Laurence Humphrey was born at Newport Pagnell in Bucks, educated in Latin and Greek learning at Cambridge, made demy of Magdalene College, Oxford, in 1547, perpetual fellow two years after and master of the faculty in 1552. About this time he took holy orders, and in June 1555 obtaining leave to travel in foreign parts he went to Zurich. After the death of Queen Mary he returned to his college; in 1560 he was constituted professor of divinity and was made dean of Gloucester in 1570 and dean of Winchester in 1580. He was for many years president of his College, and several times Vice-chancellor, and died 1 Febr. 1589—90: Wood, *Athenae Oxonienses*, I. 557 sqq.; Cooper, *Athenae Cantabrigienses*, II. 80: Bloxam, *Register of Magdalene College, Oxford*; Plummer, *Elizabethan Oxford* (Index).

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

uiror*um* et imprimis D*omini* Joa*nnis* Sturmij[3] literis ac calculo p*r*obatus appulit in Anglia*m*, pòst alio*rum* uiro*rum* testimonio, et D*omini* Arch*iepiscopi* Ca*n*tuar*iensis*[4] co*m*mendatione Oxonia*m* se co*n*tulit. Hic honestè et studiosè in officio versatus e*st*, meis et alio*rum* impe*n*sis adiutus. Nu*n*c absens homo peregrinus du*m* 2 noua quęrit auxilia, et ex spe pendet, verè pendet no*n* uiuit, Londini q*uæ* habuit o*mn*ia exhausit. De ho*mine* sic iudico, eu*m* et doctu*m* et piu*m* esse, sed planè no*n* aulicu*m*, eóq*ue* magis à bonis o*mn*ib*us* misera*n*du*m*. Hæc ut testificarer, p*er* literas rogauit: q*uo*d ex ani*mo* et uerè facio, etia*m* re et subsidio ei adfutur*us*, si ad nos redierit. Quonia*m* aut*em* multi huc et 3 exteri et n*ost*ri co*n*fluu*nt*, n*e*c facultates meæ patiu*ntur* o*mni*b*us* vt velle*m* et vt opto gratificari: si qua p*ro* si*ngu*lis sit Collecta in E*cclesi*a v*est*ra, quæso vt ho*mi*nis Germani, et paup*er*is et simplicis et studiosi aliqua*m* ratione*m* habeatis, salte*m* vt v*est*ra Eleemosyna refocillat*us* nobiscu*m* in Academia hybernet, et studia p*er*sequat*ur* alacri*us*. Ignoscite pete*n*ti p*ro* 4 eo qui nu*n*q*uam* didicit me*n*dicare. Valete D*eus* vos et coetu*m* v*est*rum regat et co*n*seruet. Octob. 9. Oxo*niæ* È Coll. Magd. V*este*r totus i*n* Deo,

Laur. Humfridus.

Addressed:

D*omi*no Godefrido Wingio, alijsq*ue*
E*cclesi*æ Flandricæ ministris
et sy*m*mijstis f*ratr*ibus in *Christ*o
obserua*n*dis.
L*ondin*o.

Endorsed:

25 Octobris 1581.

[3] See Letter No. 39, note 4. [4] Edmund Grindal, see Letter No. 45, note 1.

193.

JOANNES VANDER BEKE[1], to GODFRIDUS WINGIUS[2].

Flushing, Tuesday, 30 January 1582.

§ 1. Public business has prevented me from answering your letter and even now I must be brief. 2. I am glad that there is a prospect of the controversy between the church and Franciscus (Marguinas) being silenced, especially if it be accompanied by a testimonial and an intimation of the churches as to your innocence. 3. I know that you will bear anything rather than occasion any animosity. I only regret that it has not been a genuine reconciliation, which is very seldom brought about in ecclesiastical controversies; 4. witness, in our own days, that of Leiden, as one out of many. 5. I advise you to send your friend (Christ.) Ryck, (Joannes) Regius and Haac away, so that there may be an end to this quarrel. 6. I see that the French now and then wish to revive the memory of their controversy rather than urge the matter seriously, probably in order that their silence may not prejudice their case if ever they should want the church (of Austin Friars) again. 7. Your loss is more pecuniary than of any greater importance, for except Severtszon no important persons were concerned in the matter. 8. I hope that you will tell me in your next letter something about the departure of Nicolaus Bent. 9. The loss of the church is perhaps greater than that of Assuerus Regemmortel and Rodius. Would that we could send them safely to Bruges to remain there, for I hardly think that Rodius could be sent now. The people of Bruges certainly deserve good men, as they make so much of our friend Gerard, in whom I never discerned much intellect. 10. Gerobulus and my wife salute you. Salute Michael, and 11. Assuerus and Rodius. 12. Peter Heurblocq, who went this way to Antwerp, says that Godfried Saurbach was appointed minister in Flanders. Tell us if you hear anything certain. 13. The Swiss bodyguard of the duke of Anjou arrived on the 6th of February, and hence we may conclude that he will be here shortly.

S. P. Sæpius optauj, obseruandissime frater, ex quo tuæ 1 mihi redditæ sunt, tantum mihi ocij superesse, vt prolixo responso et quidem p*ræ*meditatò ijs respondere possim: Sed v*idetu*r mihi reip*ublicæ* functio hoc præsertim tempore Hydræ Lerneæ (vtina*m* omine meliorj) facile et no*n* præter rem conferrj posse; cui quemadmodu*m* vno amputato capite septem renascebantur, sic in rep*ublica* vno defuncti negocio septem nouiter renascentibus oneremur. Quare ignosces si hisce, breuiter et no*n* vt tuæ merentur tibi responde*am*. Gratum est intelligere jacta 2

[1] See Letter No. 122, note 5.

[2] See Letters No. 18, note 2; No. 102; No. 101, note 2.

esse fundamenta perpetui silentij super controuersia[3] inter ecclesiam et Franciscum præsertim cum testimonio et[4] ecclesiarum[4] significatione[4] tuæ innocentiæ: Spero etenim silentium fore perpetuum, cum Fransciscus sine bonorum omnium animorum alienatione nihil amplius in posterum mouere possit. De te enim 3 certè statuo, te quiduis tolleraturum potius[4] quam vel minimam occasionem præbeas alicuius simultatis, cuius rei σύμβολον[5] certissimum incredibilj aliquot annorum patientia dedisti. Vnum mihi dolet, hanc non fuisse veram reconciliationem, quæ certe magis optanda quam speranda est in controuersijs ecclesiasticis. Sic enim vsu rerum edoctus sum, omnia dissidia mori, præterquam ecclesiarum, Id docent plurimorum regum et principum inimicitiæ in veram amicitiam conuersæ et priuatorum vel haustu vini inita iniuriarum obliuio: at ecclesiarum dissidia semper vestigia et quidem nonnunquam deploranda post se relinquunt: et quemadmodum hæc tempora nobis exempla infinita submi- 4 nistrant, quorum vnum multorum instar nobis erit Leydanum[6], sic nonnihil consolantur antiqua, et faciunt ne sub hoc onere fathiscamus, vtinam infirma ecclesiæ membra id sapiant, ne his offendiculis ab ecclesia auellerentur et a præcipitijs schismatum et hæresium absorberentur. Tu tamen elabores velim[7] vt tandem inter vos vera reconciliatio inita viderj et dici possit[7]. Ryc- 5 kium[8] vestrum cum Regio et Haac missos facias suadeo vt tandem finis sit rixarum, mulctet eos praua conscientia si quid perperam egerint: nam videmus omnia ad viuum resecari non

[3] This controversy appears to have commenced on Thursday 10 November 1569, when Wingius complained in the Consistory of the Dutch Church, London, of Franciscus Marguinas having thrust into his hands, in the presence of the elders, a petition in which he accused him of several things recorded in the book [see Letter No. 104, note 13] which he (Wingius) kept in the Consistory and which Marguinas wished to examine. The *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571 (published by the Marnix-Society of Utrecht) speak frequently of this dispute and of other quarrels which Marguinas had with other members of the Dutch Church, but these protocols do not go further than 1571.

[4] Added above the line.

[5] MS. σνμβολὸν.

[6] On these disputes at Leiden as to the right of the magistracy to interfere in ecclesiastical affairs, which commenced in 1578, between the ministers Peter Corneliszn and Caspar Coolhaas, see P. C. Hooft, *Nederlandsche Historien*, p. 697 (or, in the edition of 1822, vol. v, p. 75 sqq.); Van der Aa, *Biographisch Woordenboek*, article Coolhaes (Caspar Johanneszn).

[7] *velim—possit* added above the line.

[8] Perhaps Christ. de Rycke, see Letter No. 189, note 11.

posse, et quorundam ingenia rumpi potius quam flecti. et tantam superbiam homines ex Adamo hausisse vt fere perire quam culpam agnoscere malint, ne degeneres arguantur.

6 Video Gallos[8a] potius memoriam suæ controuersiæ velle nonnunquam renouare quam serio rem vrgere. Idque facere ne silentium ipsis præjudicio sit si in posterum templo ipsis opus sit.

7 Damnum quod passi estis potius est pecuniarium quam maioris momentj, nam præter Seuertszon non fuere alij præter vulgus eximij, et ille totus in infœlicissimo[4] illo[4] aggere construendo intentus parum de se fructus colligi patiebatur. Dominus spero resarciet aliunde quod hic deperijt, quanquam non perijt, quod in horreum suum tam foeliciter recondidit: vellem 8 addidisses quis fuerit exitus Nicolaj Bent[9], quod proximis tuis, nisi molestum sit, significabis.

9 At hæc jactura, quæ metui potest Assueri[10] et Rodij[11], fortassis ecclesiæ est grauior: vtinam tamen id esset tempus vt Brugas tuto mitti et ibidem esse possent, nam vix puto hoc rerum statu mittendum Rodium[11]. Brugenses sane sunt digni bonis viris qui Gerardum[12] nostrum tantj faciunt, in quo homine ego nihil vnquam salis repperj, sed Dominus Deus dignatur suos donis sui Spiritus prout vult:

10 Sed plura quam putabam, finem faciam si salutationes adjunxero: Dominus Gerobulus[13] et mea coniunx salutem tibi adscribi voluere. Michael apud vos est cui ipse tu si ita vsus venit salutem meo nomine dices.

11 Velim Domino Assuero[10] et Rodio[11] reliquisque fratribus mihi notis salutem meo nomine dicas. Vtque ipse valeas. Flissingæ 30 Jan. 1582.

Tibi deditissimus

Joannes Vander Beke

[8a] See above Letter No. 187, § 2.

[9] Nicolaus (Clays) Bent (or Benth, or Bendt), a member of the London Dutch Church, is frequently mentioned in the *Kerkeraads-protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), as having a dispute with Bartholdus Willelmi (see Letter No. 101, note 7), Jan Enghelram (see Letter No. 57, note 5) and others.

[10] Assuerus Regemmorterus, see Letter No. 149, note 11.

[11] See Letter No. 188, note 8.

[12] See Letter No. 182, § 6.

[13] See Letter No. 135, notes 1 and 38.

Godfridus Saurbach[14], referente Petro Heurblocq, qui hac Antuerpiam profectus est, ad ministeriu*m* vocatus est idq*ue* in Flandriam, quantu*m* ille meminit, si quid certj audis velim nobis co*m*munices. 12

Sexta Februarij aduenere Heluetij Stipatores nostrj ducis, vnde colligendum est eum breui hic futuru*m*[15]: d*ominu*s Deus opt. Max. faxit vt cu*m* eccl*es*iæ bono et reip*ublicæ* incolumitate, quicquid occipitur pe*r*fici possit. 13

Addressed: 14

Eerweerden voorsienige*n*
en*de* vromen Godfridus
Wingius Dienaer des
Godlicken woorts
Tot
London.

Endorsed:

Ontfangen den 13 Februarij

[14] See Letter No. 204.

[15] On the 10th of February 1582, the Duke of Anjou, attended by the Earl of Leicester .. and many other personages of high rank and reputation landed at Flushing: Motley, *Rise of the Dutch Republic*, Part VI, chapter V.

194.

JOANNES ROTARIUS[1], to GOTTFRIDUS WINGIUS[2].

[Antwerp], Saturday, 24 March 1582.

§ 1. *The state of our churches is fair, but last Sunday it became clear by what arts Satan's satellites endeavour to destroy the growing harvest.* 2. *A young Spaniard in the service of a Spanish merchant, discharged a pistol at the Prince of Orange and wounded him in the right side of his neck.* 3. *The murderer was stabbed and killed by the bystanders, and in an instant the whole city called to arms, while a rumour was spread that the crime had been perpetrated at the table of the Duke (of Anjou). But when it was found that the Prince was still alive, calmness was restored. And as another servant of the aforesaid merchant confessed that the King of Spain himself was the author of the crime, our Duke became a greater favourite with the populace than before.* 4. *The murderer's employer had fled three days previously to Grevelingen, after having borrowed more than thirty thousand Flemish pounds from the citizens and inhabitants of the town.* 5. *The wound is healing miraculously.* 6. *The above account was copied by my son, as time failed me to write another report myself. The event has taken a more favourable turn than was expected.* 7. *In your letter of* 6 *December* 1581 *you told me many things about which I wished to know.* 8. *Your trouble arising from the Marguinas affair vexes me much.* 9. *I trust that we shall obtain Assuerus Regemmortel.* 10. *Roodius nobody could take away from you, unless you could spare him.* 11. *As the people of Brussels are now tolerably well provided, or may easily be assisted from elsewhere, they will not, I think, trouble you any further.* 12. *Various impediments have prevented me from accomplishing my plan.* 13. *I wrote twice to you when you were at Middelburg; you replied to my first letter, but I never learned whether you had received my second.* 14. *You have no doubt heard that Aix-la-chapelle has been besieged for at least four months by the Duke of Julich and the Prince of Parma, the former alleging that the Emperor had ordered him to chastise those rebels.* 15. *The princes and cities of Germany, indignant at the iniquity of these proceedings, have interfered with great force. By imperial command the Duke of Julich and the others are to restore everything.* 16. *The papists who have fled from the city, especially the Jesuits, have obtained leave from the Emperor to try whether they cannot restore the Papacy in the whole of Germany.* 17. *I have no further news, and commend you and*

[1] See Letter No. 116, note 3.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

your wife to God. Salute your colleagues and the brethren of the Consistory, especially our friend Assuerus (Regemmorterus).

Statenus ecclesiarum mediocris est, et pro temporis ratione non infoelix, adeo vt Sathanæ satellites inuidia et <odio>[3] i*m*mortali tantum non crepent. Quibus vero artibus crescente*m* messe*m* extinguere, et radicitus delere conentur, die Dominico[4] nouissimo apparuit, summa n*ost*ra omnium consternatione. Hispanus quida*m* latro virile*m* ætatem vix ingressus, mercatoris Hispani magnæ inter mercatores fidei famulus, d*ominum* Principem Auraicum a mensa sua surgente*m* et cubiculum petente*m*, salutabundus instar supplicaturi globulo slopetico in caput petiuit, tam prope extensa sclopetula (palmi longitudinis) vt camisiæ collare flamma*m* conceperit. globus ingressus est prope guttur sub osse maxillari latere dextro, atq*ue* per sinistra*m* bucca*m* egressus intra maxillas aut dentes, ita vt ex superiorib*us* postremis vnum eliserit, illæsis gula, lingua, arterijs, cæterisq*ue* omnibus, vnde periculum futurum erat, adeo vt medicis et chirurgis ipsis miraculum videatur, nulla arte (vel in homine quiescente et ad ictum sustinendum composito) imitabile. Adeo benignus nobis est et misericors Dominus. Latro multis ictibus a circumstantibus confossus et occisus est. Tota ciuitas ad arma conclamauit statim, rumor multis locis sparsus, acsi malum non domi, sed in mensa Ducis[5] contigisset. Hinc animis ira accensis, ac nuptias Parisianas[5a] memorantibus, parum abfuit quin irruptione facta in palatium, magna et nobis omnibus perniciosa cædes subsequuta sit. Sed Deus clementer effecit, vt diuerso audito, ac d*ominum* Principem adhuc viuere, locus datus sit ab[6] ira consilio, iamq*ue* diuina gratia omnia sint pacata, ac detecto consilio quod ab ipso Rege Hispano profectum sit, confitente hoc altero famulo dicti mercatoris, omnium conscio, maior nunc apud populum conciliata sit gratia et fides d*omino* Duci[5] n*ost*ro, qua*m* erat ante scelus patratum. Herus Latronis triduò ante

[3] The margin of the Letter is much injured and some word after *et* lost: see Juv. xv. 34.

[4] This attempt of Juan Jaureguy (a servant in the employ of Gaspar d'Anastro, a Spanish merchant of Antwerp) to assassinate Prince William of Orange on Sunday, 18th of March 1582, at Antwerp, is described by Motley, *Rise of the Dutch Republic*, Part VI, Chapter V.

[5] The Duke of Anjou.

[5a] The St Bartholomew massacre.

[6] Added above the line.

vrbe se subduxit, ac Greuelingam perfugisse dicitur, cum hic æris alieni a ciuibus et incolis conflarit librarum Flandricarum vltra 30 millia. tam credula est et profusa lucrispe tenax alioquin auaritia. Sanatio vulneris tam fœliciter hactenus successit, vt 5 miraculi plena sit, nec de perficienda per Dej gratia*m* quicqua*m* dubitetur. Dicitur D*ominum* Principem cœpisse per cubiculum obambulare heri. Loqui statim vulnere accepto integre potuit, et potest, sed interdicto medicorum tacet, et quod dictum vult scribit. Dominus Jesus porro perficiat opus suum in nominis sui gloriam, et hostium confusione*m*.

S. in Chr*isto*. Cum ad amicum modo scripsissem inter cætera historiam p*ræ*scriptam venerande mi d*omine* frater, imò pater, eandemq*ue* etiam tibi perscribere decreuissem, temporis angustia pressus, compendio mihi hoc vtendum duxi, vt pueri manu descriptam huic meæ scriptioni p*ræ*mitterem. tuo quippe candori confisus, ne hoc ita fieri egrè feras. Historiæ exordiu*m* tragicu*m* nobis admodu*m* luctuosum exitum expectandum p*ræ*bebat, sed vt Diuina bonitate conuerti res cepit, ita exituram eidem confido, vt gaudio et securitati n*ost*ræ inprimis vero Dei gloriæ cedat. Amplius quod ea de re addam no*n* occurrit. Literæ quas vj Decembris ad me dedisti, admodu*m* gratæ mihi 7 sunt redditæ, quod multa referrent de quib*us* scire auebam. Responsum distuli, cum quod nullu*m* magnopere postulare viderentur, tum quod circa idem tempus ipse ad te scripserim, quas accepisse te postea non dubito. Tuo quem narrabas ex causa 8 Marquinate[7] dolore admodum eo t*empore* affectus, etiamnu*m* afficior, et tibi[8] condoleo. sed cum remediu*m* in promptu no*n* sit, nec[8] melius esse queat, bonæ conscientiæ spe in Deu*m*, q*ui* non confundit, ad hanc tanq*uam* salutis galeam vnicè te hortor. erratico illi opto, vt tanq*uam* vera Chr*isti* ouis in viam tandem redeat, vel si rediturus nu*mquam* sit (quod Deus auertat) iudiciu*m* Diuinu*m* palam experiatur, quo detecta hypocrisis nemine*m* amplius seducat. Cæteros quos no*min*as, non tam malitia, quam inuerso charitatis studio peccasse, omnino mihi persuadeo. D*ominum* Assuerum[9] nos tandem impetraturos vt opto 9

[7] See the preceding Letter, note 3.
[8] MS. *aut*, but crossed out and *nec* written instead.
[9] Assuerus Regemmorterus, see Letter No. 149, note 11.

sic spero. causas nisi viderem grauissimas quas habet nostrum Synedrium, ego ipse vobis eum relinqui vellem. Sed cum ne sic quidem eum retinere queatis, quin alij extorqueant aliò, non est quod amplius eum nobis negetis. Roodeum[10] ex pacto vestrum, 10 nemo vobis eripere potest, nisi carere possitis. Bruxellensi- 11 bus cum iam mediocriter prospectum sit, et aliunde iuuari facile eis sit, non puto eos vobis amplius molestos fore. Si 12 quæras quo loco res meæ sint, scias me inuitum varijs impedimentis sibi succedentibus retineri ne finem consequi possim instituti mej, nempe vt secularibus negotijs vacuus me totum ad experimentum priuatum componam; atque ex huius successu deliberandi in alteram partem finem faciam. Dominus largiatur quod deest in laudem suorum. Scripsi ad te cum Midelburgi 13 esses binas literas, ad priores respondisti, an alteras acceperis numquam resciuj. quæso mihi significes annon acceperis, nam in alienas manus incidisse nolim. Aquisgranum 4. ad minus menses 14 obsessam fuisse milite tum ducis Juliacensis[11] tanquam procuratoris istius mali, tum Parmensis[12] principis Traiecto et Limburgo accito, non dubito quin intellexeris. Juliacensis prætexuit Caesaris[13] mandatum, tanquam ad rebelles castigandos, quo nomine cæteros omnes vicinos principes, ipsumque Leodiensem[14] episcopum incitauit ad interdicendum subditis vltro citroque commeatum. Principes et vrbes Germaniæ[6] iniquitate rei commoti 15 intercessere magno conatu, habitus est iccirco nuper Coloniæ conuentus comitialis inferioris circuli, sed nihil effecto discessit. Imperialis tandem cameræ mandatum accessit, quo Juliacensis et cæteri iubentur omnia restituere in integrum, magnæ mulctæ poena, ac ad diem 3. Aprilis de rebus iccirco gestis iudicio cameræ ad respondendum se sistere. Quibus mandatis hactenus obtemperatum rescribitur, vt Juliacensis iam reuocauit priora hostilia mandata locis omnibus vbi fuerant promulgata, atque suum etiam militem. Parmenses milites, et maxime equites stipendia debita postulant ante quam discedere volent. quorsum res euasura sit Deus nouit. Profugi vrbe papistæ, maxime 16 sacrifici Esuitæ, hoc apud Cæsarem procurarunt periculum huius

[10] See Letter No. 189, note 8.
[11] Wilhelm V. 1539—1592.
[12] Alexander of Parma.
[13] Rudolph II.
[14] Ernst of Bavaria, elected 30 January 1581.

vrbis oportunitate facturi, anno*n* tota Germania Papatu*m* restituere queant. Sed confido Deum impioru*m* consilia conuersuru*m* in ipsoru*m* caput. Nouaru*m* quod addam p*ræ*terea nihil habeo. Itaq*ue* finem facio, ac te cum vxore pijss*im*a n*ost*ro o*mnium* no*min*e plurimu*m* salutatos Deo co*m*mendo. Collegas tuos ac Synedrij fratres, maxime n*ost*rum Assueru*m*[9] no*min*e meo plurimu*m* salutes oro. Deniq*ue* in Chr*ist*o Jesu foeliciter vale mi venera*n*de pater, qui vt sanctos labores tuos suo spiritu corroboret in eccl*esi*æ suæ ædificationem etiam atq*ue* etiam p*re*cor. Iteru*m* vale. 24. Martij 1582. 17

Tuus tanq*uam* filius obsequentiss*imus* in D*omi*no

Jo*an*nes Rot*ari*us.

Addressed: 18

Venerabili Christi
seruo d*omino* Gottfrido
Wingio pastori Ecclesiæ Belgiogermanicæ etc.
Londinj.

Endorsed:

Receptę die 30° Martij 1582.

195.

BERNHERUS VEZEKIUS[1], to GODEFRIDUS WINGIUS[2].

Deventer, Tuesday, 10 April 1582.

§ 1. *I received your letter of last August at the end of the same month, together with a copy of your translation of the Psalms. I was prevented from answering it, because on my return the plague raged most severely in this city, and I myself was laid up by it. After my recovery it continued to afflict not only our town, but also our whole province (of Overyssel), carrying off a multitude of our best and most religious people;* 2. *and among them nearly all our ministers, while the remainder were so harassed by the plague that we have not had a moment's rest, and were not able to hold a meeting of our Classis till last month when the Lord had averted this scourge from us.* 3. *As regards your version, I had already perused it at Middelburg, and seen that it was a work of great labour. I have now submitted it to the brethren of our Classis, and all were pleased with its learning and accuracy, and especially its style.* 4. *But Dathenus' translation of the Psalms is now so common that we could not prevent its use. Moreover if it please the Lord, after the overthrow of the enemy, to dispel darkness from our province, and the Gospel is to be preached and the reformation to be established among the peasantry, we could do them no greater service than place before them the best known Psalms of Dathenus' translation and those of Luther, as they learn them by daily intercourse with the citizens, and there we must let it remain, otherwise we could wish for a more polished taste agreeing with our idiom.* 5. *Meantime thanking you...*

Immanuel.

S. P. Ego tuas ad me mense Augusto datas Reuerende vir atq*ue* obseruande Domine frater ad finem eiusdem mensis accepi, vna cum adiuncto exemplari tuæ versionis Psalmorum Dauidis: Ad illas quod ab eo tempore hucusq*ue* non responderim, hanc habebis causa*m*: nimirum, sub[3] reditum meum incidi in grauissima*m* peste*m*, quæ nostram Ciuitatem afflixit. Illa et ego non ita multo post correptus sum, vt propter mea*m* imbecillitatem mihi ad tempus quiescendum fuerit. Postquam au- 1

[1] He seems to have been minister at Deventer from 1579 till the surrender of the town in 1587. A short notice of him occurs in Jac. Revii *Daventria illustrata*, p. 510.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

[3] MS. *quod*, but crossed out and *sub* written after it.

tem diuina clementia conualui, adeo tame*n* illa pestis vehementia non remisit quicquam, vt etiam ab eo tempore continuo vsq*ue* ad initium anni p*ræ*sentis non modo nostra*m* vrbem, sed totam nostra*m* Prouinciam grauissime afflixerit, atq*ue* optimos quosq*ue*, nostræq*ue* Religioni addictissimos maxima multitudine passim necarit, et inter eos quoq*ue* fere omnes quotquot erant ministros, quos sane propter hos bellicos tumult*us* pe*r*paucos habemus, adeo vt illi qui ab ea intancti[3a] manserunt, et mecum conualuerunt, ita continuo durante illa pestis uehementia exercitati sint, vt ne temporis quidem momentum[4] licuerit quiescere, viresq*ue* recolligere: nedum a*utem* conuenire ad classem vel particularem nostram sijnodum ad negotia Ecclesiæ tractanda. Id quod nunc tandem mense Martio, postq*uam* Deus pater D*omi*ni n*ost*ri Jesu Chr*ist*i hanc virga*m* clementer auertit, quo nomine ipsi maximas agimus gratias, factum e*st*. Ignosces itaq*ue* moræ et huic tergiuersationi meæ, in quam coactus fui incidere ob multitudine*m* occupationu*m*, et grauitatem ministerij. Quare nunc respondeo mi frater ad tuas. Quod versionem tuam attinet, ego similiter eam Middelburgi inspexi, obiter tamen, interim facile potui videre multum studij in conficiendo isto opere fuisse impensum, idemq*ue* meum fuit tunc judicium, vt paucis dicam, quod fuit D*omini* Fontani[5], cum quo te postea contulisse scribis. Post quam a*utem* eius exemplar ad me transmisisti, nolui committere, quin tuum laborem cum fratrib*us* particularis n*ost*ræ Synodi communicare*m*, operamq*ue* tuam ipsis inspiciendam et euoluendam darem. Hic cum tandem sententiam repeto, placet studium, fides et diligentia in opere hoc subeundo et continuando idq*ue* tanto magis[6] gratum atq*ue* acceptum fuit, quanto propius ad nostrum delectum (displicet *enim* plurimum Belgica potissimum a*utem* Flandrica et Hollandica Barbaries) stijlus accessit, nostrisq*ue* hominib*us* vtilitatem aliqua*m* et iucunditatem allaturum visum fuit. Verum quia iam passim vsus Psalmor*um* versionis Datheni[7] tam e*st* vulgaris et communis, vt non possimus eam versionem e manib*us* seu quotidiano exercitio hominum[6] maxime a*utem* in templis etsi maxime vellemus, excutere, et p*ræ*terea si quando Deus volet tenebras

[3a] So in MS. [4] Added in the margin. [5] See Letter No. 177, note 2.
[6] Added above the line. [7] See Letter No. 25, note 7.

clementer a n*ost*ra Prouincia p*ro*fligatis hostib*us* penitus depellere, et rusticis sit p*ræ*dicandum Euangelium, atq*ue* apud eos instituenda reformatio, non videm*us*, quo*modo* eos magis possimus lucrifacere, quam si vulgatissimos Psalmos tum ex versione Datheni[7], tum e*tiam* Lutheri hymnos maxime communes ipsis proposuerim*us*, na*m* illos ex quotidiano commercio et consuetudine cum ciuib*us* paulatim addiscu*n*t, sicq*ue* hic cogim*ur* subsistere, in quo tame*n* alioq*ui*n delectum alique*m* politiore*m* ad nostrum Idioma accedentem et mutatione*m* vellem*us*. Interim maximas habemus gratias pro fauore tuo erga nostras Ecclesias, et promtitudine in promouenda ear*um* ædificatione: relaturi aliq*uan*do cum maxima gratitudine. Valebis plurimum Domine frater colende. D*omin*us Jesus te suæ Ecclesiæ diu incolume*m* seruet. Raptim Dauentriæ 10 Aprilis A*nn*o 82. 5

Tui studiosissimus
Bernherus Vezekius minister Ecclesiæ Dauentriensis.

Addressed: 6

Clariss*imo* viro, pietate atq*ue* eruditione ornatiss*imo* D*om*ino Godefrido Wingio Ecclesiæ Belgico Germanicæ, quæ est Londini Britannor*um* ministro vigilantiss*imo* fratri suo in D*omi*no multum colendo
Tho Londen an M Goedefridus Wingi*us* predeka*n*t.

Endorsed:

Receptę 21° Aprilis 1582.

196.

The CONSISTORY of the REFORMED CHURCH of ANTWERP, to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Antwerp, Wednesday, 15 August 1582.

§ 1. *We doubt not that you have already heard of the heavy affliction which has lately befallen the members of Jesus Christ in the town of Lier, by its treacherous surrender into the hands of the enemies of truth, whereby the Church of Christ in that place is sadly desolated and dispersed, so that we can hardly describe the misery and trouble of those who have come to us destitute, after having abandoned all that they possess at Lier.* 2. *Some of them have not only abandoned their houses and their goods, but this one also his wife, another one his children, who cannot be delivered without a ransom being paid to the enemy, while the poor people, deprived of all their property, and having moreover only escaped themselves on payment of a ransom (as happened to one of the ministers and some other persons) have not a penny to pay the said ransom.* 3. *And although this community and this city are doing all that is possible to assist these afflicted persons and our brethren (who have nearly all arrived in this town), yet we cannot help them as much as the extreme need of some of these members would require, as they have to be provided not only with clothes, food and lodging; but each of them has to collect his ransom, otherwise they run the risk of seeing their wives and maidens outraged, and their children murdered or carried off, if not delivered in time by money from the blood-stained hands of their enemies.* 4. *Therefore, as our community (although having done its duty) is unable to bear these heavy burdens alone (having had to bear many burdens and expenses some time ago on account of the capture of Breda), and yet feels greatly moved and bound to relieve the extreme need and poverty of our brethren, we are forced to seek help from you and other foreign communities in England, which we have hitherto delayed doing, as we wished to spare them in this respect.* 5. *We trust, therefore, that you (who by God's special favour still reside yonder in quietness and peace) will be moved by Christian compassion, to take to heart and relieve as much as possible the need of the dispersed and afflicted church of Lier, as you have sometimes relieved other communities before.* 6. *Hence we pray you to admonish the brethren of your community to this effect, and also to communicate our letter to the other foreign communities in England, that all those who have received from the Lord may show their beneficence towards the poor.* 7. *Please send whatever you may be*

able to collect, to one of our members at the first opportunity. 8. *Herewith we commend you and your communities to the protection of the Most High....*

Ghenaede en*de* vrede door Jesu*m* Christum sy
v *Lieden* altyt vermenichfuldicht. Ame*n*.

Eersaeme, seer beminde en*de* weerde broeders inden Heere, 1 Wy en twyfelen niet oft V *Lieden* en heeft voor dese tyt seer wel verstaen de wtnemende groote droefheyt en*de* seer swaere besoeckinghe, die allen den gelooughen en*de* lidtmaeten Jesu Christi binnen der stadt van Liere onlanx ouerghecomen is, door het verradelyck ouergheuen der seluer stadt[1] in de handen der vyanden der waerheyt: waer door de kercke Christi aldaer met grooter desolatie seer iammerlycken verwoest en*de* verstroyt is, soe dattet qualyck soude connen geschreuen worden hoe grooten elende en*de* swaericheyt dat wy hier daegelyckx hebben ghesien, alsoe wy oock noch doen, aende gene die naeckt en*de* bloot alhier tot ons ghecomen syn, naer datse te Liere alles gelaeten hadden wat sy hebben. Waer af de 2 sommighe aldaer niet alleen gelaeten en hebben haer huysen en*de* alle haere goet, maer d'een noch syne huysvrouwe, de andere sommighe kinderen, die welcke vanden vyant op rantsoen gestelt synde, niet en connen verlost worden sonder dat selue te betaelen, waer toe de arme lieden van allen haeren goederen berooft synde, en*de* oock noch selue met rantsoen ontcomen synde (gelyck den eenen minister en*de* sommighe andere geschiet is) nu niet eenen penninck en hebben om het selue rantsoen op te brenghen, om de gene die vanden haeren noch binnen Liere beswaert syn, daer door te verlossen. Ende 3 hoe wel dat dese Ghemeynte alhier, als oock dese stadt alle neersticheyt naer haer vermoghen gedaen hebben, en*de* noch daegelycx doen, om dese bedroefde persoonen, en*de* onse medebroeders (die nu meest al in deser stadt ghecomen syn) alle hulpe en*de* bystant te doen: soe ist nochtans dat wy beuinden dat wy alhier niet en connen soe veel tot haerder assistentie gedoen, als den wtersten noot van sommighe benaude lidtmaeten noch wel vereyscht, de wyle dat de gene die hier by ons comen

[1] This treacherous surrender of the town of Lier to the Spaniards by a company of Scotch soldiers who formed a part of the garrison, happened on 2 August 1582: see Bor, *Nederlandtsche Historien*, II. 332 (fol. 30).

niet alleen van cleederen, cost, en*de* wooninghe, ten minsten voor eene*n* tyt, moeten voorsien worden : maer sy moeten daerbeneuen een yeder syn rantsoen maecken op te brenghen oft syn in groot peryckel dat haere vrouwen en*de* maechden geschoffiert, en*de* haere kinderkens vermoort oft wechgeuoert sullen worden, soe sy in tyts met ghelde wt der vyanden bloedighe handen niet verlost en worden. Hierom seer beminde 4 broeders, aengesien dat dese ghemeynte (hoe wel sy alle deuoir gedaen heeft) nochtans geensins suffisant en is om alle de swaere en*de* menichfuldighe lasten alleen te draeghen, (gemerckt dat sy ouer eenen tyt door het innemen van Breda[2] oock veel lasten en*de* swaere oncosten gehadt heeft) en*de* dat wy nochtans wt christelycke beweghinghe grootelycx gheaffectionneert en*de* oock verbonden syn desen extremen noot en*de* armoede onser medebroederen, te hulpe te comen : Soe hebben wy hierom veroorsaeckt en*de* als bedwonghen geweest aen VL*ieder* ghemeynte te Londen en*de* andere wtlantsche ghemeynten in Engelant hulpe te soecken, en*de* in desen dringhenden noot onse toevlucht te nemen : het welck wy tot noch toe al hebben wtgestelt, om dat wy de Gemeynte*n* aldaer in desen deele noch seer geerne souden hebben willen spaeren, ten waere dat ons de continuerende swaericheden gedronghen hadden desen wtersten middele te gebruycken : hopende dat V L*ieden* (die door een besondere 5 ghenaede Godes aldaer noch in ruste en*de* vrede residerende syt) met een christelyck medelyden beweecht sult syn, om den noodt van dese verstroyde en*de* benaude Kercke van Liere, ter herten te nemen en*de* naer VL*ieder* vermoghen te hulpe te comen : gelyck VL*ieden* wt broederlycker liefden en*de* door eenen Godtsaelighe*n* ijuer noch somtyts hier te voren seer vlytichlyck gedaen hebt, tot troost van veele droeue herte*n* en*de* arme Gemeynten : Het welcke wy oock van VL*ieden* vertrouwen*de* dat VL*ieden* oock nu in desen noot teghenwoordich niet en sult naer laeten, maer veel meer naervolghe*n* sult de vermaeninghe des Apostels, die ons leert, dat **wy weldoende niet en moeten vertraeghen**[3]. Hierom dan, 6 weerde en*de* beminde broeders, bidden wy VL*ieden* hertgrondelyck dat ghy de brodere*n* uwer ghemeynten aldaer hier toe om

[2] On 27 June 1581, see Bor, *l. c.*, II. 273.

[3] Gal. vi. 9; 2 Thess. iii. 13.

Christi wille wilt vermaenen, en*de* oock aende andere Wtlantsche ghemeynte*n* in Engelant (die yet hier toe vermoge*n*) wt onsen naeme het inhoudt van desen tot den seluen eynde co*m*municeren, op dat alle de gene die vanden Heere ontfanghen hebben aenden behoeftighen haere weldaedicheyt te bewysen, door een vrywillighe en*de* milde hantreyckinghe een troostelycke aelmoesse souden moghen opbrenghen tot hulpe en*de* solaes van veele bedroefde en*de* arme leden Christi. Het welcke den heere (sonder eenich twyfel) wesen sal een seer aengenaeme en*de* welrieckende offerande, die naer syne ghenaedighe beloeften alsulcken werck en*de* oeffeninghe der liefden niet en sal laeten onvruchtbaer syn. Het gene dat VL*ieden* tsaemen sult connen opbrenghe*n* en*de* collectere*n*, dat sal VL*ieden* belieuen met de eerste bequaeme geleghentheyt aen yemandt onser lidtmaeten alhier ouer te maecken. 7

Hier mede eerweerde, en*de* seer beminde broeders, beuele*n* wy VL*ieden* en*de* alle VL*ieder* Ghemeynte*n* inde vaste bescherminghe des alderhoochsten die naer syne groote bermhertigheyt synen Goddelycken seghen en*de* ghenaede ouer VL*ieden* altyt vermenichfuldighe tot synder eere*n*. Amen. 8

Gheschreuen by laste en*de* wt naeme onser Consistorien. Jn Antwerpe*n* Desen .25. Augustj. A*nn*o 1582.

Thomas Tilius[4]
Dienaer des H*eiligen*
Eua*n*gelij.

Assuerus van Reghenmortel[5]
Dienaer der seluer Ghemeynte*n*
by laste onser Consistorie*n*.

[4] Thomas Tilius (or Van Thielt, or Thomas Thielden, or Van Til) born about 1534 at Mechlin, studied theology at Louvain, and after having been priest at Oudenbosch, was appointed by king Philip II. abbat of the wealthy and important abbey of St Bernard, near Antwerp, in 1564. But he very soon embraced the Reformation and made his appearance as a preacher of the Gospel at various places in the Netherlands, and was at last appointed minister to the reformed Church of Antwerp. After the surrender of this town to the Duke of Parma Van Til returned to his ministry at Delft, where he died 13 January 1590: see Van der Aa, *Biographisch Woordenboek;* Mertens & Torfs, *Geschiedenis van Antwerpen*, v. 549; Christ. Sepp, *Drie Evangeliedienaren*, pp. 28, 31, 39, 40, 43; idem, *Polemische en irenische theologie*, p. 66.

[5] See Letter No. 149, note 11.

197.

JACOBUS REGIUS[1], to GOTFRIDUS WINGIUS[2].

Ghent, Monday, 24 September 1582.

§ 1. The death of our brother and fellow-minister Johannes de Roo greatly grieves me, and is a loss to the church at a time when there is such a scarcity of able ministers. 2. His death must be very serious to you, considering your age, and that it has been your desire for a long time to have a trustworthy colleague. Your church is not without promising young men. 3. We too suffer from want of learned pastors. The common adversary of the chosen raises up everywhere unruly spirits, who endeavour to subvert religion and to overthrow all discipline, especially in Holland. 4. Let us therefore pray the Lord to raise up able ministers; meantime do you pursue your course as before. 5. I have heard that our friend Rotarius is now minister of the Antwerp church. 6. Salute our colleagues and remember our much agitated churches. Salute also your wife.

S. P. in Chr*isto*.

1 Luctuosus mihi admodum fuit, obseruande Sy*m*mysta, dilecti fratris et co*m*militonis n*ost*ri Joa*nn*is rodensis[3] obitus. Nihil illi quidem, nisi quod sit humanum, accidit quodq*ue* o*mn*ib*us* Chr*ist*i seruis apprimè sit optandum : attamen eò magis nos afficere debet eiusmodi casus, quòd cum Eccl*esiæ* dispendio sit coniunctus. Non nos latet quanta sit passim ministroru*m* maximè idoneoru*m* paucitas. Quoties itaq*ue* D*omin*us vel vnu*m* tollit, id iustæ ipsius in mundu*m* ingratu*m* iræ iudiciu*m* esse, ne dubitemus.

2 Facile equidem apud me perpendo, quam grauis tibi seorsum eius mors euenerit, vt cui iam ad decrepitam senectam vergenti plus oneris erit subeundu*m*. Scio te iam diu desiderasse fidelem collegam, cuius in auxilio et diligentia tua posset grauis ætas conquiescere. Sed ita nos videlicet D*omin*us exercet vt, quod fulcru*m* nobis et suaue leuame*n* sperabamus fore, id præter expectatio*n*em adimat. Sancta iustissimi Dei facta est voluntas.

[1] See Letter No. 127, note 13.
[2] See Letters No. 18, note 2; No. 102; and No. 104, note 2.
[3] See Letter No. 189, note 8.

cui parere æquissimum est, et gratissima oblatio. Esto animo bono et forti in opere Domini, qui vires se nobis subministraturum promisit. Ipse suæ Ecclesiæ non deerit, operarios haud dubie in messem extrudet. Ille aliquem tibi collegam adiunget qui te deficiente ministerium excipiet. Non desunt vestræ Ecclesiæ optimæ spei surculi. Nos hîc magna quoque doctorum [3] pastorum penuria laboramus. In Ecclesijs stabiliendis desiderantur viri non solum pietate et doctrina, verum etiam grauitate, gratia, auctoritate prædití. Negotium est ministris cum primarijs in Republica viris. Quorum maior pars veræ religionis ignara est, et disciplinæ impatiens. Multos vbique excitat communis ille electorum aduersarius vertiginosos spiritus, qui omnem religionem euertere, omnemque disciplinam labefactare conantur. Horum vel feracissima est Hollandia. Quare orandus [4] est Dominus in hac corruptissima mundi senecta egregios suæ Ecclesiæ ministros excitet, qui sanæ doctrinæ sint tenaces, et Ecclesiæ regimen strenuè tueantur. Tu autem fidelis Christi minister qui hactenus indefesso studio Christi gregem pauisti, perge porrò, et cursum constanter confice. Dominus Jesus tuis laboribus aspirabit. Noster Rotarius[4] ut accepi, iam capessit [5] ministerium Ecclesiæ Antuuerpiensis. Deus cœptis annuat. Rogo collegas ex me salutes. Ac nostrarum Ecclesiarum varijs [6] procellis agitatarum in precibus memineris. Saluta itidem coniugem tuam. Vale in Christo. Gandaui 24 Septemb. 1582.

Tuæ humanitati addictus
Jacobus Regius.

Addressed: [7]

Doctrina et pietate
præstanti viro Domino
Gotfrido Wingio
fideli Ecclesiæ Londino-
germanicæ pastori
Londinum.

Endorsed:

Receptę 5[to] Octobris 1582.

[4] See Letter No. 116, note 3.

198.

THEODORE DE BESZE[1], to [ROBERT] DELA FONTEINE[2].

Geneva, Wednesday, 10 October 1582 [O. S.][3].

§ 1. *After considering the matter for a long time, and having no hope of much help, we decided to send the bearer of this letter, as he has the advantage of being a native of the country, and therefore knows it and its language and inhabitants.* 2. *He is directed to you first, that he may follow your advice from beginning to end. We were advised, as regards Her Majesty and the Court, to write to (Sir Francis) Walsingham. In this respect you will please decide, as we rely entirely upon your advice.* 3. *That you may the better advise us, the letters from the magistracy are sent to you under a flying seal, and my private ones open. You might also suggest what more we could write in accordance with the enclosed letter.* 4. *As regards my own letters, I expect no result from them, seeing that I was not thanked for, nor received any acknowledgement of, what I sent to the persons whom you know. And if you think that my trouble is of no avail or might do harm, destroy everything.* 5. *And as regards the University and the gentleman whom you know, I think it better that they are obliged to me than I to them.* 6. *I know that you will take our affairs to heart. We have not taken this step without great necessity, at the same time we do not wish to make our necessity indiscreetly known. Any gift, however small, will be welcome to us. As the collection cannot be made in a day or month, you may fix the time for the return of the bearer of this letter.* 7. *Yet perhaps he might bring us word of what we are to expect, leaving it to some other trustworthy person to ask for the discharge of the promises, and to remit to us the whole together or in portions in bank-bills.* 8. *Many reasons have induced us not to employ M. Cassiodore (?)* 9. *It is now the sixth day of the first session of the Cantons held at Baden on our affairs.* 10. *The Gregorian Calendar has no doubt reached you; it will cause great confusion.* 11. *Our school is much diminished, but it will recover itself if God grant us some tranquillity.* 12. *The plague is raging at Basle and Neustadt, but we have hitherto escaped.* 13. *The diet at Augsburg has come to an end, without great result.* 14. *We do not write to the Foreign Churches, not even to yours, for the reason which you will see in a second letter addressed to you.* 15. *As regards Scotland I fear that*

[1] See Letter No. 39, note 11. With the present Letter compare one dated Oct. 1582 written by Beza to Walter Travers (see Letter No. 183, note 13) in Thom. Fuller's *Church History*, Book VIII, p. 136. Beza is asking assistance for his University and Church. See also *Calendar of State Papers*, Domestic Series, 1581—1590 (Index, s. v. *Geneva*).

[2] See Letter No. 177, note 2.

[3] This Letter is the first in this volume which was written after the alteration of the Kalendar by Pope Gregory XIII, which created what is generally called the *New Style*, and whereby Friday the 5th, and Saturday the 6th, of October 1582 (Sunday Letter G), came to

the case will result to me as badly as that of my book dedicated to the king. 16. *Would it were true (?) what we hear of D'Aubigny being captured, provided the other things succeed.* 17. *I pray God &c.* 18. *Our brother M. de Beaumont has been spared to us, and will be, if it please the Lord, although the plague increases at Neustadt.*

Trescher frere, apres auoir beaucoup temporisé et regardé 1 si nous nous pourrions passer de ceste couruée, pleine de difficultes, craignans de descouurir nostre necessité, et ayans peu d'esperance de grande subuention po*ur* infinies raisons, finalement on s'est resolu d'enuoyer sans grand appareil le present porteur, pource qu'il a grand auantage en la cognoissa*n*ce du pays, de la langue, et des personnes, ioinct qu'il s'agit de la propre patrie de luimesmes. Il est adressé a Vous le premier, po*ur* 2 suiure uostre aduis po*ur* co*m*mencer, et acheuer. Quelcun bien affectionné passant par icj no*us* a conseillés quant a ce quj co*n*cerne no*n* seulement Sa Maiesté, mais aussi toute la Cour, de m'adresser a Mons*ieur* Valsinghem[4], sur quoy Vo*us* ferez, s'il Vous plaist, la resolution po*ur* l'effect. Car no*us* no*us* reposons entierement sur ce qu'aduiserez, uoire quand il fauldroit s'en retourner sans dire mot. Po*ur* tant mieux aduiser sur le 3 tout, les lettres de la Seigneurie Vous sont enuoyees cachetees a cachet uolant, et les mienes particulieres ouuertes, affin que consideriez le tout: ioinct que ne sachans ny les noms des personnes, ny les tiltres, nous eussions peu faillir en[5] l'inscription[5]. Et po*ur*tant ce sera a Vous de faire escrire au dessus ce quj co*n*uient, aprochant le plus que pourrez a la forme de la lettre dont le dedans est escrit. Car il n'est peu faire aultrement. Quant a mes lettres particulieres, ie ne puis esperer qu'elles 4 profitent aulcunement, ueu que ie n'ay peu obtenir un seul

be reckoned as Friday the 15th, and Saturday the 16th, of October 1582 (Sunday Letter C), and so on.

The New Style was adopted by most Roman Catholics at once, or shortly afterwards, but by Protestants only gradually, and it was not till 1753 that all Europe had conformed to the New Style, with the exception of Russia and Greece, where the Julian Kalendar is followed even to the present day. Hence arose the computations by *Old Style* and *New Style* in public documents, private letters etc.

The above Letter is no doubt dated according to the Old Style, as the Evangelical Cantons of Switzerland did not adopt the New Style till 31 December 1700 (=12 January 1701). Beza himself does not seem to have been in favour of the New Style (see below § 10). Therefore its true date is, according to the New Style, 20 October 1582. But, just as in the first volume, it has been decided not to alter the dates of any of the letters, but to add: "[O. S.]" in cases where the writer may be supposed not to have adopted the New Style.

[4] See Letter No. 174, note 11. [5] Added in the margin.

remerciement ou tesmoignage de la reception de ce que i'ay enuoyé a ceulx que sauez. Mais cela ne m'a deu garder de me mettre en tout debuoir, quoy que mes peines soient perdues. Si Vo*us* urgez que cela ne serue de rien, ou mesmes puisse nuire, Vous dechirerez le tout sil Vo*us* plaist, ou le bruslerez, sans que i'en sois marrj : Nam hic mihi nec seritur nec metitur. Tantum cupio nostrj rationem haberj, ne concidat quod uix ac ne uix q*ui*dem stare per se diutius posse uidetur. Et quant a mo*n* faict particulier de l'uniuersité[5a] et du Seigneur 5 que sauez, malo illos mihi esse obstrictos, quàm me illis. Nam certè aliquid à me acceperunt, nisj fortasse remiserint. Quod ueru*m* captaba*m*, ut sibj no*n* esse ingrata*m* hanc mea*m* uolu*n*tatem ex ipsis intelligerem, etia*m* si no*n* sim assequutus, tamen no*n* egerrimè fero. Quod si q*ui*d aliud in mentem illis uenerit, nolim tamen per hunc nostrum id administrari. Vix enim credas in quæ tempora, et quos homines inciderim, quibus uel minimam calu*m*nia*n*dj occasionem præberj, ipso uitæ dispendio redemerim, quia nihil est mihi mei ministerij existimatione pretiosius : et per Dej gratiam nec egeo nec abundo. Je ne Vous reco*m*mande point noz affaires, car ie say que n'auez besoin d'y 6 estre encouragé. Co*m*me sans gra*n*de necessite no*us* n'eussions iamais prins ceste deliberation, aussj ne uouldrions nous pas, sachans bien que toutes courts sont pleines d'espions, que nostre necessité fust indiscretement cognue. a quoy fauldra auoir esgard tant que faire se pourra. On parle de prest, mais c'est sans interest. Car s'il en fault uenir la, on trouuera[6] a beaucoup meilleur compte en ces quartiers. Vn don gratuit, encores qu'il soit beaucoup plus petit, nous fera plus grand bien. Si non, il fauldra uenir au prest. Et po*ur*ce que ceste cueillette ne se fera en un iour ny mois, no*us* laissons a uostre prudence le temps du retour du present porteur. Bien no*us* sem- 7 ble-il qu'il suffira qu'il puisse apporter response[7] de ce qu'on peult attendre en asseurance, laissant la charge a quelque bien

[5a] This paragraph seems to refer to the "Codex Bezae" and two Hebrew books presented by Beza in 1581 to the Cambridge University through the Chancellor Lord Burghley; see *Index* to the *Catalogue of MSS. preserved in the Library of the University of Cambridge* (s. v. *Beza*); Fred. H. Scrivener's Preface to *Bezae Codex Cantabrigiensis*, Cambridge, 1864.

[6] MS. *icj* after *trouuera* but crossed out. There is moreover *a* before *trouuera*, which makes no sense.

[7] MS. *respose.*

fidele et diligent de solliciter l'execution des promesses, et de faire tenir le tout ou tout ensemble, ou par parcelles, par seures lettres de banque. Vo*us* uoyez, mo*n* frere, ou la necessité no*us* a reduicts, sans toutefois perdre courage, graces a Dieu. Quant 8 a employer Mons*ieur* Cas.[7a] plusieurs gra*n*des raisons no*us* en ont empesché. Mais unes lettres de reco*m*mendation en cas que no*us* fussions en necessité de ses gens, no*us* aideroit beaucoup, encores que de soy mesmes il no*us* soit tresaffectionné. Voicj le[8] sixiesme iour de la premiere iournée que les Cantons 9 tienent a Baden po*ur* noz affaires. Dieu no*us* en doint meilleures nouuelles que n'en osons esperer[9]. J'estime que le Ca- 10 lendrier Gregorien sera paruenu iusques a Vous, dont il ne peult faillir de sortir grandes co*n*fusions es quartiers de deca po*ur* le moyens, ayant este accepté par le prince uoisin. Nos- 11 tre escole est fort diminuée, mais si Dieu no*us* do*n*ne quelque tranquillité, elle se refera co*m*me no*us* esperons. La peste est 12 grande a Basle, et a Neustat, mais dont no*us* auons esté exempts par une singuliere grace du Seigneur iusques a present. La diete d'Auspourg a prins fin sans grand effect, par la grace 13 du Seigneur, n'ayant peu trouuer l'ubiquite quj l'ont uoulu presenter a l'assemblée, non pas mesmes le Duc de Saxe[10], quj l'a cy deuant introduite et tant fauorisée. Ce pendant il y en a assez quj continuent a escriuasser, et faire du pis qu'ils peuuent. Nous n'escriuons point aux eglises Estrangeres, nj mesme 14 a la uostre, pour la raison que uerrez en une seconde lettre quj Vo*us* est adresseé, pour supleer a ce default, selon que uerrez se pouuoir faire auec quelque esperance d'effect. Vix credas quam me pudeat istaru*m* petitionu*m*. Sed ad hæc qua*m*uis non turpia tamen certè inuerecunda cogit necessitas. Tu pro nobis erubesce. De Scotia ueritus sum ne tam male res 15 mihj cederet quam̃ de meo illo libello Regj consecrato, no*n*nullorum rogatu. Vtina[m]s[10a] uera sint quæ de capto Albinio[11] 16

[7a] Perhaps Beza refers to Cassiodorus Reinius: see Letters No. 75, note 3, No. 82, note 3 and No. 171.

[8] MS. *cinquiesme* after *le*, but crossed out.

[9] After *esperer* Beza wrote *Nostre escole publicque est;* but he changed his mind and continued *J'estime* &c., without crossing out those four words. As to the school see § 11.

[10] Augustus the Pious.

[10a] The MS. is injured here, whereby some letters are lost.

[11] Esmé Stuart, Lord D'Aubigny, created Duke of Lennox in 1581. From December

audiuimus, modo reliqua succedant. Croyez que cela en estonnera et tentera beaucoup. Car uoila que disoit un Jesuite a Thurin a quelcun il n'y a pas lo*n*g temps. Nos affaires, disoit il, uont mieux que ne cuidez: et bien tost Vo*u*s orrez qu'il n'y aura nj ministre nj Huguenot aduoué en Escosse, la ou nous auons un grand Seigneur qui trauaille fort heureusement. Hæc ille, quæ ex certo homine accepj. sur quoy faisant fin

Trescher frere, Je prie n*ost*re bon Dieu et pere qu'il luy plaise exaulser noz prieres po*u*r nous assister iusques au bout de nostre course, et Vo*u*s maintenir auec toute la saincte co*m*pagnie en sa saincte et digne garde. De Geneue, ce 10 Octobre 1582. 17

V*ost*re entier frere
Th. de Besze.

N*ost*re cher frere[12] Mons^r de Beaumont no*u*s a este espargné du Seigneur et sera s'il luj plust, combien que la peste se renforce fort a Neustat. 18

Addressed:

A Monsieur et
trescher frere,
Monsieur de la
Fonteine.
A Londres.

1580 to August 1582 the government of Scotland was in the hands of Lennox and Captain James Stuart (created Earl of Arran). Their aim, carefully concealed by nominal adherence to the Protestant faith, appears to have been the association of Mary with her son in the government, a breach with England, the renewal of the league with France, and the restoration of the Roman Church. But their opponents secured the person of the king in August 1582, Arran was seized and put in prison, and Lennox, after taking refuge in the castle of Dumbarton, fled to France, where he soon died in disgrace with the Catholics, because he had conformed to the Protestant doctrine: *Encyclopædia Britannica*, vol. xxi, p. 507; J. H. Burton, *Hist. of Scotland*, 2nd ed., vol. v, p. 168 sqq.

[12] MS. *se porte bien* after *frere*, but crossed out.

199.

JOHAN RADERMACHER[1],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Antwerp, Saturday, 13 October 1582 [O. S.][2].

§ 1. *Six days ago we received your letter of 29 September, and also the bill for* £118. —, *and the assignment for* £18. 12. —, *with promise of payment in due course at the rate of thirty-two Flemish shillings per pound sterling.* 2. *We thank God, the London community, and especially you its chiefs for this benevolence, whereby not only the poor dispersed members of our Lord are bodily assisted and succoured, but all other pious Christians greatly edified and encouraged to imitate the glorious example of Christian compassion and charitableness.* 3. *We cannot render you and the other benevolent members of the spiritual body of Christ better thanks than by wishing you the eternal blessing and life which God promises in Psalm* 133 *to those of His Sion, and Christ Himself a hundredfold in this and the eternal life hereafter, to those who do good to His poor members in this life.* 4. *We are obliged to you that our request in behalf of the poor has moved you to such zeal and exhortation of your community, and we pray God to make us and those who enjoy your benevolence thankful.* 5. *We did not request your help without great necessity, as you may gather from the magistracy of this town having allowed the almoners and our deacons (to relieve the great poverty mostly caused by the immigration of those who are expelled from elsewhere) to make a general collection through the whole town and among all the citizens, which has already commenced with some success.* 6. *We thank the communities of Norwich, Colchester and Sandwich separately in the annexed letters, which we request you to send on.* 7. *We were grieved to learn the death of your devout fellow-helper and brother John van Roo, would that it were in our power to repair your loss, but we trust that the Lord, who wished to honour His faithful servant in due time with the promised crown, will continue to take care of His beloved flock, either by sending forth some faithful labourer into the harvest, or by strengthening the present ones in accordance with their burden.*

De genade en*de* vrede des Heeren zy met VL*ieden* en*de* met ons allen

Eerweerdige eersame seer geliefde broeders in den Heere. VL*ieder* brief den 29^{en} Septembris lest geschreuen, Js ons ouer 6 dagen wel ter hant gecomen, en*de* achtervolgende dinhowdt vandien hebben oock den wisselbrief van £118 st*erlings* en*de* de aen-

[1] See Letter No. 116, note 3 and the additional note to this Letter at the end of the volume.

[2] On the date see the preceding Letter, note 3. In Brabant the New Style was adopted on 15 December (=26 December) 1582.

wysinge van £18 s*h*. 12 – st*erlings* oock ontfangen, metsgaders belofte van goede betalinge ten tyde, tegen 32 s*hillings* Vl*aem*s voor elck pont sterlings, waeraen wy niet en twyfelen. Ende gelyck als wy wt veelderley oorsaken daerduer hoochliken verblyt syn, so en konnen wy oock niet laten Voor eerst Godt onsen Hemelschen Vader, daernae de gantse gemeinte Christi aldaer, en*de* int besondere oock VL*ieden* de voorstaenders derseluer opt aller hoochste en*de* hertelikste te bedancken voor sulcke groote weldaet, waermede niet alleene de aerme ellendige verstrooyde litmaten des H*eeren* Jesu Christi lichameliken geholpen en*de* getroost, maer oock alle andere vrome Christenen grootelix gesticht en*de* verweckt worden het heerlyck exempel Christliker medlydenheyt en*de* weldadicheyt naetevolgen, en*de* wy ons alle gelyck tsamen te verhuegen in den goeden rueck des geestliken Danckoffers, en*de* tgeuoelen en*de* smaken der vruchten der gemeinschap der heiligen onderling, oock in desen tytelyken leuen, en*de* dat den psalm 133. niet te vergeefs en gelyckt de eenicheyt der geloouige*n* by den Welriekenden balsem, en*de* by den vruchtbaren daw van Hermo*n*. Wy en weten VL*ieden* weerde broeders, en*de* sulcken getrowen medlydenden en*de* geuoeligen lidmaten des geesteliken lichaems Jesu Christi, geenen beteren danck te seggen noch te wenschen, dan den segen en*de* het leuen die Godt inden voornoemden psalm toeseght syner Sion voor altoos en*de* eewelyck, en*de* Christus selue dengenen die hem in synen armen litmaten tytelyck goetdoen, hondert vowt in dit leuen, en*de* hiernaer het ewige leuen. 2 3

Wy hebben VL*ieden* oock int besonder te dancken dat ons schryue*n* en*de* bidden voor den aermen by VL*ieden* so crachtich geweest is, en*de* tot so vlytigen toestandt en*de* vermaninge der gemeinte beweeght heeft, Godt biddende dat Hi ons en*de* den genen die vwer weldaet genieten danckbare herten geue die derseluer niet en vergeten, maer den vergelder alles goets geduerichlik bidden, dat hi eewichlyk erstade, wat wy in tyteliken niet vergelden en conne*n*. Dat onse versoeck om bystant niet sonder groote oorsaken des noods geweest zy, mogen VL*ieden* oock daerwt te versekerder spueren, dat de ouerheyt deser stadt tot onderstandt des grooten aermoets meest duer de verjaechde toecomende, den Almoseniers met 4 5

onsen Diakenen eenen gemeenen o*m*meganck verwillight heeft ouer de gantsche stadt en*de* borgerie, welcke oock met tameliken succes begonnen is, De Heer wille voorts synen segen tot alles geue*n*. Aende gemeinten van Norwiche Colchester 6 en*de* Sandwiche schryuen wy onse besondere Dancksegginge by de brieuen hieraen gebonden, welcke wy VL*ieden* bidden te willen bestellen laten elck daerse behooren. Wy hebben met 7 herteliker medlydenheyt en*de* Rowe vernomen de aflyuicheyt Vwes vrome*n* medehelpers onses weerden broeders d*omini* Johannis van Roo[3], en*de* wilden dat in onser macht ware VL*ieder* verlies te erstaden, Maer wy betrowen in de goedicheyt des Heere*n* gelyck hi synen getrowen dienaer tot syner bequamer tyt met de beloofde croone heeft willen vereeren, also en sal hi oock niet laten syne dierbare kudde te versorgen gelyk hi tot nutoe gedaen heeft, het zy met eenigen getrowen arbeider vanniews in dien ooghst te stooten, ofte den tegenwordigen sterckheyt te geuen nae heysch vanden last dien sy te dragen hebben. Dat sulx geschiede aen VL*ieden* en*de* ons allen, bidden wy van gantser herten, en*de* onsseluen desgelyken in VL*ieder* heilige gebeden beuelende

Eerw*eer*de eersame seer geliefde broeders en*de* medehelpers, 8 naer onser allen hertelike groetenisse, beuelen VL*ieden* altsamen in de bescherminge des allerhooghsten. TAntwerpen in onsen kerckenraet den 13^{en} Octobris 1582.

VL*ieder* gants dienstwillige medebroeder
Wt name en*de* by laste des kerckenraets
Johan Radermacher.

[3] See Letter No. 189, note 8.

200.

ASSUERUS REGEMMORTELIUS[1], to GODTFRIDUS WYNGIUS[2].

Antwerp, Monday, 29 October 1582 [O. S.][3].

§ 1. Many occupations have hitherto prevented me from writing to you. 2. The death of our brother and colleague Johannes Van Ro, which caused me great sorrow, is a severe loss to the Church. 3. A few days ago Johannes Fermin died, which is a great misfortune to the Church of Bruges. 4. The condition of our church has not materially changed. But a malignant fever has raged here for a while and snatched away many. 5. Our friend Philip van Lansbergen is suffering from a quartan fever. 6. (Thomas) Tilius was ill last week and has not yet recovered. 7. I and Isebrand (Balkius) are located in the Church of St James, in which I have, at the advice of our Consistory, commenced to explain the Epistle to the Philippians. 8. I shall not speak of the general condition of Belgium as you will learn it better from those who go from hence to London. 9. Write to me something about your affairs, and salute the brethren of the Consistory and your wife from me.

Salutem in Christo *Plurimam.* Jam pridem ad te non scripsi, 1 obseruande frater ac in Domino parens, non quod animus deesset quacunque possem ratione beneuolentiam illam erga me tuam literis scribendis (vti promiseram) confirmare magis atq*ue* fouere: sed exceperunt me hîc hactenus tot occupationes, et ecclesiastica negotia, necessariò conficienda, vt scribendi officium ad hunc vsq*ue* diem protulerim. Quam ego cunctationem etsi iustis ra-

[1] See Letter No. 149, note 11.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

[3] On the date see Letter No. 198, note 3. In Brabant the New Style was adopted on 15 December (=26 December) 1582.

tionibus excusare possem, ac proinde nullius mihi non modò culpæ, sed ne erroris quidem conscius sim: tamen peccasse mihi videor, nec à meipso veniam dilati officij facile impetro. Nuntij 2 nuper isthinc allati de obitu optimi fratris et collegæ nostri Joannis va*n* Ro[4] magno nos mærore affecerunt, id*que* non immeritò. Dum enim mecum reputo quantam in istius hominis morte iacturam isthic fecerit ecclesia: fieri non potest quin nouo subinde dolore excrucier. Plus aliquanto in posterum sperabam ex eius in studijs diligentia, quàm hactenus præstiterat. Ecclesiæ igitur vicem magnopere doleo: o*mni*bus autem modis fœlicem eum existimo, hoc præsertim tempore, quo non admodum iucunda vita bonis esse potest. Superioribus hisce diebus 3 extremum quoq*ue* diem clausit D*ominus* Joannes Ferminus[5] vir doctus ac pius, summo cum ecclesiæ Brugensis inco*m*modo. Sic paulatim, iusto Dei iudicio, nostræ passim ecclesiæ fidis pijsq*ue* doctoribus nudantur: malumq*ue* malo pedetentim succedit. Colligere tamen animos debemus, atq*ue* intrepidè in vocatione nostra progredi, donec tandem confectum sit quod nobis ad metam vsq*ue* restat. Res nostræ ecclesiæ eodem ferè sunt quo antea 4 loco, singulari Dei beneficio. Febris quædam ardentissima aliquandiu hîc grassata est, qua nonnulli quoque è medio sublati sunt. Philippus noster Lancenbergius[6] quartana febri grauiter 5 laborat. D*ominus* Tilius[7] superiori septimana etiam malè habuit, 6 neq*ue* in præsenti conualuit; quo autem morbo laboret, satis mihi nondum constat. Horum opera quia nunc planè destituitur ecclesia, maius nostris humeris incumbit onus. Ego cum D*omino* 7 Isebrando[8] in D*iui* Jacobi templo stationem habeo, in quo synedrij nostri iudicio ac consilio epistolam ad Philippenses, explicandam suscepi: faxit Dominus vt in copiosissima hac messe non infructuosè laborem. De communi totius Belgij statu sin- 8

[4] See Letter No. 189, note 8.

[5] Also called Fermijn, Firmius and Firminus. He seems to have been minister at Deinze about 1578. But he was minister to the Walloons of Bruges in 1580, and we find traces of his activity there till 3 July 1582; see H. Q. Janssen, *Kerkhervorming in Vlaanderen*, p. 126 sqq.

[6] Philippus à or Van Lansbergen, born at Ghent in 1561, studied in France and England. After his return to his native country he was appointed minister to the Reformed Church at Antwerp, and after the surrender of this town to Parma, he served successively the Churches at Amsterdam, Goes and Middelburg, dying at the latter place on 8 November 1632: see Van der Aa, *Biographisch Woordenboek.*

[7] See Letter No. 196, note 4.

[8] Isebrandus Balckius or Trabius: see Letters No. 101, note 1; No. 175.

gula melius ex alijs (qui hinc Londinu*m* proficiscuntur) cognosces. Hæc igitur breuitatis causa silentio præterire malui. De rebus vestris per occasionem et otium vicissim me certiorem 9 facere digneris obnixè rogo. Omnes synedrij vestri fratres, nec non honestissima*m* tuam coniugem meis verbis, quæso, quàm officiosissimè salutes. His vale in Domino feliciter, vir ornatissime, et mihi semper colende. Raptim Antuerpiæ .29. Octobris A*nno* 1582.

Tui obseruantiss*imus*
Assuerus Rege*m*mortelius.

Addressed: 10

Pietate atq*ue* eruditione
insigni viro D*omino* Godtfrido
Wyngio, fidelissimo Londino-Belgicæ
ecclesiæ pastori, sijmmijstæ
ac fratri summè obseruando
Londinum.

Endorsed:

Receptę 26. Nouembris 82.

201.

JACOBUS REGIUS[1], to GOTFRIDUS WINGIUS[2].

Ghent, Monday, 28 February 1583, N. S.

§ 1. *I lately received your letter, also signed by our brother Claude Dotigny, in which you ask me to recommend the son of Lambert Pietersen to the community of Sluys, to promote his studies and to relieve his father, who is unable to maintain him any longer.* 2. *Although the young man is unknown to me, the devotion of his parents and the testimonial of his teachers under whom he studied at Leiden, have induced me to recommend him to the people of Sluys, to whom he is gone to enable them to deal better with him.* 3. *And although the magistracy, hearing that his language was not sufficiently like the Flemish, and for other reasons, could not appoint him permanently, yet they have accorded him fifty guilders Flemish, which this year will maintain him to some extent. In the meantime they will see how he will behave and improve himself.* 4. *Everything is very dear here on account of the war and the desolation of the country; it is incredible how the people perish. The misery and poverty cannot, humanly speaking, be remedied; may the Lord have some day pity on our suffering, as human help is vain, nay damaging.* 5. *I hear that our students are diligent. The last proposition of Lievinus Cabelliau pleased me better than the previous one; his pronunciation is not yet very good, but this requires practice and experience.* 6. *Please assist the bearer of this letter, Hans Vande Riviere, an honest, pious young man, whose mother has lately married John Casier (not, I think, unknown to you), with good advice, that he may obtain an excellent master. Admonish to the same purpose Peter Bouters and Gillis Heuriblock who are acquainted with him. So doing you will render a great service to his mother and also to me.* 7. *Remember us and our distressed community in your prayers; salute your fellow-helpers of the Consistory.*

Eerweerde ende geliefde broeder, Na hertgrondege groete dit zal dienen V L*ieden* te ver*w*ittigen hoe dat ick onlanx V L*ieder* brief ontfangen hebbe, oick by onsen broeder Cl*aude* Dotigny[3] onderteeckent belangen*de* den sone van Lambert Pie-

[1] See Letter No. 127, note 13.

[2] See Letters No. 18, note 2; No. 102; and No. 104, note 2.

[3] An elder of the Dutch Church, London: see W. J. C. Moens, *Registers of the Dutch Church*, p. 209, where the name is printed as Doligny, from a board preserved in the Dutch Church, London. But this seems a mistake as the same person is called Dotignis, Dotignys, in various places of the *Kerkeraads-Protokollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I). He appears to have come to this country from Antwerp: see a Letter dated 17 February 1558, signed by him as Claudius Dottegnie, in *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 85.

tersen[4], dat ick hem woude an de Gemeinte van Sluys reco*m*manderen tot voorderinge syner studien ende ontlastinge syns vaders, diens gestaetheit niet wel lyden can hem langer aldus te onderhouden. Hoewel dat my de joncman onbekent was, 2 nochtans v*er*staende de vromicheyt syner ouderen, en*de* siende het ghetuignisse syner meesters daer hy te Leyden gestudeert hadde, hebbe Ick hem an die vander Sluys met eenen brief gherecom*m*andeert. Alwaer hy oock getrocken is op datse met hem te bet handelen mochten. Ende hoewel de Magistraet 3 der voors*eiden* stadt soowel vut oorsaken datse hooren syn tale niet ghenoech op het Vlaemsch te luyden, als om andere redenen, hem niet en hebben willen vastelick aennemen, So hebben sy nochtans tot voorderinge zyner studien toeghelegt vyftich Guldenen Vlaems, twelck hem voor dit jaer een goet behulp zyn sal tot syner onderhoudinge. Middelertyt salmen sien hoe hy hem schicken, en*de* toenemen zal. De costen syn 4 hier nu butermaten diere, mits de orloge en*de* v*er*woestinghe des Lants, het is ongeloofl*ick* hoe het volck omcomt. Godt heeft eenen grooten toorne ouer dese Nederlanden vutgestort. De elende en*de* aermoede is niet helpel*ick* na den mensche, de Heere erbarme sich eenmael ouer onsen ia*m*mer. Want der menschen hulp is ydel ia schadel*ick*. Angaende onse studenten, 5 ic v*er*neme datse neerstich zyn. De laetste propositie Lieuini Cabelliau[5] heeft my beter behaegt dan de voorgaen*de*. de vutsprake is noch niet seer groot, dan hier toe behoeft oeffeninge en*de* eruarentheit. Voor het letste bidde Ic V L*ieden* ghy 6 willet den brenger deses Hans Vande riuiere, een eerlick godtvruchtich ioncman, diens moeder nu getrout heeft Jan Casier[6], V l*ieden* myns erachtens niet onbekent, behulpich zyn met goeden raedt, dat hy een*en* fynen meester crigen mach. En*de* daer toe v*er*manen Pieter Bouters en*de* Gillis Heuriblock[7] die van syner kennisse zyn. Ghy sult daer mede der moeder groote vrienschap doen en*de* oock my dat kent de Heere, Die V Eer*weerde* geliefde medebroeder in gesontheit sparen, en*de* met

[4] A member of the Dutch Church, London: see Moens, *l.c.*, p. 58.

[5] See Letter No. 207.

[6] Also called Hans de Ries, or Ruese, or Rycke: see Letter No. 142, note 2.

[7] An elder of the Dutch Church, London, see Letter No. 129, § 15.

synen Geest v*er*stercken wille tsyner eeren, en*de* syner ghemeinten bouw. Weest onser en*de* onser benouder ghemeinten 7 in uwen gebeden gedachtich. Myne groete an uwe medehulpers des Kerckenraets. Te Ghendt desen xxviijen Februarij xv^c lxxxiij stylo nouo.

V *Lieder* dienstwillige mededienaer
Jacobus Regius.

Addressed: 8

Den Eerweerden ende
vromen D*omino* Gotfrido
Wingio, getrouwen Kercken-
dienaer der nederduytscher
Ghemeinte
te
Londen.

Endorsed:

Ontfangen den 3den Martij.

202.

ASSUERUS REGEMMORTELIUS[1], to GODTFRIDUS WINGIUS[2].

Antwerp, Saturday, 2 March 1583 [O. S.][3].

§ 1. *Please excuse the scarcity and brevity of my letters on account of my multifarious occupations.* 2. *You will have learned from letters and verbally what the (Duke of Anjou) lately attempted among us. Would that our people, so often scourged, would learn wisdom some day, and guard themselves in future against that French love-potion.* 3. *From the bearer of this letter you will learn the condition of our affairs better than I could tell you in writing.* 4. *A few days ago some Spaniard, suborned by king Philip for the murder of Prince (William) of Orange, was arrested here and will, I think, shortly be executed.* 5. *Some seditious people have endeavoured to create disturbances in Holland, and a few of their leaders were opportunely arrested by the magistracy, among them our friend Joannes de Rycke alias Cassier, but he escaped.* 6. *In Flanders and Brabant a very serious affliction seems to be imminent, and those who are in a position to know affirm that the condition of Belgium could not be worse.* 7. *I sent you a triumphal song which I suppose you received from John Beaugrand. I now send another in Dutch to your wife.* 8. *I should wish to write more, but the affairs of the church call me away; salute the brethren and friends.* 9. *John Radermacher salutes you.*

Salutem à Chr*isto* *Plurimam.* Copiosissimam ad te episto- 1
lam scribere gestiebat animus, obseruande parens, nisi otium
deesset. Tanta enim negotiorum mole subinde hîc obruor, vt
respirare vix liceat. Quare mearum literarum intermissionem,
meamq*ue* in scribendo breuitatem (quæ tua est humanitas ac
pietas) æqui boniq*ue* consulas, ińq*ue* meliorem partem interpre-
teris etiam atq*ue* etiam rogo. Quid nuperrimè apud nos Vale- 2

[1] See Letter No. 149, note 11.

[2] See Letters No. 18, note 2; No. 102; and No. 104, note 2.

[3] The date of the endorsement written in England, very likely according to the Old Style, would seem to show that this Letter was also dated according to the Old Style; see Letter No. 198, note 3.

sia[4] prosapia tentarit, et literis et multorum sermone ad vos abunde perlatum arbitror. Vtinam autem toties icti aliquando saperent nostrates, atq*ue* in posteru*m* à philtro illo Gallico seriò sibi cauerent. Quam infeliciter enim sibi consuluerint, cùm regnum Christi, non nisi certi de brachio carnis admittere voluerunt, indies grauioribus calamitatibus patefit. Dominus corrigat quod à nobis peccatum est, suamq*ue* ecclesiam tueatur suo brachio. Ame*n*.

Quid hîc nunc agatur fusius in præsenti non persequar. 3 Ex fratre enim qui has tibi tradet singula pleniùs cognosces, quàm ego literis significare possem. Superioribus hisce diebus 4 in vincula hîc coniectus est quidam Hispanus, à Philippo rege, ad trucidandum pugione D*ominum* Principem Auraicu*m* subornatus, de quo breui (vti arbitror) sumetur supplicium[5]. Magnas 5 etiam turbas in Hollandia excitare conati sunt quidam seditiosi, quoru*m* antesignani aliquot à magistratu oportunè apprehensi sunt: de quibus suo tempore plura, procul dubio, sumus audituri. Ex horu*m* numero fuisse fertur Joannes noster de Rycke aliâs Cassier[6], qui capto hospite clam se subduxit, atq*ue* magistratuu*m* manus euasit. Sic passim furit sathan. Nos inter spem metumq*ue* hæremus. In Flandria et Brabantia grauior afflictio 6 videtur imminere, nisi pro sua misericordia prouiderit Deus. In summa quibus rerum Belgicarum status est cognitus et perspectus id affirmant vix peiori posse esse loco, quantum humanis rationibus colligi potest. Interea scimus hæc omnia à Dei prouidentia gubernari: illi soli fidendum, is suam ecclesiam defendet, et medijs deficientibus, media vti spero, suppeditabit, vel etiam sine medijs suam potentiam exeret. Habete queso ecclesias Belgicas, vt soletis, in vestris precibus, assiduò commendatas: nos vestræ vicissim semper erimus memores. Hym- 7

[4] The writer refers to the Duke of Anjou's attempt upon Antwerp, on the 17th Jannary 1583, known in history as the French Fury: see Motley, *Rise of the Dutch Republic*, Part VI, Ch. VI.

[5] Eman. Van Meteren, in his *Nederlantsche Historie*, relates under the year 1583, that in the month of March a Spaniard, named Pedro Dordoigno, was arrested at Antwerp, who confessed to have come from Spain to assassinate the Prince of Orange, and to have treated with the king himself about this matter, though afterwards he endeavoured to excuse the king, saying that he had treated only with the king's secretary. After he had confessed everything, he was executed and quartered.

[6] See Letter No. 142, note 2; see also the preceding Letter, § 6.

num ad te misi triumphalem[7], quem à Joanne Beaugrando[8] te accepisse existimo: alterum nunc mitto tuæ vxori Belgicè conscriptum, quem vt benigna manu accipere dignetur obnixè rogo. Plura me scripturientem aliò nunc vocant ecclesiastica quædam negotia. His itaque in Domino feliciter vale, vir ornatissime et mihi vnicè colende. Fratres et amicos omnes meis verbis per occasionem officiosè salutare ne graueris rogo. Dominus Rotarius[9] plurimam tibi salutem adscribi voluit. Raptim. Antuerpiæ, 2. Martij. Anno 1583.

Tui obseruantissimus
Assuerus Regemmortelius.

Addressed:

Pietate atque doctrina insigni
viro Domino Godtfrido Wingio
fidelissimo verbi Dei in ecclesia
Londino-belgica ministro, symmystæ
ac fratri suo summè obseruando
Londinum.
per amys.

Endorsed:

Receptę 4to Martij 1583.

[7] This triumphal song was probably made on the occasion of the expulsion of the French from Antwerp after their attempt on the city, in January 1583. It does not appear to have been printed.

[8] See Letter No. 57, note 6.

[9] See the Note to Letter No. 116 at the end of this volume.

203.

DANIEL DE DIEU[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

Br[ussels], Friday, 29 April 1583[2].

§ 1. *Through our brother Jan Rademaker we have received the charity with which you endeavour partly to prevent the ruin of this church, and for which I among others thank you much; but you will receive other letters concerning this affair on the part of the whole church.* 2. *I have not written to you for a long time, partly because the burden of the church, amid so much opposition and with so few ministers, is very great: partly because attempts have been made on our letters, many of which were lost on their way, especially after the French had closed up our navigation by occupying Vilvoorden. But the Lord has now delivered us from this cross;* 3. *which caused no small loss to the citizens of this town, who, burdened for many years with large garrisons, had almost no trade, especially as the French of Vilvoorden, since the attempt upon Antwerp, took possession of several loaded vessels, carried off cattle and sheep from the butchers, and would not allow any ships to pass except on payment of some thousands, to satisfy, as it were, their soldiers; nay they went so far as to intercept by force of arms the victuals which were sent hither by road from Vilvoorden.* 4. *And if, at Dermonde, their commander had not been shut up as it were and much straitened, and if Antwerp had not been in possession of his jewels and so many prisoners, I do not know whether they would have departed so easily from those two places. On the first of April, when, it is said, the fools are sent away, God sent the wicked fools away from Vilvoorden, and shortly afterwards from Dermonde, where (in spite of their master's presence) they had also perpetrated great tyranny by ravishing women, maltreating and expelling citizens, and taking and selling and transporting their goods on wagons and vessels before their eyes.* 5. *May the Lord grant them a better mind towards those for whose protection, not oppression, they are said to have come from (France), and make us repent of all our sins, and especially of having distrusted Him so badly and relied on frail, empty, faithless and ungodly protection.* 6. *With respect to the condition of our community, it has increased and still increases daily, as we learn from the word of God and by experience that crosses and adversity tend more to its gathering and advancement than prosperity. On the other side the enemies of truth stir and rage and try all means to expel the kingdom of Christ from this place. They endeavour to drive away the ministers of the church by poverty, giving their income from ecclesiastical property to priests and monks who remained here; and obstructing and harassing the steward of the church. They likewise incite the magistracy of the town and the soldiers against the church, promoting the most wicked and partial persons to dignities and offices.* 7. *But God has bridled them, and I trust that*

[1] See Letters No. 172, note 1; No. 189, note 1.

[2] As the next Letter from Brussels is clearly dated according to the New Style, we may assume the same of this Letter.

He will do so in future. Let us therefore not be faint-hearted, though we see and feel here the fury of the impious, for Satan having received a serious blow, nay, almost broken his neck, in this formerly idolatrous and courtly town, we cannot be surprised that he is so furious and mad. It is a sign that he must yield, and that his empire has come to an end....... 8. *Seeing then that Christ has caused His Kingdom to take root in our country in the midst of enemies, He will undoubtedly maintain it to His honour, and we trust and pray our Redeemer that it may always find a home in this town also.* 9. *The bearer of this letter is a young man, named Henry le Prince, between sixteen and seventeen years of age, and a mercer by profession, who wishes to see (England) and to join a master of his trade. He is religious and has faithfully served a member of our community for a long time. His father (for many years a mass-priest, but now an elder of the French community) has requested me to mention him to you in my letter. He is provided with a testimonial to enable him to obtain a master of our community. But I and his father beg of you to help him on, and in the meantime to admonish him to continue his devotion and to visit the church frequently, and to exhort any master whom he may obtain to the same effect.* 10. *Commending you to the Almighty ...*

Genade en*de* Vrede door o*n*sen Heere
J*esum* Christum. Amen.

Eersame, weerde seer geliefde broeders, na hertelicke groetenisse, sal desen dienen om v l*ieden* te v*er*wittigen, dat wy door handen onses broeders Jan Rademaker[3] ontfangen hebben dien mildelicken bystandt, daer mede v l*ieden* den val deser kercke ten deele hebben willen te gemoete komen: waer van ick onder anderen v l*ieden*, als aen den selvigen met nieuwe goetdadicheyt soo lanx soo meer v*er*bonden syn*de*, seer bedancke: Doch sullen v l*ieden* nopen*de* dese saecke andere brieven van wegen der gantscher Kercke v*er*wachten. Dat ick v l*ieden* langhen tyt niet geschreven hebbe, is eensdeels om dat de last der kercke alhier onder soo veel tegenstrydts en*de* soo weynige dienaers seer groot is: andersdeels, datmen naer o*n*se brieven seer gestaen heeft, hebben*de* bevonden datter vele onderwegen gebleven syn, en*de* in sonderheyt is sulx gebuert, als de Fransoysen onsen vaert door 'thauden van Vilvoorden besloten hadden. Maer nv heeft ons God onse hemelsche Vader van dat cruys genadelick v*er*lost. Want het en was geene kleyne schade voor d'arme borgers deser Stadt, die andersins vele jaren met groote garnisoenen belast byna geene neiringe gehadt hebben: voornemelick, wanneer die Vilvoortsche Fransoysen sint den aenslach van Antwerpen[4] etlicke geladen schepen voor hen behielen, hoorne-

[3] See the Note to Letter No. 116 at the end of this volume.

[4] The Duke of Anjou's attempt upon Antwerp of 17 January 1583, generally called the French Fury: see Motley's *Rise of the Dutch Republic*, Part VI, chapter VI.

beesten en*de* schapen den vleeschouwers afnamen, geene schepen meer wilden laten passeren dan midts d'opbrengen van sekere duysenden, om quantshuys hare soldaten te contenteren: ja quamen oock eyndelick soo verre, dat sy met gewapender handt wt Vilvoorden de vittaillie herwaerts by landt komen*de* afwirpen. En*de* waert saecke, dat haer heer en*de* Meester bi*n*nen Dermonde als in't landt besloten, en*de* aldaer seer benaut n*iet* geweest ware, en*de* oock T'Antwerpen syne juweelen en*de* soo vele gevangenen n*iet* hadde gehadt: wete ick n*iet* off sy wt beyde dese plaetsen soo lichtelick souden v*er*trocken syn. Sy syn wt Vilvoorden gegaen den 1_{en} April, als men segt dat de Sotten v*er*sonden worden: God heeft oock alsdan die quade sotten wt Vilvoorden v*er*sonden, en*de* korts daerna wt Dermonde, alwaer sy desgelicx (n*iet* tegenstaen*de* de tegenwoordicheyt hares Meesters) met vrauwen te v*er*krachten, borgeren te mishandelen en*de* v*er*dryven, haer goet voor hare oogen te nemen en*de* v*er*koopen, dwelck v*er*kocht met wage*n*s en*de* schepen oock daer wt gevoert is, groote tyra*n*nie bedreven hebben. 4

De Heere, die aller me*n*schen herten in syne handt heeft, wilse een beter gemoet geven tegen de gene, tot wiens bescherminge, en*de* niet v*er*druckinge, sy heeten van ginder gekomen te syn: geve, ons desgelicx warachtich leetwesen van allen onsen sonden, en*de* bysonderlick van dese, dat wy he*m* soo leelick mistrawt, en*de* daerentegen ons v*er*laten hebben op broose, ydele, ontrauwe en*de* ongoddelicke beschermingen. 5

Aengaen*de* den standt onser gemeynte, gelyck wy wt Gods woordt en*de* d'ervarenheyt v*er*nemen dat cruys en*de* tegenspoet tot v*er*gaderinge en*de* voorderinge der selve veel bequamer is, dan voorspoet: soo heeft sy oock seer door Gods genade toegenomen, en*de* wast noch daghelicx: Maer op d'ander syde woelen en*de* woeden seer de vyanden der waerheyt, en*de* soecken alle middelen o*m* het rycke Christi hier wt te sien, soo door armoede de dienaers der kercke meynen*de* te v*er*dryven, het innekomen der geestel*icke* goederen van hen tot ouergeblevene Papen en*de* Monicken afkeeren*de*, den Rentm*eeste*r der kercke alle v*er*driet en*de* hindernisse aendoen*de*: als oock tegen de kercke oproeynde d'Ouerste der Stadt en*de* de Soldaten, tot state en*de* Officien de quaetste en*de* partydichsche voorderen*de*: 6

Doch heeftse God alle tot noch toe geneusringt tegen 'twroe- 7 ten, en*de* ve*r*trauwe dat hyse noch in toeco*m*stigen tyt breydelen sal, op dat wy door hare listige vonden en*de* gewelt n*iet* en ve*r*gaen. Wy en moghen daero*m* n*iet* kleynmoedich werden, al sien wy hier voor ooghen en*de* gevoelen de raserye der godloosen: want gemerckt de Satan in dese voortydts afgodische en*de* hofsche Stadt eenen grooten slach ontfangen, ja schier den hals gebroken heeft: Soo en ist n*iet* te ve*r*wonderen, dat hy aldus raest en*de* wtsinnich is: Het is een teecken dat hy wycken moet, en*de* dat syn ryck ten eynde gekomen is: doen*de* noch meer noch min dan een os, die den slachtklop ontfanghen hebben*de* en*de* nedergevelt syn*de*, hemselven noch half opricht, met alle voeten wtslaet, en*de* wonders schynt te willen bedryven, daer hy nochta*n*s is ten eynde van synen adem. Daerom al hoortmen somtyts eene swane voor hare doot singhen, al sietmen eene*n* auden ve*r*planten boom dickwils schoon bloeyen, en*de* eene wtgaen*de* keersse onderwylen een schynsel wtworpen: Soo en syn dese alle nochtans geene teeckenen des blyve*n*s en*de* levens, maer wel voorboden des doots en*de* aenstaenden ondergancks. Aengesien dan Chr*ist*us Jesus syn Ryck in 8 ons vaderlandt midden onder de vyanden dus verre heeft laten inwortelen, hy salt oock ontwyfelick tot synder eere hauden staen*de*, en*de* verhope dat het oock in deser Stadt geduerich geherbergt sal blyven: daer toe wy alle, en*de* v l*ieden* met ons den selven onsen Salichmaker vierichlick sullen bidden en*de* aenroepen. Eyndelick sullen v l*ieden* weten, dat de bre*n*ger 9 deses een jonck man is, genaemt Henryck le Prince, syn*de* audt tusschen de 16 en*de* 17. jaren, en*de* een kremer van syn Ambacht, die derwaerts getrocken is om het landt te besien, en*de* hem by eenen Meester synder neiringe te voegen. Hy is vroom en*de* godsalich, hebben*de* getrauwelick langhen tydt gedient eenen van o*n*ser gemeynte. Syn vader (die voortydts vele jaren een mispriester is geweest, maer nv is een Auderlinck der Franscher Gemeynte) heeft my gebeden, dat ick va*n* hem in my*n* schryven aen v l*ieden* soude willen melden. de Jonckma*n* draegt met he*m* eenich bewys om eene*n* meester van o*n*ser gemeynte te ve*r*weruen: alleenlick is myne en*de* des vaders bede, dat v l*ieden* gelieve hem wat te voorderen ten eynde voors*eid*, en*de* he*m*

onderwylen te willen aenspreken en*de* ve*r*manen tot voortga*n*ck inder godsalich*eit*, en*de* tot neerstelicke besoeckinge der Kercke: en*de* hier va*n* oock synen Meester dien hy soude moghen hebben te willen aenspreken en*de* ve*r*manen. Waer in v l*ieden* o*n*s groote vrientschap sullen bewysen.

Hiermede v l*ieden* den Almogen*den* God en*de* Vader beve- 10 len*de*, bidde ick he*m*

Eersame weerde seer beminde broeders, dat hy in v l*ieden* die gaven syns H*eiligen* Gheestes daghelicx ve*r*stercke, en*de* v l*ieden* in lange gelucksalige gesontheyt gespare. Datum te Br*ussel* den 29en Apr*ilis* 1583.

V L*ieder* dienstwillige wat ick ve*r*-
mach, D*aniel de* Di*eu*

Addressed: 11

Den Eersamen, wysen en*de* gods-
vruchtigen, Dienaeren des woordts en*de*
[Au]derlingen der Nederduytscher
[Gemey]nte Christi, wesen*de*
Tot London.

Endorsed: 12

Vanden 29en Appril 1583 ontfanghen van
d Daniel de Dieu vande kercke Brussel

204.

G[ODEFRIDUS] SAURBACH[1], to GODEFRIDUS WINGIUS[2].

Brussels, Sunday, 1 May 1583.

§ 1. *Many occupations have hitherto prevented me from replying to your letter, received a long time ago.* 2. *You justly deplore your illness at your old age, which is illness itself, and the premature death of Johannes Rood at a time when you were to be relieved after all your labours in the church, and when Assuerus (Regemmortel) also has been snatched away from you.* 3. *I had hoped that John Selot might have been of some assistance to you, but as he is ignorant of the language and suffers from inflammation of the eyes, I can easily realize that you almost alone bear the burdens of the church. But the Lord will strengthen you according to His promise.* 4. *The condition of our church is tolerable, but it would be hard to say by what and how many tricks it is assailed from without and within. Most of the magistrates endeavour to subvert the church and even the state, and hence certain commissioners were sent hither a few days ago to inquire and report about everything, so that they might the better take care of the church and republic, and I believe that they will do it, as the messengers have promised.* 5. *You have no doubt*

[1] There seems to be no biographical notice of this writer, who was, at the date of this Letter, evidently minister to the reformed Church at Brussels. He is not mentioned in H. Q. Janssen's *Kerkhervorming in Vlaanderen*, in the first volume of which (p. 151 sqq.) the history of the reformation at Brussels is narrated. Dr Christ. Sepp, in his excellent *Bibliotheek van Nederlandsche Kerkgeschiedschryvers*, p. 256, mentions a Letter of *G. Lauerbach* (a minister of the Gospel at Brussels), as having been published by Dr H. C. Rogge in *Kroniek van het Historiesch Genootschap te Utrecht*, 1874. There can be little doubt that for *Lauerbach* we should read *Sauerbach* or *Saurbach*. There is often great difficulty in correctly deciphering proper names and signatures, and *L* and *S* are very liable to be confused. But in the present Letter the word *Statueram* in § 1, and the proper name *Selotij*, in § 3, both begin with an *S* written exactly as the *S* of the writer's name, while on the other hand the *L* of *Londinensi* in the address supplies us with evidence that the writer's name is not Laurbach. Moreover, the name Saurbach is established by the mention of it in Letter No. 193, § 12. Te Water (*Reformatie van Zeeland*, p. 196) mentions *Godefridus Surbach*, as minister at Arnemuiden. It seems probable that G. Saurbach (or Surbach), after the surrender of Antwerp to the Duke of Parma in 1585, took refuge in Zeland, like many others of his colleagues.

[2] See Letters No. 18, note 2; No. 102; and No. 104, note 2.

heard that the city of Eindhoven has fallen into the hands of the malcontents. 6. *We have not heard of Alençon since he left these quarters for Dunkirk.* 7. *In Cologne the war is kindled more and more every day.* (*Johann*) *Casimir, the commander of the whole army besides the bishop is said to be in camp with four thousand horse and some infantry. The magistracy and the Cologne citizens favour neither party, but appear to await the result of the war.* 8. *I doubt not that the Lord will vindicate His glory, overturn the kingdom of Antichrist, and at last have pity on our afflicted country.*

Pax Dej omnem intellectum superans, sit T*uæ* H*umanitatis* cordi firmissimo præsidio, Ornatissime D*omi*ne ac frater in Christo obseruandissime. Jamdudu*m* tuæ ad me datæ sunt literæ, fateor, quibus quemadmodum T*ua* H*umanitas* primo diuturnum silentium agnoscit, ita mihi nunc non minus eadem, non, tam excusatione, quam negligentiæ et officij intermissi deprecatione apud te vtendum. Statueram quidem hactenus sæpissime T*uæ* H*umanitati* respondere: verum cum hoc animi propositum varijs modis huc vsq*ue* impeditum sit, dabo operam, deo bene fauente, vt illud damni frequentioribus meis ad te literis in posterum resarciatur. Veniam itaq*ue* ad reliquas tuarum literarum partes, quibus tum aduersam in hac tua senectute, quæ ipsa morbus est, valetudinem, tum etiam i*m*maturam Johannis Rodij[3] mortem non i*m*merito deploras: Cum *enim* T*ua* H*umanitas* post exhaustos diuturnos in illa Ecclesia labores, et molestias in hoc senio merito subleuanda erat: interim vero, Deo opt*imo* max*imo* ita constituente non solum Rodius[3] suam statione*m* deseruerit, sed etiam Assuerus[4] præter tuam spem, et vt credo inuita tota ferme Ecclesia istinc sit auulsus, certe non possu*nt* non alij mecum et T*uæ* H*umanitatis* et totius vestræ Ecclesiæ vicem condolere: Existimaram ego hactenus T*uam* H*umanitatem* opera Johannis Selotij[5] Symmistæ nonnihil subleuaturam iri: sed cum ille, vti scribis præter linguarum ignorantiam etiam oculorum lippitudine laboret, facile mecum perpendere possum T*uam* H*umanitatem* ferme solum Ecclesiæ onera subire. Verum, obseruande D*omi*ne frater, cum hæc non sine optima Dei voluntate fiant, qua T*uam* H*umanitatem* in ea ætate vult exerceri, non dubito, quin idem ille quoq*ue* eas subministret vires pro sua promissione: quo T*ua* H*umanitas* ijs ferendis par esse possit. Dabit ille quandoq*ue*

1 2 3

[3] See Letter No. 189, note 8.
[4] Assuerus Regemmorterus: see Letter No. 149, note 11.
[5] Also called Joh. Soilot &c.: see Letter No. 170, note 3.

strenuu*m* virum, qui T*uæ* H*umanitatis* vestigijs incedat et Ecclesiæ diligentem nauet operam.

Ad nostræ Ecclesiæ statum quod attinet, est ille hactenus 4 dei gratia mediocris: quibus vero quantisq*ue* foris et intus machinis petatur vix scribi potest. Ea quippe rabie pleriq*ue* in magistratu non solum Ecclesiæ sed etiam Reipublicæ statum euertere hacten*us* conantur: vt etiam certi quidam co*m*missarij seu legati paucis abhinc diebus huc missi sint, qui rebus cognitis, illos omnium certiores facerent, quo, et melius et citius et prudentius tum Ecclesiæ tum etiam Reip*ublicæ* præsenti periculo laboranti, in tempore cauerent. Quod ipsum illos quoq*ue* facturos non diffido, prout legati promisere. Endouianam 5 ciuitatem[6] nuper in manus malecontentoru*m* deditionem venisse non dubito quin T*ua* H*umanitas* ex alijs intellexerit, quam multi lentæ festinationi nostri exercitus tribuere conantur. De Alen- 6 conio[7], postquam ex his Brabantiæ finibus Duinckerkam abijt nihil audimus: quid cum illo futurum sit, tempus docebit. Apud 7 Colonienses[8] bellum indies accenditur magis magisq*ue*. Casimirus dux totius exercitus præter Episcopum vna cum 4000 equitib*us* et certis peditib*us* in castris e*ss*e dicitur. Magistratus et ciues Colonienses neutrius partes tuentur, sed belli euentum præstolari velle videntur. Ego non dubito quin de*us* opt*imus* 8 max*imus* nunc tande*m* no*min*is sui gloria*m* ibide*m* sit vindicatur*us*, regnu*m* Antichristi euersur*us* et purum verbi sui cultum substitutur*us* atq*ue* ita in medio hostiu*m* regnaturus. Idem vero afflictissimæ n*ost*ræ patriæ tandem misereatur, diuturnumq*ue* hoc sanguinolentum bellum clementer a n*ost*ris ceruicib*us* auertat, propter sui no*min*is gloria*m* et Ecclesiæ suæ incrementum: Eidem Deo opt*imo* max*imo* T*uam* H*umanitatem* ex animo co*m*mendans qui T*uam* H*umanitatem* diutissime salu*am* conseruare, et S*alu*ti necessarijs donis indies confirmare digne-

[6] In North Brabant.

[7] By an arrangement, signed on the 26th and 28th of March, the Duke of Anjou, who had left Antwerp on the morning of his attempt upon that city, in January 1583, was to await at Dunkirk the arrival of plenipotentiaries to treat with him as to a new and perpetual arrangement between the United Provinces and himself. On the 28th of June he left Dunkirk for Paris, never to return to the Netherlands: Motley, *Rise of the Dutch Republic*, Part VI, chapter VI.

[8] See *L'Art de vérifier les dates*, III. 281, under Gebhard Truchses, Archbishop of Cologne. See also Letter No. 206, §§ 8—12.

tur, Datæ penna celeri ex n*ost*ro musæolo Bruxellensi Calendis 9
Maij, An*no* 83.

Tuæ H*umanitatis* studiosissimus frater
G : Saurbach.

Addressed: 10

Ornatissimo doctissimoq*ue* viro D*omino* Godefrido Wingio, verbi Dei ministro in Londinensi Germanica Ecclesia fidelissimo

Endorsed:

Receptę 25 April. 1583 [O. S.]

205.

JACOBUS REGIUS[1], to [GODEFRIDUS WINGIUS[2]].

Ghent, Monday[3], 11 July 1583.

§ 1. *As you ask me in your last letter about the condition of our school and the progress of the "alumni" of your church, I write that our school sustained some loss by the departure of Dr Danaeus, but survived. Another very learned and zealous professor of theology remains.* 2. *The students of ethics and natural philosophy have professor Alexander Ratloo a relative of our brother Radermaker.* 3. *Schoolmasters teach our youths the languages, and even the students of Theology find some further help in the public preaching and discussions.* 4. *As regards the "alumni", I need not write of each of them in particular. Of John Lamot you may entertain great hopes.* 5. *The condition of your church annoys me. Endeavours will be made to restore Daniel (Dedieu) to you: but he will be unwilling to leave Brussels.* 6. *What you write about me surprises me, as you allowed Daniel and Assuerus Regemmortel, who were so devoted to you, to depart. If private affairs were to be regarded who would not willingly hasten away from troubles? You can easily guess by what perils and difficulties we are here surrounded, but we must*

[1] See Letter No. 127, note 13.
[2] See Letters No. 18, note 2; No. 102; and No. 104, note 2.
[3] Reckoned as New Style.

not think now of changing our abode. For, if God gives better times, there will be such a scarcity of pastors, that I fear the dispersion of many churches. 7. You will have heard that our town is still disturbed by factions and conspiracies, which some encourage. Meantime, while we are divided, our strength diminishes, and the enemy grows stronger, attacks, lays waste and invades.

In postremis tuis l*iter*is, obseruande Collega, quis sit scholæ 1 n*ost*ræ status, quidq*ue* v*est*ræ Eccl*esi*æ alu*m*ni hic proficiant, tibi a me significari cupis: De quibus sic habebis. Etsi no*n*nihil detrimenti ex Doct*oris* Danæi[4] discessu cepit n*ost*ra schola, no*n* tame*n* ideo interijt. Manet alter Theologiæ professor insigniter doctus et diligens, qui vt prima apud nos Theologiæ semina iecit, ita eadem studiose fouet atq*ue* excolit. Habent 2 præterea studiosi Ethices et Physices professore*m* D*omi*n*u*m Alexandru*m* Rattelonium[5] f*rat*ris n*ost*ri Radermakeri[6] cognatu*m*, in suo genere præstante*m* qui sexies hebdomatim legit. Nec 3 desunt linguaru*m* docti ludimagistri qui iuuentute*m* fœliciter instituant ac liberalibus artibus instruant. Quin et*iam* Theologiæ studiosi habent alia ex concionibus et propositionibus adminicula. vndè non mediocriter possint proficere. Modò ne sibi ipsi desint. Faxit D*omi*n*u*s ut n*ost*ra Eccl*esi*a et schola pace et tranquillitate frua*n*tur. De alu*m*nis non est quod singulatim 4 scriba*m*. ingenia sunt dissimilia quare dissimilis futurus est fructus. De Joa*nn*e Lamotio[7] quod seorsim scire petis, est quod spem no*n* paruam concipias. Multis æqualibus anteit ingenio et diligentia. Expensas in ipsu*m* optimè erogatas arbitror. Porrò 5 quod de v*est*ræ Eccl*esi*æ conditione scribis, malè me habet. Vt Danielem[8] recuperetis, labor erit. Ægrè illinc auelletur quanqua*m* magno cu*m* iure illu*m* repetere possitis, maximè cu*m* Bruxellenses conditionibus et pactis non steterint, vt ex tuis l*iter*is intelligo. Si quid opera mea hac in re opus fuerit, v*est*ræ Eccl*esi*æ libenter nauabo. De me autem quod scribis, equidem 6

[4] See Letter No. 189, note 7.

[5] Alexander Rattelon or Ratloo was installed as Professor in Philosophy at Leiden on 22 December 1578, and on 14 November 1582 he delivered an inaugural oration at Ghent in the same capacity: see P. Burman, tom. I. *Syll. Epist.*, p. 127; Te Water, *Hist. der Hervormde Kerke te Gent*, p. 140 sqq.

[6] See the note to Letter No. 116 at the end of this Volume.

[7] Jan Lamote was one of the earliest elders of the Dutch Church, London: see W. J. C. Moens, *Registers of the Dutch Church*, p. 209. The one mentioned here was probably his son.

[8] Daniel de Dieu, see Letters No. 172, note 1; No. 189, note 1.

miror, cu*m* et ipsu*m* Daniele*m*[8] et Assueru*m*[9] vobis vnice obstrictos, dimiseritis. Si reb*us* priuatis consulendu*m* esset, quis non e turbis libenter se proriperet? Quantis hic in periculis et difficultatibus versemur, facilè apud te cogitare licet. Veru*m* vt vt aliàs de mutando solo cogitare liceret, nu*n*c certè minime licet, Reip*ublicæ* præsertim administris, et Eccl*esi*arum præfectis in quos calamitoso hoc tempore o*mniu*m ferè coniecti sunt oculi, ita vt absq*ue* compluriu*m* offendiculo, et maximo Eccl*esi*æ dispe*n*dio fieri id nullo modo possit. Quod si Deus, vt speramus, meliora post hæc dederit, tanta futura est pastorum paucitas, vt multaru*m* Eccl*esi*arum vel iam dissipationem exhorrescam. Ac nisi v*est*ra, aliæq*ue* Eccl*esi*æ nob*is* succurrant vereor ne vel lupi in ouile irrepant, aut in atheismu*m* multi verbo vitæ priuati, tandem incidant. Quo loco n*ost*ræ res sint, te non ignorare existimo, cui id cu*m* ex varijs nu*n*tijs, tum ex crebris l*ite*ris subinde significetur. Nostra verò ciuitas varijs etiamnu*m* agitatur factionibus et clandestinis susurris. Sunt qui frigidam quotidie suffundunt[10]. Interea dum nobiscu*m* dissidemus attenua*n*tur n*ost*ræ vires, hostis inualescit, ingruit, vastat, occupat. Nisi ex improuiso Deus exercituu*m* appareat, no*n* video qua tande*m* ratione sustineamus. Sed o*mn*ipotentis brachio freti no*n* concidimus a*n*imo. Ille ἐκ τῶν ἀπόρων πόρον εὑρήσει. Vale in Chr*ist*o obseruande symmysta. Collegas ex me rogo, salutes. Gandaui XI Julij M.D.LXXXIII.

T*uæ* H*umanitati* addictus in Chr*ist*o f*rate*r
et sy*m*mysta

Jacobus Regius.

No address.

[9] Assuerus Regemmorterus, see Letter No. 149, note 11.

[10] On this proverb, which is here taken to mean *to encourage, spur on*, see above Letter No. 130, note 2.

206.

JOANNES ROTARIUS[1], to [GODEFRIDUS WINGIUS[2]].

Antwerp, Thursday, 1 August 1583, O. S.

§ 1. *A long absence from home has prevented me from replying to your two letters sooner.* 2. *The first does not require an answer except that part of it which relates to Daniel (Dedieu) recalled by you. I thought it better not to write to him till I knew what answer you had received from him, which I hear is that the church (of Brussels) cannot spare him, so that I abstained from addressing him further on the subject.* 3. *When passing Dordrecht the other day, I visited (Henry Van den) Corput and intimated to him that if Lollius had not yet obtained an appointment, some scholastic situation in London might be offered to him. But I understand that he is engaged in tuition at Dordrecht, and that you will not secure his services.* 4. *Shortly after its receipt I forwarded a copy of the letter to (Petrus) Dathenus, and expect every day an opportunity of sending him another, to make sure of his receiving either the one or the other.* 5. *We are glad that your Church is doing well; our own is in a fair condition. There was a great increase at the last communion; another will be celebrated the 21st prox., and we shall see what increase there will be then. May the Lord not give a final victory to the enemy; certainly, if He does not aid us in an extraordinary manner, our affairs will, humanly speaking, go to ruin. Some people, however, are still full of hope.* 6. *There is no news here except that Ypres is still besieged.* 7. *As regards the internal dissension at Ghent, the messengers, sent thither by our town to reconcile the people, report that the situation is more hopeful.* 8. *In Germany warlike preparations are daily made under the lead of Duke Casimir against the supposititious bishop of Cologne and the Spaniard who helps him.* 9. *I have seen copies of Casimir's letter to the chiefs of his army in which he explains the reasons for the war undertaken by the Protestants.* 10. *Also of that of the Electors of Saxony and Brandenburg to the emperor, saying that they had heard with regret that he would not carry out the operations which they had agreed upon against the violence done to the empire and especially to the Elector of Cologne; and censuring his excuse for the excommunication of the Elector by the Pope;* 11. *and warning him to consider the bad results which regard for such excommunications had in former times for Germany and the emperors. They would have proceeded with their own plan if His Majesty had not hinted at the interposition of his authority for the peaceful termination of the Cologne controversy, and that the Duke of Parma should not meddle*

[1] See Letter No. 116, note 3.

[2] See Letters No. 18, note 2; No. 102; No. 104, note 2.

with the affair. 12. *As the contrary had come to pass, and the Duke's soldiers were attacking the property and the persons of those who obeyed the Cologne Elector, they had resolved to resist him.* 13. *This is a summary of the lengthy documents. May the Lord bless the efforts of the pious princes.* 14. *It is said that Ambassadors from the Elector of Cologne have brought letters to the Prince of Orange in which he avows his and Casimir's readiness to help this country, if they are requested, after their own affairs have been settled.* 15. *I send you these pieces of information, as I know that they will be welcome to you, and are for the most part true; tell your friends and brethren as much of them as you think proper. I hear sad rumours about this town, but we are doing well in comparison with others. We are labouring to replace negligent administrators of civil justice by faithful ones.* 16. *I commend you to the Lord and salute you and your wife, your colleague &c.* 17. *I send you a copy of Beza's reply to the calumnies of two apostates, recently translated from French into German, and another copy for your colleague Celot.*

S. in Chr*isto* vnico seruatore. Diuturnam meam domo absentiam quod tibi innotuisse credam venerande d*omine* frater, no*n* vtar excusatione diuturnj silentij, nec responsionis factæ ad literas tuas, quaru*m* alteras peregre rediens reperi alteras domi accepi, posteriores quidem 27 Junij die datas. Vtræq*ue* mihi, vt omnes tuæ semper, gratissimæ fuerunt. Priores necessaria*m* responsione*m* no*n* req*ui*runt, nisi quod spectat d*ominum* Danielem[3] a vobis vocatu*m*. quia vero has serius legi, putaui ad eu*m* no*n* esse scribendu*m*, anteq*uam* intellexissem quid vos responsi ab eo acceperitis. Hoc aute*m* audio tale fuisse, vt eum co*n*stet vobis esse animo addictissimo, si per extremas necessitates Eccl*esi*æ cui militat liceret: hanc aute*m* necessitatis causa (nempe ne cogantur vnu*m* templum omnino claudere) nullo pacto assentiri velle ad eius dimissione*m*. Faxit is qui ambulat inter candelabra septem[3a], ne eo quod illic adhuc lumen gerit sublato, nouas stationes q*uæ*rere cogantur, qui nunc a pluribus expetunt*ur*. Sed Deus meliora, qua*m* quæ pleriq*ue* ex p*ræs*enti reru*m* confusione ominantur. Quu*m* hæc responsa intellexissem, no*n* existimaui necesse aut etia*m* vtile futurum vt amplius hac de re apud ipsu*m* agere*m*. Dordracu*m* nuper transiens, salutauj d*ominum* Corputiu*m*[4], ac interrogaui de statu et studio d*omini* Lollij, no*n* obscure ei significans quorsum, nempe vt si adhuc munere vacaret, intelligeret in procliuj esse dummodo vellet, vt Londini ei offerretur scholastica conditio. Sed audiuj eu*m* suscepisse prouinciam scholastica*m* ibide*m*, neq*ue* quicq*uam* vobis de

[3] Daniel de Dieu, see Letters No. 172, note 1; No. 189, note 1.
[3a] Rev. i. 12, 13. [4] See Letter No. 191, note 1.

eo obtine*n*do sperandu*m*. quod tibi significandu*m* putauj, qua*m*-uis id ipsu*m* forte fratres no*n* ignorant. Literaru*m* ad d*omi*-*num* Dathenu*m*[5] alterum exemplar data oportunitate transmisi breui posteaqua*m* accepissem, vt credam ei ia*m* esse redditum. ad alteru*m* mittendu*m* noua*m* et certa*m* oportunitatem indies expecto, nec omitta*m* quin transmittam, ne dubitemus alteru-tru*m* exemplar ad manus eius venisse. Res Ecclesiæ v*est*ræ ad-huc bono loco esse in D*omi*no gaudemus, eu*m*q*ue* p*re*camur vt ea tranquillitas sit vobis diuturna. Huius vrbis Ecclesia adhuc est in statu tolerabili, nec incremento mediocri caruit proxime habita D*omini* coena. Hæc iam iteru*m* Deo fauente celebra-bitur ad 12. cal. Sept. quid tum accessuru*m* sit videbimus. Restat vt D*omi*nus det ne hostis vlteriori victoria in nos potiatur. Certe nisi p*ræ*ter ordine*m* Deus nos iuuet, humano iudicio res nostræ pessum eunt. Sunt tame*n* qui etia*m* huma-nitus adhuc bene sperant. Particulariter his de rebus scribere tædet, quid enim p*ræ*ter q*ue*rimonias et dolores? Noui apud nos nihil geritur nec fertur, nisi ex Flandria, Ypras[6] adhuc obses-sas, ciuitatem tame*n* bono esse animo, ac necessarijs vtcumq*ue* prospectam ad sustine*n*du*m*: hoc autem se facturos p*ro*fitentur ad extremu*m* vsq*ue*. Sustineat et liberet eos D*omi*nus. De Gandauensiu*m* intus discordia qua*m*uis odiosa multa rumorib*us* sint sparsa, huius tamen vrbis legati ad conciliandos animos eo[7] missi redeuntes nunciant res esse meliori loco, nec per Dei gratia*m* de eoru*m* fide et constantia esse dubita*n*dum. Instant iam ibide*m*[7] comitia magistratui creando nouo, q*uæ* si feliciter (faxit Deus) succedant, firmior spes erit. Bellum[8] Germanicu*m* aduersus supposititiu*m* ep*iscop*um Coloniensem et Hispanu*m* ei militantem, indies ac strenue paratur sub duce d*omino* Casi-miro. Exercitus futurus dicitur 20 mille peditu*m* et ad 5000 eq*uitu*m, quorum ia*m* 1500 Guascones Bonna*m* appulerunt, et aduersariorum agros incendijs et cædibus vastant. Quas hic contra copias paret vel habeat non audimus, nisi Parme*n*sem

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[5] See Letter No. 25, note 7.

[6] In April of the following year Ypres was forced to yield: Motley, *Rise of the Dutch Republic*, Part VI, Chapter VI (ad fin.); Bor, *Nederlandsche Oorlogen*, XVIII. 424 (49).

[7] Added above the line.

[8] On the historical details related in the paragraphs 8—12, see *L'Art de vérifier les dates*. tom. III. (3rd edition), pp. 281, 282. See also Letter No. 204, § 7.

militem, et quæ hisce diebus facere coepit in ditione Leodiensi. Vidi exemplaria literarum *domini* Casimirj (ad duces militum 9 quos conscribit) rationem reddentes belli ab ordinibus protestantium suscepti, nempe pacta pacis *Sancti* Imperij multifariam infracta, ac nominatim nunc in conatibus istis ad loco dignitatis suæ violenter mouendum ill*ustrissimum* principem Electorem Coloniensem, et inuasiones peregrinorum in imperium. Ideo[9] sibi a principib*us* et ordinib*us* datam potest*at*em et mandata ad colligendum exercitum &c. et factam stipendiorum soluendorum cautionem. Item Electorum Saxonis[10] et Brandeburgici[11] ad Cæsarem, 10 quib*us* conqueruntur se ægre intellexisse ex redeuntib*us* legatis, *Majestatem* suam se subducere ab ijs, quæ inter ipsos cum sua *Majestate* conuenerat *præ*standis, aduersus vim Imperio ac nominatim Electori Colon*iensi* iniuste illatam, taxant *præ*textum excommunicationis a Papa in dictum Electorem latæ, quæ si a sua *Majestat*e et Ordinib*us* Imperij tanti sit facienda, vt impediat necessariam executionem communium aut etiam particularium ex officio consiliorum, nihil amplius in Germania tutum fore a Ro*mani* P*ontificis* tyrannide. Monent *Majestatem* suam expendat 11 quam male olim Germaniæ et Imp*eratori*bus cesserit quod habuerint talium excommunicationum rationem. reuocet in memoriam fortitudinem *præ*decessorum suorum, inprimis defuncti nouissimè celebris memo*riæ* Cæsaris patris sui, qui similium impedimentorum nullam habuerit rationem. Conqueruntur se pridem in instituto perrecturos fuisse, nisi *Majestas* sua spem eis fecisset sua authoritate interposita se curaturum vt de controuersijs Colon*iensibus* amicabili compositione transigatur, Parmensis dux ab eo commercio abstineat. Istis contraria cum modo eueniant, 12 et iam aperto marte Parmensis miles grassetur in res et personas Electori Col*oniensi* parentes, se necessario statuisse vt ei resistant iusto bello, siue sua *Majes*tas et catholici officium *præ*stent, vel non *præ*stent: imò siquis horum Papales conatus iuuet, his se ex æquo restituros. ac demum hortantur ipse officium Imperatoris præstet, mala alioqui ingruentia Germaniæ arceat. Summam habes eorum q*uæ* fuse scripta fuerunt, ac 13 sine ceremonijs ordinarijs cancellariæ, vt fere credam ipsum ali-

[9] MS. *Idio*. [10] August the Pious. [11] Johann George.

que*m* ex principib*us* scriba*m* istaru*m* literaru*m* fuisse. Tu p*ro* tua p*ru*dentia pond*us* expendes. Reliquu*m* est Deu*m* p*re*cemur (p*ræ*eunte peccatoru*m* poenite*n*tia q*uæ* ira*m* eius prouocant) vt conatib*us* pioru*m* principu*m* benedicat, Antichristu*m* perdat, Ecclesiam afflictam consoletur et propagare dignetur. Aiunt 14 etiam venisse legatu*m* ab Electore Colon*iensi* ad d*ominum* Principe*m* Auraicu*m*, cu*m* literis quibus sua*m* et d*omini* Casimiri propensam voluntate*m* declarat ad iuuanda*m* hanc patria*m*, si requirantur, postq*uam* res suas (quod breui futuru*m* sperat) foeliciter absoluerint. Hæc quia tibi grata fore, et pleraq*ue* 15 vera esse scio, nolui te cœlare, tu porro amicis ac fratrib*us* nostris co*m*municare poteris quantu*m* istoru*m* tibi videbitur. Audio extrà tristes rumores spargi de hac vrbe, sed p*er* Dei gratia*m*, cæteraru*m* comparatione res n*ost*ræ adhuc sunt bono loco, nisi quod Papistæ quidam insolentiores bono loco esse nec volunt nec norunt, atq*ue* ideo p*ro*scribunt*ur*. Allaboratur vt motis ijs qui ciuilis iustitiæ curam malitiose negligunt substituantur fidi. Hæc etsi aduersantib*us* seditiosa videantur, tamen nec seditiose, nec nisi necessitate extrema vrgente geruntur. Det Deus eue*n*tum salutarem. Huic te demu*m* ve- 16 nerande d*omine* f*rate*r ac pater in D*omi*no commendo, ac ex a*nim*o saluto vna cu*m* tua vxore, collega, et reliquis fratrib*us*, etiam d*omino* Bap*tis*ta Aurelio[12], cui hæc velim co*mm*unices. Mei familiares te salutant, ac amici quos tu salutaras, ne*m*pe ministri. D*ominum* Fontanu*m*[13] si oportunu*m* sit etia*m* ex me salutabis. Vale. Antuerpiæ, ipsis Cal. Augusti veteri stylo 1583.

Tuus Jo*an*nes Rot*ari*us.

Dono tibi mitto Responsione*m*[14] d*omini* Bezæ ad Calu*m*nias 17 duoru*m* apostataru*m*, recens ex Gallico factam Teuthonica*m*, alteru*m* exemplar collegæ tuo Celotsio[15], in bona*m* accipite

[12] "Jean Baptiste Aurelius, minister at London", mentioned by Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 90) as one of the refugees from France after the Bartholomew massacre. He was probably minister to the French community. See also Letter No. 185, § 13.

[13] See Letter No. 177, note 2.

[14] In 1578 Beza published at Geneva: *Responsiones ad repetitas Andreæ et Selnecceri calumnias* (see Haag, *La France Protestante*, 2nd edition, vol. II, p. 535). Rademaker probably refers to this work.

[15] See Letter No. 170, note 3.

partem; compactam misissem, sed tempus non datum est tantu*m* ab æditione.

No address. On the top of the letter Godfr. Wingius has written: Receptę 9° Augusti 83.

207.

JACOBUS KIMEDONCIUS[1] writes a TESTIMONIAL for LEVINUS CABELIAU[2].

Ghent, Saturday, 17 September 1583, N. S.

1. *As Levinus Cabeliau asks us to give him a testimonial with respect to his life and studies,* 2. *we ministers of the word of God at Ghent testify that his conduct has been excellent during all the time that he has been with us in our church;* 3. *he has honestly pursued the study of letters and especially that of Theology in our school, frequented our lectures and sermons, and prepared himself in various other ways for the ministry of the church.* 4. *As by these means he has made great progress in his studies, we desire to recommend him to all good and devout men.*

Omnibus has lecturis salutem.

Cum̃ vitæ studiorumq*ue* testimonium à nobis peteret honestissimus iuuenis Leuinus Cabeliau[2], ej hac in parte deesse no*n* 1

[1] He was born at Bruges and appointed Director of the "Collegium Sapientiae" at Heidelberg, whence he was discharged by the Lutheran Elector Ludwig on 7 October 1577. He went to Ghent, where he was forthwith appointed minister to the Protestant Church and professor of Theology. There he remained till September 1584 when he departed for Flushing. In 1585 he was appointed minister at Middelburg, where he remained till 1589 when he returned to Heidelberg to be once more appointed Superintendent of the "Collegium Sapientiae" and professor of Theology. Here he died of the plague in 1596: see Van der Aa, *Biographisch Woordenboek.*

[2] See Letter No. 201, § 5.

voluimus nec debuimus; no*n* solum quia consuetudini parendum fuit, sed etia*m* multo magis quia ipsa æquitas postulat, vt veritati testimonium virtutiq*ue* honos suus tribuatur.

Testamur itaq*ue* nos verbi Dei apud Gandavenses ministrj, 2 Leuinum modò nominatum toto eo tempore quo nobiscum in hac nostra Ecclesia vixit, vitam moresq*ue* ita instituisse talemq*ue* sese semper gessisse, vt eorundem morum honestate totiusq*ue* vitæ pietate se nobis omnibusq*ue* alijs bonis viris facilè probaverit. Ad hæc pro muneris suj ratione in schola nostra 3 Gandavensi literarum studijs necno*n* in primis Theologiæ sinceriorj fideliter sanè incubuit, lectiones concionesq*ue* sacras assiduè frequentando, et ad ministerium Ecclesiæ (si Deo ita visum sit) sese exercendo præparandoq*ue*, cum alijs exercitationu*m* generibus, tum eo in primis et nominatim, quod propositiones ferè vocant. Quibus adiumentis no*n* infelices studiorum pro- 4 gressus fecit, pro temporis quidem ratione, quo hîc ej nobiscum viuere licuit. Quapropter Leuinum nostrum omnibus bonis pijsq*ue* viris commendatum esse rogamus; Deumq*ue* Opt*imum* Max*imum* oramus, vt spiritu sapientiæ et timoris suj eundem magis magisq*ue* in dies singulos corroborare dignetur ad nominis suj gloriam. Amen. Gandavj. XVII Sept. stylo nouo, CIↃ·IↃ·LXXXIIJ.

Jacobus Kimedoncius ver:
bj Dej minister in Ecclesia
et Schola Gandavensi; suo
et collegaru*m* nomine.

208.

THE SYNDICS and COUNCIL of GENEVA, to the CONSISTORIES of the FOREIGN CHURCHES in LONDON.

Geneva, Wednesday, 25 December 1583 [O. S.].

§ 1. *It is a great consolation to those who suffer unjustly if it pleases God to procure them the means of deliverance or even of assistance.* 2. *In this respect that which befell our town last year serves as a familiar example. For God, having permitted our enemies to plot the ruin of our state, almost suddenly relieved us by help from different places and persons.* 3. *We are under great obligations to Her Majesty for her beneficence, and to those gentlemen who procured us access to her and assisted us in obtaining this subsidy, and likewise for your own help.* 4. *In other respects we perceive in our enemies only a desire to execute their designs against us.*

Messieurs. Cest vng grand soulaigement a ceux qui sont affliges a tort quand (outre le tesmoignage quilz ont en leur conscience quilz sont poursuiuis pour justice) il plaist aussy a Dieu leur susciter des moyens de deliurance ou bien de secours et assistance, Les choses aduenues lannée derniere[1] contre nostre Ville qui vous sont asses notoires, nous seruent d'vn exemple familier en cecy. Car Dieu nous ayant monstré la verge d'vn costé en laschant la bride a nos ennemis qui auoyent conspiré la ruine de nostre Estat pousses de la haine quilz portent a nostre Religion, Il luy pleut presques tout a coup nous soulaiger en nous faisant veoir son secours de diuers endroictz, et inspirant plusieurs personnes de nous aider. Nous recognoissons entre autres auoir tresgrande obligation a la Majesté de la Roine pour sa beneficence enuers nous, et semblablement a tant de bons Seigneurs par le moyen d'esquelz nous auons heu acces a icelle et qui ont esté les instrumens pour nous faire obtenir la subuention de deniers que nous auons

[1] Reference is probably made to the attacks made upon Geneva by the new duke of Savoy, Karl Emanuel; see Ersch und Gruber, *Allgemeine Encyklopädie*, Vol. 58, p. 28.

poursuiuie. Nous vous reputons aussy Messieurs des principaux qui aues heu a coeur nostre conseruation, ayant en souuenance de nous en vos prieres et ayans bien voulu en outre nous eslargir de vos moyens. Or comme de nostre costé nous ne pouuons que tesmoigner vne grande obligation enuers vous, aussy prions nous Dieu qui est le grand remunerateur de vous faire florir de plus en plus vous remplissant de ses benedictions spirituelles et temporelles. Au demeurant nous n'apperceuons du costé 4 de nos ennemis q'vne volonté dexecuter leurs desseigns contre nous. Ilz ont nombre de gens de guerre quilz ont disposé autour nous en garnison, et empeschent qu'on n'ameine aucunes graines en nostre ville et y a bien apparence quilz se voudront seruir du passaige des Espaignolz qu'on dit estre en nombre de douze Mil pour nous meffaire. Mays aussy esperons nous que celuy qui est la garde d'Israel qui veille pour les siens nous garentira de leurs mains et se rira de leurs entreprinses faisant paroir en la petitesse des siens sa grande vertu.

Messieurs apres nous estre affectueusement recommandes a voz bonnes graces nous prions Dieu quil vous conserue en sa sainte protection et sauuegarde.

Ce xxv[e] Decembre 1583
Les Syndiques et Conseil de Geneue voz bien volontaires et affectiones Amys a vous faire seruice.

Addressed: 5

A Messieurs
Messieurs du Consistoire des
Eglises Francoise, Flamende et
Italienne tant a Londres qu'ailleurs
au Roiaume.

Endorsed: 6

Danckbrief gheschreuen van die
van Geneuen
25 Dec. 1583

209.

THE CONSISTORY of the CHURCH of GHENT[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

Ghent, Friday, 2 March 1584, N.S.

§ 1. *You will remember that in the national Synod held in* 1581 *at Middelburg, our community was directed to fix the time and the place for the next Synod and to convoke the respective communities.* 2. *Therefore, considering that the appointed time for this Synod is approaching, and that the need for discussion is almost more urgent now than it ever was before, we have requested our brethren at Antwerp to induce their magistrates to allow us, for very weighty reasons, to hold the Synod there.* 3. *The magistracy have given their consent, and hence we request you to despatch your deputies, with proper credentials and adequate instructions, to Antwerp so that they may arrive there about the 4th of June next, and we may begin our work on the following day, and afterwards accomplish it to the glory of God and the edification of His communities.* 4. *We also request you to inform the surrounding communities, belonging to your respective Classes, of this matter in the customary way, that each community may give notice of their difficulties, if they have any, and advise us as to the edification of the churches, so that the deputies, fully informed of everything, may the better assist the Synod in planning and determining what is best and most necessary.* 5. *Exhort also those, who are bound by the rules to send their deputies, but cannot do so now on account of legitimate impediments, to inform the Synod in writing of their circumstances, and to give their instructions and authorisation to the nearest community, that in this way the general improvement, devotion, unison and concord of the Church of Christ may be simultaneously promoted, and not doubting that you will do so diligently we recommend you to the Almighty.* 6. *Please to inform the other Dutch communities and the Walloon churches in England of this matter as is customary.*

Ghenade en*de* vrede door Jesum Christum Amen.

Weerdighe godsalighe en*de* zeer geliefde broeders wij achte*n* 1 VL*ieden* noch indachtich ende gheadueerteert te wezen dat

[1] For the reply to this Letter see the document following.

inden Lesten nationalen Synodo tot Middelburch[2] ghehouden, deser onser ghemeijnten binnen ghendt opgheleijt was, den tijt en*de* die plaetse des naestuolghen*den* Synodij te bestem*men*, en*de* die ghemeijnten daer onder sorterende te beschrijuen, daer om wij ouerlegghende dat nv de ordentlicke tijt des Synodi voors*eid* voorhanden is en*de* dat den noot ons nv schier meer dwijnght dan hy oijt ghedaen heeft, om ons mit elcanderen te bespreken en*de* te beraden, hebben onse gheliefde mitbroeders binnen antwerpen ghebeden, dat sy ons om veel wichtighe oorsaken die ons daer toe beweghen, souden willen vrijheyt en*de* plaetse om den Sijnodi aldaer te houden by der ouerheyt te weghe brijnghen, het welcke sy oock ghedaen hebben, dies bidden wij VL*ieden* dat ghij uwe ghedeputeerden mit behoorlicke credents brieuen en*de* ghenouchsaeme instrucktie tot Antwerpen afuerdighen wilt dat zij teghen den 4 Junij toeco*m*mende stijlo[3] novo[3] aldaer aenco*m*men en*de* *ver*schijnen moghen, op dat wij op den 5 Junij inden naeme des heeren en*de* in sijnder vreesen de Actie moghen beginnen en*de* daer nae, tot synder eeren en*de* opbauwijnge sijnder ghemeijnten wtuoeren moghen, wij bidden oock dat VL*ieden* die omligghende ghemeijnten onder VL*ieder* respectiue classen behoorende hier van so dat bruyckelick is aduerteeren wilt, daer mit een ijghelicke ghemeijnte haere beswaerijnghe so daer eenighe sijn aendienen, en*de* haeren goeden raet tot opbauwijnghe der kercken mitdeelen mach, op dat die ghedeputeerden also volco*m*melick van alles gheinstrueert synde, te vruchtbaerlicker in den Sijnode voors*eid* moghen helpen, dat beste en*de* noodichste beraemen en*de* besluyten, VL*ieden* sullen oock de ghene die haere ghedeputeerde volghen*de* de ordenijnge te schicken schuldich sijn, en*de* tselue nv van weghe wettelicke verhinderynghe niet sullen connen doen *ver*manen, dat sij den Sijnodij schriftelick van haere nootsaeken willen aduerteeren, en*de* den naestgesetenen haere instructien en*de* authorijsatie mitgeuen op dat also de ghemeene beterijnghe stichtinghe verbindijnghe en*de* eenicheijt der Kercken christij ghelijckelick gheuoordert werde, en*de* niet[4] twijfelende ofte

[2] This Synod commenced 29 May 1581: see Hooijer, *Oude Kerkordeningen*, p. 186 sqq.
[3] Added in the margin.
[4] Added above the line.

VL*ieden* en sullen tselue vlietelick doen, willen wij VL*ieden* hiermede den Almachtighen god in syn beschermijnghe beuelen, datum tot Ghendt desen 2 Meerte 1584 stilo nouo.

VL*ieder* dienstwillighe mede
broeders de Regeerders der kerken
binnen Ghent en*de* by laste
Jo. Bollius[5] dienaer
des woorts.

Het sal VL*ieden* believen
dander nederduitsche Ghemeente*n*
en*de* de Walsche kerken binne*n*
Enghelant wesende, deses te
adverteere*n*, naer costume, en*de*
VL*ieden* sullen wel doen.

6

Endorsed:

vanden 2[den] Merte 1584[6]

[5] See Letter No. 184, note 5.

[6] The remainder of the endorsement has been cut away by the binder.

210.

THE CONSISTORY of the DUTCH CHURCH, LONDON[1], to the [CONSISTORY of the CHURCH of GHENT].

London, Thursday, 30 April 1584 [O.S.].

§ 1. *As the community of Ghent, by letter dated 2 March, exhorted us to assemble, and appoint, in our common name, some persons, to appear, provided with sufficient instructions and proper credentials, at the general Synod convoked by them at Antwerp for the 4th of June next;* 2. *We, Dutch communities in this kingdom (except that of Norwich, who many years ago withdrew themselves from us), met in London on 27, 28 and 29 April, and treated, among other things, of the aforesaid affair, and decided that—as matters have much changed at Ghent and in Flanders since the aforesaid summons, and we can spare very few ministers or none at all to send over, and there is in this country very great danger both in leaving and arriving, as several of us, to our sorrow, have experienced; and we could, moreover, very little promote your Synod even if we appeared; and lastly, we could not (as we long since repeatedly explained while excusing ourselves) in any way submit to your Synod, but must abide by the polity and regulations laid down for us in this country by the Bishops as our Superintendents—none of us could come to you in our common name.* 3. *We therefore pray you and the community of Ghent to take our refusal and excuse in good part, as we do not abstain to avoid trouble, labour or expense, but from necessity.* 4. *Time will show this, and if a better opportunity offers itself to us, we shall be glad to do what reasonableness, duty and love demand, always with the exception of what has been explained above.* 5. *Meantime we pray God to assist your Synod with His grace and His Holy Spirit....*

Antworde op den vorigen Brieff.
Genade en*de* vrede dör Jesum Christum. Amen.

Seer lieue en*de* eerweyrde B*roeders* gelijck als wy dör brieue 1 der Ge*meint*e Chr*ist*i te Ghentt des 2^den^ Martij nieuwen stijls, vermanet syn geweest, hier te lande by een te komen, en*de* uth gemeynen namen etlicke te verordineren, die mit genoechsamer instructie en*de* behoirlicken credentie-brieuen soude*n* mogen komen en*de* sich vinden in den gemeynen Synodo, die

[1] The text of the present document, which is a reply to the preceding Letter, is printed from a draft written on the back of that Letter, in the handwriting of Gotfried Wingius, the minister of the Dutch Church.

sy na hörer last, to Antwerpen bestellet hebben den iiij[den] Junij nieuwen stijls, naastkomende: So isset, dat wy Duydscher Ge*mein*ten in desem rijke (uthgenomen de Ge*mein*te van Nordwyck, die sich van ouer velen jaren van ons onttrocken heeft) by een sijn geweest te Londen den 27. 28 en*de* 29. Aprilis onsen stijls[2]: en*de* hebben, onder andere*n*, ock van deser vor*seiden* saken, int gemeyne verhandelt, en*de* mit gemeynen aduijse besloten, Dat, dewijle sindert der tijdt der vor*seiden* opschrijuinge, de saken te Ghentt en*de* in Vlandern seer verandert sijn: Dat wy ock seer weynige off geene dieners hebbe*n*, die wy ontberen off opsenden konden: Dat ock alhier beyde int reysen en*de* komen seer groit perikel is: gelijck als wy sulckes by daadt an etlicken der onsen te[3] onser groiter droefheit[3] beuonden hebben: Dat ock wy, all mochte wy opkomen, weynige vorderinge to uwen Synodo bringen mochten. Ten lesten, Dat (gelijck als wy sins lange ons altijdt verklaret en*de* ontschuldiget hebben) wy ons uwen Synodo in geenen deele onderwerpen mogen: dan moeten blyue*n* by der politie en*de* ordina*n*tien, die wy onder den Busschoppen, als onsen Sup*er*intendenten, hier in desen rijke hebben &c. Dat wy (segge wy) als vör dese tijdt geene to uwer *Lieden* uth onsen gemeynen namen op souden komen. Bidden derhaluen uwe *Lieden* ock de Ge*mein*te van Ghentt, vrie*n*delicken, Gy willet desen onsen affslach en*de* ontschulde int besten duyden, en*de* deselue uwer *Lieden* in geene*n* deele missvallen laten. Want wy ons niet onttrecken uth schuywe eniger moeyte, arbeydes, off eniger kosten eygentlicken, dan alleene (als gy hier sien moget) uth dringender noidt. Want de tijdt, dör Godes genade anders leeren wert, en*de* ons beter gelegenheit sal gegeuen werde*n*, wille wy gerne doen sulckes, als billickheit plicht en*de* liefde heysschen sal: altijdt nochtans (als wy alwech vordragen moeten) met verklaringe en*de* uthneminge als vors*ei*t is. Middeler tijdt wille wy onsen goedigen Godt, va*n* herte*n* bidden, Hy wil uwe*n* Synodo mit syner genade en*de* *Heiligen* Geeste bijstaan, dat deseluige te syner eeren en*de* syner Ge*mein*te vorderiger stich-

[2] For an account of this Colloquium see *Werken der Marnix-Vereeniging*, Serie II. vol. I. p. 77.

[3] *te—droefheit* added above the line.

tinge mach beleydet en*de* besloten werden: en*de* mach den gantzen lande nüttbar en*de* profytelick sijn. Amen. Te Londen in der versamelinge der vorgenoemden Ge*mein*ten den lesten Aprilis gewoinlicken[4] stijls. A*nn*o 1584. Onders*chreuen* Vwer L*ieden* dienstwillige broeder en*de* diener. Gottfrid*us* Wingius uth namen en*de* by laste der Ge*mein*ten vors*ei*t.

[4] Ordinary style seems to mean here the ordinary style of England, that is to say *Old Style.*

211.

THEODORE DE BESZE[1], to [ROBERT] DE LA FONTAINE[2].

Geneva, Wednesday, 1 July 1584 [O. S.].

§ 1. *Illness and many occupations compel me to answer the three letters from you and your friends by this single one.* 2. *From what I see Satan desires you to share the storm which menaces the Churches yonder.* 3. *If you could let us have all that is and will be written amongst you on matters of discipline and doctrine, it would greatly assist us in treating of this matter.* 4. *Last night I received (together with your letters of* 31 *May and* 2 *June) the book of Laur. Humphrey, which I half devoured in spite of my illness.* 5. *As regards Scotland, since the late Aubigny was received there I expected to hear even worse things from thence. Please inform us of all that may happen there, and recommend us to my very dear brethren, in whose persons we regard ourselves as afflicted and*

[1] See Letter No. 39, note 11. The present Letter is not written by Beza himself. Only the words: *Vostre entier frere Th. de Besze* at the end are in his handwriting.

[2] See Letter No. 177, note 2.

persecuted. 6. *Concerning the provision for our poor we are still expecting letters, but meantime thank you for the timely care which you have taken in this respect.*

Messieurs, et tres chers freres L'indisposition, en laquelle je me trouue depuis peu de iours, et la multitude d'affaires me contraignent de vous escrire en commun encores q*ue* vous ayez prins la pene de mescrire ch*asc*un en particulier, et q*ue* iaye receu de vous iusques a trois L*ett*res: ausquelles je fay respon*se* par les presentes tout ensemble. A ce que je puis voir il ne tiendra pas a Sathan q*ue* vous n'ayez partie de l'orage qui menace l'estat des Eglises de p*ar*dela puis q*ue* ce Mons*ieu*r est si hardy et a si peu de resistance, chose trop deplorable: mais il faut q*ue* Dieu soit Juge des vns comme le Pere des autres. Et i'espere que ce bon Dieu vous donnera conseil pour conduire v*ost*re barque selon la prudence saincte toutesfois requise en tels orages sans quelle vienne a eschouer, et Dieu ne permettra point comme i'espere q*ue* la teste d'hidre Romaine ayant este coupee du glaive du Seigneur en engendre vne douzaine dautres pardela. Sil se pouuoit f*ai*re que nous fissiez tenir pardeça ce qui sescrit ou escrira p*ar*dela en matiere de la discipline, et maintenant sur ce que ce bon personnage remue en la doctrine, et notamment comme on espargne ceux ausquels il se compare, ce nous sera vn grand aduanttage pour traicter de ceste matier, et peut estre luy couper lherbe soubs le pied par autre q*ue* par nous: Le tout Dieu aydant auec telle prudence et discretion q*ue* sil plaist a Dieu nous ne gasterons rien de v*ost*re costé. Jay receus hier au soir aueques vos dernieres du dernier de May, et deuxiesme de Juin le liure de Monsieur Omphredus[3] que i'ay a demy deuoré nonobstant mon mal de reins. Je loue Dieu des dons qu'il luy a departis qui sont grands, et ne faudray de l'encourager par la p*re*miere depesche de la sepmaine prochaine. Quant a l'Escosse des le

[3] Beza probably refers to a work of Laur. Humfredus published under the title: *Jesuitismi pars prima: sive De praxi Romanæ Curiæ contra Respublicas et Principes: Et De nova legatione Iesuitarum in Angliam, προθεράπεια et præmunitio ad Anglos*...Laur. Humfredo... Autore). 8° Londini, Excudebat Henr. Middletonus impensis G[eorg.] B[yshop] 1582. The second part appeared under the title: *Iesuitismi Pars Secunda: Puritanopapismi, seu doctrinæ Iesuiticæ aliquot rationibus ab Ed. Campiano comprehensæ, et à Ioan. Duræo defensæ, Confutatio*... Autore Laur. Humfredo. Loudini, excudebat Henr. Midletonus impensis Georg. Byshop. 1584. On Laurence Humphrey see Letter No. 192, uote 1.

temps que feu Aubigny[4] y fut receu ien attendois pis encores q*ue* ie ne voy Car tout cecy n'est qu'un preambule pour ramener la grand beste. En cela, et tous tels aultres accidens **patientia et precibus opus est.** Et iayme encore mieux, quon ait prins ce chemin q*ue* l'autre. Vous nous aduertirez des particularitez qui suruiendront sil vous plaist bien amplem*ent* et cepend*ant* nous recommanderez a mes tres chers freres en la personne desquels nous nous tenons pour affligez et persecutez. Quant a la prouision pour noz poures nous en attendons encores les l*ett*res et cependant nous vous remercions du soin q*ue* vous en auez eu bien a propos. Nostre estat est tel q*ue* le scaurions souhaiter par la conniuence du voysin, le Seigneur nous donnant tousiours noueaux argumens de cognoistre quil veille pour nous, et attrempant tousiours cependant ceste ferme faueur q*ue* nous nauons occasion de nous esgayer par trop mais bien de despendre de son speciale prouidence. En quoy vous nous ayderez sil vous plaist par voz prieres mutuelles. Sur quoy faisant fin 6

Messieurs et treschers freres nous prions tous pardeça le Seigneur quen vous benissant et rompant tous mauuais desseins vous maintienne en sa tressaincte garde. De Geneue ce premier de Jueillet 1584.

Vostre entier
frere
Th. de Besze.

Addressed: 7

A Mons*ieur* et trescher frere
Monsieur de la Fontaine[5]

Endorsed:

Beze
1584

[4] See Letter No. 198, note 11.

[5] It is clear from the Letter that Beza addressed more persons than one, and their names were probably all mentioned in the address, of which a portion only has been preserved.

212.

JAN VANDEN BEKE[1],
to the CONSISTORY of the DUTCH CHURCH, LONDON.

Flushing, Friday, 13 July 1584.

§ 1. *This letter serves chiefly as a cover for the inclosed epistle from the ministers and elders of the community of Ostend, at whose request I assure you that, so far as temporal affairs may be regarded as certain, the people of Ostend are certainly united with those of Zeland.* 2. *And, that you may believe this all the better I may inform you that about a month ago Seigneur de Mortaignen (although, so far as one can see, very pious and devoted to the cause) left the town, and Seigneur de Marquette, who had governed Ypres so devoutly, was appointed governor instead, and since then it is no longer doubted that Ostend adheres to our side; I say this not, as it were, out of the mouth of the community or from current rumours, but from certain knowledge.* 3. *Moreover last Sunday I heard the minister at Delft recommend the poor of Ostend from the pulpit, as the inhabitants are deprived of all means of assisting their poor, and yet serve as a bulwark for these regions. I also send a recommendation made by order of the magistracy, and request you to do all that is possible.* 4. *I must also tell you that last Tuesday, about two o'clock, when the Prince of Orange rose from table, and intended to go from his dining-room, by some steps, to his bed-room, a High-Burgundian shot him with a middle-sized pistol, which he carried under his mantle, in the heart, so that he died at once.* 5. *It also unfortunately befell, that the report was at once spread among the community, so that there was no means of keeping the misfortune secret, which caused great consternation, the people running in confusion as in a town captured by the enemy; the women cried and moaned, the doors and windows were banged with great violence, while the men ran along the streets, one with a rapier, another with a halberd, and some with firelocks and other kinds of gun.* 6. *But the States General and the States of Holland, with his Excellency's council for Holland and Zeland met, to take the necessary measures for the preservation and defence of the country. And I witnessed their confidence and promptitude in maintaining order, without showing any inclination to come to terms with the common enemy, whose cruelty and bloodthirstiness is known to everyone.* 7. *And as I was despatched to inform the people of Zeland at once of the aforesaid event, I saw the members of the council and of the cities of (the isle of) Walcheren, who were present (those from elsewhere not having arrived yet as living too far off), so determined, that I expect nothing but good from it; everything was arranged, so that since then nothing has been said or done from which other than good could be expected, wherefore we may hope that God will help us and raise our ruined affairs.* 8. *On the same 10th day the enemy took by assault the fort at Liefkenshoek situated opposite the fort of Lilloo, but mostly through the dissension, rashness and faintheartedness of the occupants, for shortly before the enemy began to fire, the soldiers and the citizens fell out, quarrelling as to who was to rule, and when the enemy commenced to fire, they stood crowded together without doing anything to*

[1] See Letter No. 122, note 5.

rebuild what the enemy had shot down, so that having made a breach, the enemy, entering the fort with great noise, carried it at once almost without striking a blow, and killed nearly everyone in it, to the number, as some say, of more than six hundred men. 9. *The enemy is near Lilloo, but I hope that the place is well secured, and that he will not appear there. There is a great panic at Antwerp, but the people begin to feel reassured, and to hope that after having stood the first brunt, and the enemy finding a wall, he will knock his head against it.* 10. *May the Lord grant us His grace to confess our sins before Him and to expect our deliverance from Him alone....* 11. *It would be desirable if the brethren (in England), over and above their fervent prayers to the Lord, collected a hundred thousand guilders for the encouragement of our people, considering the grave assault of the common enemy.*

Eerweerde vrome Broeders Naer myne zeer herteli*cke* ghe- 1
biedenesse aen V E*erweerden* dient dese meest tot couerte
van*den* inghesloten[2] missiue van*den* dienaers en*de* ouderlynghen
der ghemeente van Oostende, Tot voorderynghe van wiens ver-
souck aen V E*erweerden,* ick niet en hebbe willen na laten
dese weynighe woorden te schryuen, o*m*me V E*erweerden* te ve*r*-
sekeren, so vele als men tydelicke saken voor seker houden
mach, dat die van Oostende sekerlick met die van Seelant
v*er*bonden en*de* verplichtet zijn, en*de* op dat V E*erweerden* 2
tzelue te beter gheloouen mach so zal V E*erweerden* beliefuen
te v*er*stane dat by na een maent gheleden de heere van Mor-
taignen[3] (hoe wel zo vele als men van menesschen bemoeden can
recht vroo*m* en*de* de zake toeghedan) daerwt ghetrocken is.
en*de* de Heere van Marquette[4], die Ypern zo vroomelick ghe-
gouuerneert hadde daerinne voor Gouuerneur ghestelt met
de solda*ten* die meest alle in Ypern hadden gheweest, sints
welcken tyt niet meer eenich twyffel ghemaect en werdt oft
Oostende en houdt dese syde, en*de* dit en spreeck ick niet
als wt den mont der ghemeente ofte de loopen*de* gheruchten,
maer als daerof seker kennisse hebben*de*, Oock hebbe ick son- 3
daghe lestleden den predicant inden stoel tot Delft de aermen
der voors*eiden* va*n*[5] Oostende[5] stede hooren reco*m*manderen, ten
aensiene dat zij van alle middelen o*m* haer aermen te helpen
berooft zyn en*de* als een bollewerk voor dese landen staen,
zende oock de reco*m*mandatie by laste van*de* wet te gheschie-
den, V E*erweerden* meughen wel v*er*sekert zijn datmen zulcke
publicque reco*m*mandatie niet doen en zal sonder goede voor-

[2] Several i's at the beginning of words are written as capitals.

[3] See Bor, *Nederlandtsche Oorlogen*, Boek xix. p. 469 (14).

[4] See Bor, *l.c.*, Boek xviii, p. 424 (p. 49).

[5] Added above the line.

wete van haeren vromicheyt, V l*ieden* bidden*de* het beste te willen doene tot onderstandt van*de* zelue aermen also ick niet en twyffele of de caritete en zal ten hoochsten besteet zijn.

Voorders hoe wel ick niet en twyffele of de gheruchten 4 en zullen maer te wyloopich zyn, en hebbe nochtans niet willen na laten V E*erweerden* te laten weten heet groot en*de* claechl*ick* ver*l*ies dat wy dese voorleden daghen hebben gheleden. Dijnxdaghe[6] lestleden ontrent den tween vren also zyne Ex*cellen*cie van*de* tafele gheresen synde meende wt syn eetcamer te treden o*m*me also een steegher op na zyn slaepcamer te gane, heeft een hoochbourguignon met een middelbaer pistolet, twelck hy onder zyn mantel hadde zijn voors*eiden* Ex*cellen*cie in het herte ghetreft dat hy terstont is doot ghebleuen, waer- 5 naer dat ongheluck ghevolcht is, dat het gherucht opden staenden voet opde straete is gheco*m*men onder de ghemeente, so datter gheenen middel is gheweest tvoors*eiden* ongheluck secreet te houden, wat een*en* ver*s*laghtucheyt tselue ghecauss*eer*t heeft onder de ghemeente gheue ick V E*erweerden* te bedyncken: de ghemeente lieper ou*er* hoop ghelijck in een stadt die byden viandt inghenomen werdt, de vrouwen die creten en*de* kermden, de deuren en*de* veijnsteren wierden met groot ghewelt ghesmeten, de mannen liepen achter strate deene met een rappier dander met een hallebaerde, so*m*mighe met roers en*de* andere maniere van gheweeren, Maer de ge*ne*rale Staten en*de* Staten 6 van Hollandt metten raet van zynder Ex*cellen*cie ouer Hollant en*de* Zeelant quamen te gader o*m*m terstont opde conseruatie en*de* defensie van*den* langhe[6a] tghene nodich zoude zyn te resolueren, alwaer ick een*en* tyt teghenwoordich hebbe gheweest, en*de* de vrimoedicheyt van*den* voors*eiden* Heeren, en*de* promptitude o*m* in alles order te stellen, sonder eenighsins te bewijsen eenigh ghesintheyt te hebben metten alghemeenen viant ouer te co*m*men, wiens wreetheyt en*de* bloetghiericheijt een yeder kennelick is, en*de* also ick wierdt afgheveerdicht 7 o*m*me in alder ijel die van Zeelant te verwittighen, van*den* voors*eiden* gheschiedenesse, zo hebbe ick die van*den* Rade en*de* de steden van Walcheren die voorhanden waren (want dandere

[6] Tuesday the 10th; on the assassination of the Prince of Orange see Motley's *Rise of the Dutch Republic*, Part VI, Chapter VII. [6a] So in MS. for *lande?*

en zyn noch niet ghec*om*pareert *om* dat zy te ve*r*re afgheseten
zijn) zo gheresolueert ghesien dat ick anders niet dan alles
goets ve*r*hopen en can, daer is op als order ghestelt, so dat
wij oock sidert dien tijt niet eene*n* mensch en hebbe hooren
roeren oft yet segghen daerwt men anders dan goet zoude cu*n*nen
ve*r*wachten, inder voughen dattet te ve*r*hopen is dat god de
heere ons wil bijstaen en*de* onse ve*r*vallen zaken vprichten o*m*me
meughelick ons van*den* mensschen tot hem te trecken en*de* deur
weecke instrumenten zo vele als deur crachtighe wt te rech-
ten, de[7] viandt heeft de schans te Liefkens houcke ligghen*de* 8
teghen ou*er* de schans van Lilloo opden zeluen x^{en} inghen o-
men stormder handt maer meest deur de dissensie ouerbarent-
heyt en*de* moedeloosheyt van*de* ghene dieder inne waren, want
een weynich eer den viandt begonde te schieten vielder twist
tusschen de soldaten en*de* de Burghers mitsgaders de besoignes,
de soldaten ouer eene en*de* dander ouer dander syde willen*de*
regieren en*de* orde stellen, Als de viandt begonste te schieten,
so stonden zy in elcand*er* ghedronghen sonder een handt wt
te steken, tot wederopbauwijnghe oft teghenwerckynghe des ghe-
nen by den viandt afgheschoten sulx dat de viandt bresche ghe-
maect hebben*de* en*de* met een ghedruis inde schans vallen*de*
de zelue terstont wechghedraghen heeft by na sond*er* slach oft
stoot en*de* meest al datter in was o*m* ghebrocht, sommighe
willen segghen datter meer dan seshondert mannen ghebleuen
zijn. De viandt is ontrent Lilloo maer ick ve*r*hope dat die 9
plaetse wel ve*r*sekert is en*de* dat hij daer niet op doen en sal,
daer is eene*n* grooten schrick binnen Antwerpen, dan beginnen
hun alle*n*xkens te ve*r*sekeren, verhopende dat het spitz eens
afghebeten zijnde en*de* de viandt eene*n* muer vynden*de*, zyn
hooft daerteghen stooten zal, de heere god gunne ons zyne 10
ghenade dat wy onse sonden voor syn hooghe Ma*iestei*t ghe-
trauwel*ick* en*de* rechtel*ick* meughen belijden en*de* van hem al-
leene onse ve*r*lossyn*ghe* ve*r*wachten, niet twijffelen*de* of Hy en
sal ons met eene*n* van alle swaricheden ve*r*lossen, en*de* desen
tot gheene*n* anderen eynde dienen*de*, bidde ick god den Heere
dat hij V E*erweerden* met zynen heylighen gheest daghelix

[7] On the events narrated in §§ 8 and 9 see Van Meeteren, *Nederlandtsche Historie*, Boek XII; folio 232^d (in edition of 1608).

meer en*de* meer ve*r*stercke tot opbauwynghe van zyn ve*r*dructe en*de* ve*r*laten ghemeente. Wt Vliss*inghen* desen xiij[en] Julij 1584

V E*erweerden* dienstbereyde

Jan Vanden Beke.

Het ware wel te wensschen dat de broeders aldaer tot opweckyn*ghe* van*de* couragien van dese sijde aenghesien den swaren aenstoot van*den* alghemeynen viandt bouen de vierighe ghebeden die sy tot godt den Heere daghelix wtstorten een to*n*ne goudts te gare brochten, en*de* de zelue in hare costel*icke* maeltyden ve*r*spaeren twelck lichtel*ick* om doen zoude zyn en*de* alhier een goeden mont maken. 11

Addressed: 12

Eerweerde wyse
en*de* zeer vrome godsalighe
broeders de dienaers en*de*
ouderlynghen der duutscher
ghemeente Tot
London.

Below the address is written: 13

den post Acht pennynghen

Endorsed: 14

Van M[r] J[an Vanden][8] beeke van
Vlissinghen den 13[den] Juli 1584

[8] The impression of the seal has probably obliterated the letters printed in square brackets.

213.

JOANNES STURMIUS[1], to [SIR FRANCIS WALSYNGHAM[2]].

Northeim, Friday, 29 January 1585 [O. S.].

§ 1. *Behold I have seen our friend (Daniel) Rogers, of whom I have often written to you, before you.* 2. *I was glad to hear from him about your benevolence, exertion and protection in his behalf.* 3. *I thank God that he has been freed from this long and great trouble, and that he first came to me before he returned to you.* 4. *You will learn the German affairs and my own more easily and certainly from him, than if I wrote them at great length.* 5. *He does not stand in need of my recommendation. I hope that I may receive just such a letter from you about him as I desire and expect.* 6. *Comfort our friend with a good wife, before his grey hairs increase in number.*

Ecce vidi ante te Rogersium[3] vestrum et meum: de quo non semel scripsi ad vos. Ignosces mihi. omnia postrema cariora sunt primis in exitu magnorum periculorum: quemadmodum in literis ineptimus: cum̃ scribimus, gratissimæ mihi fuerunt literæ tuæ, et in alijs idem repetimus. Oportet nos mentiri nisi sentiamus gaudia sanctorum augeri et accumulari. 1

Gratum mihi fuit et jucundum: D*omi*num Rogersium[3] mihi confessum esse de tua erga se beneuolentia et studio et patrocinio. quam̃ id mihi gratum sit: non dico fuerit: perpetuò enim gratum erit: potes tu *per* te ipsum satis æstimare. 2

[1] See Letter No. 39, note 4. [2] See Letter No. 174, note 11.

[3] Daniel Rogers was born about 1540, at Aston, in Warwickshire, and educated at Wittenberg under the celebrated Melanchthon. When the death of Queen Mary had put an end to religious persecution, he returned to England, and took his degrees at Oxford. Afterwards he obtained a place at court, and was often employed by Queen Elizabeth in embassies to the Netherlands and elsewhere. He was a man of varied culture, as may be seen from his Letters to Ortelius published in the first Volume of the *Archives of the London Dutch Church* (to the Index of which Volume we refer for further details and references), and from several others preserved among the Cotton MSS. in the British Museum. He died 11 February 1590-1. See H. J. Rose's *Biographical Dictionary;* Wood, *Athenae Oxonienses*, I. col. 569 sqq.; *Calendar of State Papers* (Domestic; the volumes of the period). According to Wood, Rogers had married Susan, daughter of Nicasius Yetswiert, Secretary of the French tongue to Queen Elizabeth, before he was introduced into the court. At the date of this letter, therefore, he must have been a widower.

Primum̃ igit*ur* gratias ago Deo: quod liberatus sit ex diuturna et magna molestia. Deinde quod prius ad me venerit: quam̃ ad vos sit reuersus: credens atq*ue* confidens vobis: quò maiorib*us* propter vos molestijs et angorib*us* cruciatus fuit: eò vos magis elaboraturos: ut ista tristitia diuturna maiore lætitia compensetur. atq*ue* vtinam breui abs te habeam literas non fatales atq*ue* lethiferas: sed tamen lætas atq*ue* lætiferas. 3

Germanica ex ipso facilius et certius intelliges: quam̃ si ego prolixius scriberem. Etiam mea: tametsi tempus non habeam vt illi ea exponam. ego scribere possum minus de futuris: quæ ipse vt est perspicaci ingenio, facile aliunde potuit intelligere. 4

Commendatione mea non opus habet. Vtinam literas à vobis accipiam tales de Rogersio[3]. quales opto atq*ue* expecto. 5

Vale mi Honoratissime vir et patrone. Northemij. 29 Januarij. Anno 85

Recreate Rogersium[3] nostru*m*: coniuge[4] bona, antequam cani augeantur. 6

Joan. Sturmius

No address.

[4] MS. *coniunge*, but the second *n* crossed out.

214.

CHRISTOPHORUS EHEMIUS[1], to SIR FRANCIS WALSYNGHAM[2].

Heidelberg, Tuesday, 9 February 1585 [O. S.].

§ 1. *I was much pleased with the presence and discourse of (Daniel) Rogers, who professes to owe his liberation and safety to you.* 2. *I freely spoke to him about the state of Germany and our common Christian Republic, and of a firm bond to be restored and maintained among the members of our religion, just as if you were present yourself, and no doubt he will report to you everything in good faith.* 3. *If the members of our reformed religion, with politicians and theologians, could some day assemble in a safe and convenient place under the auspices of the Queen, it might bind our churches together, cause fear to our enemies, and gradually draw the other princes of Germany to a union of this kind, or at least check the arrogance of some few theologians and the prejudices about our churches.* 4. *Please consider all this and be assured that my master, Duke Johann Casimir, will not desert you in anything that belongs to the peace of the Churches and the dignity of your Queen.*

S. Vix certe aliquid jucundius hoc tempore mihi accidere potuit, Magnifice D*omine* Walsinguane[2] conspectu et colloquijs D*omini* Rogerij[3]: quem non tam piæ Musæ uetarunt mori[4], et in illa captiuitate diutius contabescere, quàm pijssima Dei prouidentia. Cæteru*m* liberationem et incolumitatem sua*m*[5] secundu*m* Deum Opt. Max. se tibi debere ingenue profitetur: qui meo judicio homine*m* tuo fauore dignissimu*m*, gratissimu*m* et tui studiosissi-

[1] Christoph Ehem, born 24 March 1528 at Augsburg, studied law, philosophy and medicine at Antwerp, Strassburg and Padua, and was afterwards appointed professor of philosophy at Tübingen, and of law at Heidelberg. The Palsgrave Otto Heinrich appointed him one of his Councillors, but his influence was more considerable under the Elector Friedrich III, whose reforms he energetically supported, and whose chancellor he became in 1574. The Lutheran successor of Friedrich discharged him, whereupon he entered (March 1578) the service of Prince Johann Casimir as chancellor. He died as privy councillor of the Elector Friedrich IV at Heidelberg on 1 June 1592: *Allgemeine Deutsche Biographie* (Leipzig, 1877 &c.), vol. v., p. 693 sqq.

[2] See Letter No. 174, note 11.

[3] See the preceding Letter, note 3.

[4] Hor. Carm. IV. 8. 28.

[5] Added above the line.

mu*m* tibi Magis ac magis deuinxisti. Illi igitur me totu*m* aperire non dubitaui: et de Germaniæ atq*ue* comunis[6] Reip*ublicæ* Christianæ statu, sarciendæq*ue* et tuendæ inter nostræ Relligionis socios firmæ coniunctionis, multa cum eo disserui: non sec*us* ac si p*ræ*sens nobis adesses: quemadmodu*m* is procul dubio omnia bona fide, nec no*n* mea*m* singularem erga te p*ræ*stantissimum viru*m*, et Ecclesiaru*m* su*m*mum patronu*m* obseruantia*m* renuntiabit. Quod si serenissimæ Reginæ auspicijs, nostræ Relligionis Reformatæ socij, adhibitis cum politicis tu*m* Theologis, certo et opportuno loco non nunq*uam* conuenirent: næ ea res, et miru*m* in modu*m* nostras Ecclesias coniungeret (qua arctissima coniu*n*ctione, pro tua prudentia nosti nihil esse vtili*us*, nihil hoc maxime[5] tempore magis necessariu*m*) et hostibus formidini esset: et alios Germaniæ principes paulatim ad huiusmodi societatem procul dubio pertraheret, aut saltem importuna*m* et paucoru*m* quoru*n*dam Theologoru*m* arrogantia*m* et iniqua de nostris Ecclesijs p*ræ*iuditia[6] infringeret. De his autem omnibus, d*e* q*ui*b*us* plenissime cu*m* D*omino* Rogerio[3] viro Doctissimo grauissimoq*ue* egi, te diligenter cogitare velim: et tibi p*er*suadere Illustrissimu*m* Principum D*ucem* Joha*n*ne*m* Casimiru*m* D*ominum* meu*m* clementissimu*m*, in his rebus, quæ ad co*m*munem Ecclesiaru*m* pacem et serenissimæ vestræ Reginæ dignitatem pertinebunt, tibi no*n* defuturu*m*. Vale et salue in Domino Jesu Magnifice D*omine* Walsiguane Heydelbergæ 9 februarij Anno 1585.

Tui studiosissim*us*
Christophorus Ehemius
P Cancellari*us*

Addressed[7]:

Honoratiss*imo* ac prudentiss*imo* Viro,
D*omino* Francisco Walsijngamo,
serenissimæ Reginæ Angliæ
Principi Secretario, atq*ue* à sanctiorib*us*
consilijs, do*mino* et amico suo
obseruandiss*imo*.

[6] So in MS. [7] The address is not written by the Chancellor himself.

215.

JOANNES STURMIUS[1], to SIR FRANCIS WALSYNGHAM[2].

Northeim, Wednesday, 14 April 1585 [O. S.].

§ 1. *Jeremias Neüener has explained his cause to me and Dr Lobbetius, in such a way that the latter asked me not to forsake him.* 2. *He says that he never contemplated anything that could displease Her Majesty, and that he was most ready to go to England, but could not obtain permission from our Senate, neither when Duke Casimir led an army to Cologne, where he employed Neüener, nor at present.* 3. *He has always been most anxious about the welfare of the Queen and England, and he is now having a clock prepared which he promises to you. He expects much from your protection, and only asks me to inform you of his wish and his plan.* 4. *I thought it better to write you this, than to tell him that you were offended. Pray retain him in the pay of the Queen, which was secured to him by royal patent.* 5. *I thought that I would tell you first before depriving him of all hope. I never observed any estrangement in him, and great persons asked me not to refuse him any recommendation.*

1 Jeremias Neüenerus ita causam suam mihi et Doctori Lobbetio exponit: ut ipse Lobbetius etiam ad me scribat: ne eum deseram.

2 Ait se nunquam quicquam cogitasse: quod Serenissimæ Reginæ Dominæ nostræ displicere possit: et paratissimum fuisse in Angliam proficisci: si à Senatu Vrbis nostræ obtinere potuisset facultatem discedendi. Sed non potuisse neque superioribus temporibus, cum Dux Casimirus exercitum duceret in agrum Coloniensem: vbi Neüeneri quoque opera vsus est: neque in hoc tempore potest, propter Senatum, qui nescio quæ prouidet. 3 Sibi uerò semper maximæ curæ fuisse et adhuc esse salutem et Serenissimæ Reginæ, et Regni Angliæ. Et iam confici curat Horologium quod Amplitudini tuæ promittit. Quicquid sit, nescio. Multum spei positum habet in tuo patrocinio.

[1] See Letter No. 39, note 1. [2] See Letter No. 174, note 11.

Solum̃ postulat à me: vt istud tibi indicem: voluntatem et propositum suum.

Malui ego hoc pro ipso scribere: quam̃ ostendere aliqua*m* vestram erga ipsum offensionem. Oro te, ut si fieri possit, retineatur apud vos in Serenissimæ Reginæ stipendio: quod ei Reginali Diplomate confirmatum est. 4

Visum mihi istud est prius significare: quam̃ omnem ei spem tollere. Ego certe nunquam alienationem in eo animaduerti. Et rogatus sum à magnis viris: vt ne ipsum commendatione falli patiar. id quod denegare non potui: expectans quid mihi abs te patrono meo respondeatur. Putaui enim officij mei esse: hanc voluntatem eius erga vos significare. 5

Vale vir amplissime et patrone obseruande. Northemij. 14 Aprilis. Anno 1585.

Joan. Sturmius.

Addressed: 6

Honorabili et nobili viro:
Domino Francisco Walsynghamo: Serenissimæ Reginæ Angliæ, Secretario primario: Domino et Patrono suo obseruando.

Endorsed: 7

1585
14 April
From D. Sturmius
in fau*our* of Jeremias
Newnar

216.

SIR FRANCIS WALSYNGHAM[1], to the MINISTERS and ELDERS of the FOREIGN CHURCHES in LONDON.

From the Court, Monday, 14 June 1585 [O. S.].

§ 1. *I feel certain that Mr (Joachim) Ortel, the agent of the States of the Netherlands and Captain Suderman have already explained to you how greatly the people of Ostend stand in need of a speedy succour, which Her Majesty could not give till the Deputies of the said States had arrived and discussed with us the affairs of the said country.* 2. *As the town is of great importance and might suffer, in the meantime, some inconvenience,* 3. *I request you to see whether it can be assisted without delay, either by men, or money or ammunition.*

Messieurs, Je ne doubte pas que le S*ieu*r Ortel[2] Agent pour les Estats des pays bas et le Capitayne Suderman[3] ne uous ayent desia bien au long remonstre la grande necessité en la quelle se trouuent a present ceux d'Ostend, et combien ung prompt secours et assistance leur est necessaire, la quelle ne pouuant en general estre fournye par S*a* M*ajesté* iusques a ce que les Deputes desd*its* Estats estants uenus on ayt plus amplement traicté auec eux touchant les affaires desd*its* pays, et d'aultant que la uille pourroyt cependant tumber en quelqu' inconuenient, la conseruac*i*on de la quell' est de tresgrand' importance tant a cause du trafficq et liberté de la nauigac*i*on, que pour maintes aultres raisons trop longues a réciter mais asses

[1] See Letter No. 174, note 11.

[2] Joachim Ortel, sent in August 1584 as Dutch envoy to England, to request Queen Elizabeth's assistance against Spain, was, says Motley (*History of the United Netherlands*, I. 289), "a most experienced and intelligent man, speaking and writing English like a native, and thoroughly conversant with English habits and character." In January 1587 he was again with other Ambassadors sent to the Queen to offer her the sovereignty over the United Provinces. He died in London 3 October 1590. See Bor, *Nederlandtsche Oorlogen* (Index); Van der Aa, *Biographisch Woordenboek*.

[3] See the document printed below as No. 233, where he is called *Zuderman*.

cogneues a toutes personnes de iugement. Je ne puis laisser de uous prier et persuader de faire tout deuoir et dilligence qu'il se trouue quelque moyen raisonnable pour secourir[4] la*dite* uille promptement, et sans delay comme la necessité le requiert, soyt d'hommes, d'argent ou de munitions, en quoy ferez une oeuure digne du soing que deuez auoir du bien publicq et conseruacion de uostre patrie, la quelle sera tresagreable a *Sa Majesté* et augmentera le desir que plusieurs ont d'y apporter de leur part tout l'aduancement qui leur sera possible. Qui sera l'endroict ou prieray Dieu qu'il uous doint

Messieurs en sante heureuse et longue uie. De la Cour le 14. iour de Juing, 1585

De uos plus affectionez amys
Fra: Walsyngham

Addressed:

A Messieurs
Messieurs les Ministres
et Anciens des Eglises
Estrangeres a Londres.

Endorsed:

Monsieur Secretaris Walsingam
14 de Juing. touchant la ville
d'Ostende.

[4] Sym. Ruytinck relates under the year 1586 (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 143) that the Dutch community and merchants were at this time (of "inter-aulic politics and back-stairs diplomacy" as Motley calls it) much burdened, by order of Her Majesty's Council, by contributions towards the payment of captains and the levying of soldiers (in behalf of the Netherlands), and although the community excused itself on account of the great burdens which it bore already, it was of no avail, the Council arguing that it was for the good of their fatherland. See also below, Letters No. 225, 226, 227, 228, 229, 231, 233.

217.

THEODORE DE BESZE[1], to [ROBERT] DE LA FONTAINE[2] and [JEAN] CASTOL[3].

Geneva, Saturday, 11 December 1585 [O. S.].

§ 1. *I wish to recommend to you these German gentlemen, who have been staying here for some time, and desire to see England before returning home.* 2. *We enjoy good health here, but bread and wine are very dear, and if next spring we should be hard pressed, while the pope does not cease to blow the fire in all quarters, may the Lord provide.* 3. *We have no lack of poor refugees who are to be supported by us. If we could draw the remainder (of the sum) which you know, and apply it to this purpose, it would come very opportunely.* 4. *From France we do not hear yet that the arms of our enemies have achieved much, but the desolation is great. May the Lord guide the king, and guard him against those who wish to make him the instrument of the destruction of his most faithful subjects, at the expense of the whole state.* 5. *As regards myself I have been on diet for the last few days to avoid a threat of the same illness which seized M. Galter at Quercy.* 6. *This has delayed the completion of the treaty which you know, as I was not allowed to read or to write for about a month, and, to tell you the truth, I am not seconded as I desire, so that I wish that you would repeat your letter to our Consistory.* 7. *If the bearers of this letter had felt inclined to take charge of letters I should have written to Sir Francis Walsingham and Mr Fant. I hope that you will tell them so and also salute the Scotch gentlemen and all the refugees.* 8. *Our Bible proceeds as well as it can.*

Treschers freres, la presente sera seulement pour vous recom*m*ender ces gentilshom*m*es Allemands, lesquels ayans icj demoure quelque temps ont aussi desir de ueoir l'Angleterre deuant que retourner en leur paijs. Quant a n*ost*re estat de pardeca, nous auons sante, Dieu mercj. mais la cherte de pain et de uin est par tous ces paijs, et si som*m*es menacés d'estre uisites de pres sur ceste prime uere, ne cessant ce bon pape du tout furieux de soufler le feu de toutes parts, Celuj quj

[1] See Letter No. 39, note 11. [2] See Letter No. 177, note 2.

[3] John Southerden Burn (*History of the...Foreign Protestant Refugees in England*, p. 34) and Haag (*La France Protestante*, 2nd ed., III. 838) call him *Jean Castel*, but Beza writes distinctly *Castol*. Two letters to him from Theod. de Besze, one dated 10 July 1596, another dated 1 November 1596, are published in *Bulletin de la Société de l'histoire du Protestantisme Français*, Année Septième, pp. 400—403. On p. 178 of the same volume there is mention of his offer of assistance to Pierre du Moulin.

est en hault et quj luj prepare en son temps le salaire destiné a Babylon, y pouruoira s'il luj plaist: et po*u*r le moins si la terre ne nous peult plus soustenir, le Ciel nous aura. Nous n'auons faulte de paoures refugiés, qui sont po*u*r n*ost*re partage, s'estans quasi tous les grands retires plus pres des Allemagnes. S'il y auoit moyen de retirer la reste que sauez, et l'adresser a cest usage, au moins en une bo*n*ne partie, cela uiendroit fort a propos. Du coste de la France, nous n'entendons encores que les armes des contraires ayent faict grand exploit. Mais la pitie et desolation est grande et plus que lamentable es premieres, esquelles il n'y a aulcune force, et le feu s'embrase tousiours. Le Seigneur nostre Dieu uueille bien conseiller le Roy[4], et le garder de ceulx quj le uoudroyent faire instrument de la destruction de ses plus fideles subiects, aux despends de tout l'estat, et uueille d'autre part exaulser les gemissemens de tant de paoures consciences forceés, co*m*me il fera quoy qu'il tarde, par sa grande bonté. Quant a mon particulier, i'ay faict ces iours passes une petite diette par l'aduis des medecins, po*u*r euiter quelque menace de la mesme maladie de poracy sec quj a saisj a Quercy n*ost*re cher frere Monsieur Galter. Jespere que ceci m'aura seruj, pour m'allonger ce que ie desirerois bien, s'il plaisoit a Dieu, me racourcir po*u*r estre exempt d'estre spectateur de tant de miseres. Mais la uolonté du Seigneur nostre Dieu soit faicte. Cela a retardé le paracheuement du traicté que sauez, ne m'ayant este permis de lire ny escrire l'espace d'un mois ou enuiron, en matiere d'estude. et po*u*r Vo*us* dire le uray, ie ne suis pas secondé co*m*me ie desire, de sorte que ie uouldrois que fissiez une recharge a n*ost*re compagnie, et qu'elle fust aussi ferme po*u*r nous solliciter a l'execution de nostre promesse, que ie solliciteray de ma part. Sj les presens porteurs eussent uoulu se charger de lettres, ie n'eusse faillj d'escrire à Monsieur de Walsingham[5], sachant de quelle affection il luj a pleu embrasser nostre affaire, et pareillement a Monsieur Fant[6], dont Vo*us*

[4] Henry III. [5] See Letter No. 174, note 11.

[6] Nicholas Fante or Faunt, a native of Norfolk, received his education in Caius and Corpus Christi Colleges, Cambridge. He was at Paris during the Bartholomew massacre in 1572. In or before 1580 he became secretary to Sir Francis Walsingham, who sent him

les aduerterez, s'il Vo*us* plaist a uostre co*m*modité, et n'oublierez s'il Vous plaist aussj noz reco*m*mendations aux bons Seigneurs escossais et en general a toute la saincte co*m*pagnie des refugiés du Seigneur, lequel ie suplie,

Treschers et honorés freres, Vo*us* maintenir de plus en plus en sa tressaincte garde, et benir par sa saincte assistence Sa Maieste, et les aultres hostes de ses paoures enfans. De Geneue, cest xi de Decembre, 1585.

Vo*st*re entier et humble
frere en Seigneur
Th. de Besze.

No*st*re bible s'auance tant qu'on peult. 8

Addressed: 9

A Messieurs et
tres honores freres,
Messieurs de la fontaine
et Castol, pasteurs
fideles de l'eglise
francaise,
A Londres.

Endorsed:
1585.

on various missions to France, Italy and Germany. In 1603—1607 he was clerk of the signet: Cooper's *Athenae Cantabrigienses,* II. 477; *Calendar of State Papers,* Domestic, 1581—1590, p. 201.

218.

ALEXANDER NEVILLUS[1],
to [Dr JOHN JAMES[2]?]

London, Friday, 3 February 1586-7[3] [O. S.].

The writer is surprised that he receives no reply to any of his letters.

Et adhuc siles? O te ingratum. ingratum dicam? an superbum? certè superbum: eo enim nomine dignissimus es, qui tam crebrò ad scribendum provocatus, cunctaris nihilominus, et tergiversaris, nec vllis meis vel precibus, vel certè potiùs lacrumis commoveris. Hæc pietas? hæc prisca Fides[4]? sic nos in regna reponis[5]? At ego ad te, non tamq*uam* ad Jamzium, sed ad ipsum Hipocratem (artis vestræ principem) scripsi: om-

[1] Alexander Nevill, Nevile or Nevyle, an English poetical writer, and secretary to Archbishops Parker and Grindal, was a native of Kent, and born 1544, died 1614. He is supposed to have been educated at Cambridge, and is author of a Latin narrative of the Norfolk insurrection under Kett, bearing the title of: *De Furoribus Norfolciensium Ketto Duce*, Lond. 1574, 1575, 4°; 1582, 8°, and other works. See Rob. Watt, *Bibliotheca Britannica*; Lowndes, *Bibliographer's Manual*; Wood, *Athenae Oxonienses* (index); *Index* to Strype's Works (Oxford edition); Hugh James Rose's *Biographical Dictionary*.

[2] Dr John James, or Jemis (Lat. Jacobus), a native of Hampshire, received his education in Trinity College, Cambridge, of which house he became a fellow about 1570; he obtained a license of Cambridge University to practise physic in 1575, and was created M.D. there in 1578. He held also the same degree at Leiden. He represented Saint Ives in Cornwall in the parliament which met 23 November 1585. He seems to have been attached as physician to the Earl of Leicester's household when, in 1585, the latter was appointed commander of an expedition in aid of the Low Countries, and afterwards invested with the government of the Provinces. By letters patent, dated 4 November 1595, he was constituted physician to the Queen's household: he died in January 1600-1: Cooper's *Athenae Cantabrigienses*, II. 178, 547. A portion of his correspondence has come into the possession of the Dutch Church, London, as will be seen from the Letters printed below as Nos. 221, 222, 223, 224, 230, 232, 234, 235.

[3] As the date of the present Letter is 3 February 1587, N. S., its place in the chronological order of this volume is between the Letters No. 234 and 235; but see note 3 to Letter No. 198.

[4] Virg. Aen. VI. 879. [5] Virg. Aen. I. 253.

neisq*ue* delicias[6] ac flores amoris mei litteris meis inspersi, quo te ad respondendum invitarem. Tu verò (O arrogantiam non ferendam) instar Bullæ sic novis honoribus inflaris, vt non solum litteras meas, quàm amanter? quàm officiose? quàm penè piè scriptas? contemseris: verumetiam quod multò fœdius est me, me inq*uam* ipsum, amicum tuum summum, et optimè de te semper meritum, contumeliosissimè despexeris. Itaq*ue* nunc demum meus erga te languet amor, morboq*ue* periculosissimo[7] conflictatur, cui nisi tu propediem succurreris, misere sanè ei ac indignè pereundum est. Quod si evenerit (iam ante tibi denuntio) ipsæ te Musæ in Jus vocabunt: Phœboq*ue* iudice meritas tantæ superbiæ ac crudelitatis pœnas lues. Proinde si huius criminis ac Judicij notam turpitudinemq*ue* defugere voles, amoriq*ue* meo, extremum iam ducenti spiritum subuenire, litterarum protinus à te auxilium medicinamq*ue* exposco. Nulla res alia (mihi crede) potest afflicto meo amori mederi, nulla tibi grati et constantis animi laudem, nulla fidei famam restituere.

Londini in ædibus meis. III. Nonas Febr. ∞.IↃ.LXXXVI.

Tuus æternùm et vltra
Alex. Nevillus.

[6] MS. *delitias.* [7] MS. *periculissimo.*

219.

LAURENTIUS HUMFREDUS[1], to JACOBUS REGIUS[2] &c.

Oxford, Saturday, 9 April [1586, O.S.].

§ 1. *Brothers should communicate with each other and mutually explain their misfortunes and calamities, so that the condition and quality of a person, who is recommended, should become known to them.* 2. *Johannes Bernardus an "alumnus" of our University, has long led here an honorable, laborious and studious life. He has taken his bachelor's degree in theology, and would also have proceeded D.D., if he had been able to wait. Some questions on transubstantiation, &c. were discussed and usefully defended by him to the glory of God and the utility of the Church.* 3. *I thought well to write this to you, that you may concern yourself a little about our brother, who now desires to revisit Moravia his native country, and to serve it as a minister.* 4. *Take this public testimonial of our University in good part and favour it with your suffrage and recommendation.*

Emmanuel

S. in Chr*isto* I*esu.* Hæc est, charissi*mi* f*rat*res, necessitas 1 te*m*poru*m*, haec officioru*m* co*m*mutatio et quasi co*m*merciu*m*, hæc charitatis lex, vt f*rat*res co*m*municen*t*, et f*rat*res sese salute*nt*, et fratru*m* casus atq*ue* calamitates inuice*m* expona*nt*, vt inde et pe*r*sonæ q*u*æ co*m*me*n*dat*ur*, co*n*ditio atq*ue* q*u*alitas, appareat atq*ue* innotescat f*rat*ribus, atq*ue* ita f*rat*rib*us* p*r*ouideat*ur* atque co*n*sulat*ur*. M*agist*er Bernard*us*[3] f*rat*er *nost*er Aca- 2 d*emi*æ *nost*ræ alu*mn*us hîc diu nobiscu*m* egit vita*m* honesta*m* et laboriosa*m*, moru*m* p*ro*bitate co*m*me*n*dabilis, studioru*m* assiduitate

[1] See Letter No. 192, note 1. [2] See Letter No. 127, note 13.

[3] In the *Register of the University of Oxford*, vol. II, pt. III, ed. Andrew Clark, p. 117, we read: "...Barnardus, John; M.A., suppl. B.D. 20 June, adm. 22 June 1583"; with a reference to pt. I, p. 380, where it is said: "20 June 1583, Bernardus, John, a Moravian, was allowed to suppl. B.D. He had studied theology for ten years in German Universities and was now going to the Universities of Scotland."

laudabilis. P*ro*fecit apud nos, et gradu*m* Baccalaureatus in Theologia suscepit, Doctoratu inaugura*ndus*, si te*m*pus opportunu*m* expectare potuisset. Quæstiones aliquot agitatæ su*nt* de tra*n*sub*stantiatione*, de vtraq*ue* spec*ie* et alijs: et q*ui*de*m* ab illo verè et politè ad Dei gloria*m*, et ad E*cclesi*æ vtilitate*m* vtiliter defensæ. Hoc vobis significare volui, vt fratris optimi et eruditi aliqua *rat*io habeat*ur*, qui hacten*us* in hac Vniuersitate n*ost*ra co*m*modis et orname*n*tis no*n* nullis neq*ue* magnis sed ordinarijs et vsitatis affectus, desiderio ia*m* patriæ suæ Morauiæ tactus, ea*m* cupit inuisere, et pro tale*n*to sibi à D*omin*o collato ædificare, suoq*ue* ministerio et labore iuuare. Hoc fraternitatis testimoniu*m* æq*ui* boniq*ue* co*n*sulite, et publicu*m* Academiæ suffragiu*m* et iudiciu*m* v*est*ro calculo et co*m*me*n*datione approbate, exornate. D*ominus* Jesus Ouile suu*m* et grege*m* pusillu*m* custodiat, atq*ue* co*n*seruet, numeru*m* pastoru*m* augeat, et vos o*mn*es dirigat ac tueat*ur*. Amen. Oxo*niæ* April. 9. V*es*t*er* f*rat*er in Chr*ist*o, Laur. Humfred*us*.

Addressed: 5

Doctiss*imis* et chariss*imis* f*rat*rib*us*
D*omino* Jac*obo* Regio alijsq*ue*
E*cclesi*æ Flandricæ ministris
in D*omin*o obserua*n*dis
Londinj.

Endorsed: 6

Oxon. D. L. Homfred.
9 April. 1586.
com*m*endat Jo. Bernardu*m* studiosum.

(Margin numbers: 3, 4)

220.

The CONSISTORY of the DUTCH CHURCH, LONDON, to [the DUTCH CHURCHES in ENGLAND].

London, Sunday, 8 May 1586 [O. S.].

§ 1. *We have lately received some articles from Sir Francis Walsingham, of which we send you herewith a copy, whereby the communities of strangers are directed to assemble in order to deliberate and decide thereon.* 2. *The deputies of the (Dutch, French and Italian) Churches in London, having discussed the matter, called upon Mr Secretary, and were again told that it was necessary at this time to pay attention to some of these articles, and consequently to inform and convoke the churches everywhere, as otherwise more ample authority might be employed against those who remain at fault.* 3. *We therefore wish to give you notice and exhort you to send deputies (for a colloquium) on the last day of this month.* 4. *Meantime we think it advisable that you should prepare, in accordance with the fourth article, a catalogue or register of all the names of born Englishmen, who are employed by strangers of your community or elsewhere, and to send it on the same day.* 5. *Further, as our Churches in this place consider it advisable to exhort the people to quietness and modesty, so that they may not be seen together in crowds, or doing anything to provoke or excite this nation, you will at the first opportunity tell your people to remove all cause.*

Genade ende Vrede door Chr*istu*m.

Eerweerde, geliefde broeders, Wy hebben onlanx ontfaen 1 so*m*mighe Articulen[1] van myn heer Walsingam[1] Secretaris en*de*

[1] The document containing these articles of Sir Francis Walsingham does not now appear to be among the papers in the possession of the Dutch Church, London. But Sym. Ruytinck knew it, as on p. 143 of his *Gheschiedenissen der Nederduytsche Natie in Engelant*, he says: "Her Majesty's Secretary, Sir Francis Walsingham, was always our good friend, who gave us excellent advice to shun the ill-will of the common people, and among other things, advised our people [i] to import provisions of corn in this country, for the providing of this kingdom; [ii] to send soldiers to the war in France and the Netherlands; [iii] to establish a community in Scotland; [iiii] to employ the inhabitants of this country; [v] not to show ourselves in great crowds on the streets &c." From

Raet harer M*ajesteit*, van de welke wy V hiermede copie senden, Daer by onder andere den Ghem*ein*ten der Vremdelingen belast is tsamen te co*m*men om daer op te aduiseren en*de* resolueren. Hier ouer de gedeputeerde der drie Kercken 2 binnen deser stede na onderlinge deliberatie gegaen syn*de* tot myn heere den Secretaris voornoemt, hebben voor antwoorde iteratmelick ontfanghen dat het in desen tyt noot was op so*m*mige der zeluer articulen wel te letten, en*de* derhaluen de kercken ouer al te v*er*wittigen en*de* alhier te beschryuen, ofte datter andersins breeder Authoriteyt tegen die in faute blyuen, soude mogen gebruict worden. Dus hebben wy V L*ieden* willen 3 aduerteren, en*de* vermaenen V l*ieden* ghedeputeerde te seynden teghen den lesten deser maent Mey. Middelertyt zal V be- 4 lieuen volghen*de* tiiij Articule, na[2] dat wy raetsaem vinden[2], te maken een cataloge ofte Register van alle de namen der ingheboren Engelsche die van*de* Vremdelinghen onder V l*ieder* Gem*ein*te ofte elders te wercke gestelt worden, en*de* tselue billiet mede te seynden. Voorder, also onse Kercken alhier 5 raetsaem vinden het volck te v*er*maenen tot stilheyt en*de* modestie, datse niet al te seer by hoopen gesien worden, ofte yet doen tot terginge ofte v*er*weckinghe deser natie, Dat v l*ieden* tselue oock metten eersten uwen volcke willet angheuen o*m* alle oorzake te benemen.

Geliefde medebroeders de Heere stercke V L*ieden* met 6

the present Letter we see that the Dutch Church of London, after having had a conference with the French and Italian Churches, convoked the other Dutch Churches established in England to a colloquium to be held on the last day of May. To this colloquium, which took place on the day specified, the Dutch Churches of London, Sandwich, Colchester, Maidstone and Norwich sent deputies, while those of Dover, Thetford and Halstead intimated that they would submit to all the decisions of the colloquium. As regards the articles of Sir Francis Walsingham it was resolved, in agreement with the French Church, to reply to the Secretary that, concerning the corn, all the churches would do at the convenient season next year all they could, if necessity should require it. The second point was not discussed, as those who had seen the Secretary thought that it was no longer necessary. Nor was the third point discussed, as it properly concerned the French. As regards the fourth point Sir Francis Walsingham would be informed that some of the churches had done their duty in collecting the number of natives who were employed by foreigners, and that the other churches would do likewise. As to the fifth and sixth they would reply to him that the ministers had warned their churches to live in quietness and with Christian modesty: *Acten van de Colloquia der Nederlandsche Gemeenten in Engeland*, 1575—1624 (Werken der Marnix-Vereeniging, Serie II, Deel I), p. 87.

[2] *na—vinden* added in the margin.

syn*en* Geeste tot synen wercke Amen. Met haesten in Londen. desen 8 Maij 1586.

VL*ieder* Dienstwillige, de Dienaers ende Ouderlingen der Nederduitsche Gem*einte* te Londen.

Jacobus Regius[3].

Endorsed:

Copie van*den* Brief an de gemeenten gescreuen belangen*de* de articulen van den Heer Walsinghem.

[3] See Letter No. 127, note 13.

221.

HERMANNUS MODED[1], to Dr JOHN JAMES[2].

Utrecht, Friday, 20 May 1586, O. S.

I returned home to-day from my journey (to Arnhem), which was necessary for many reasons, and the fruit of which we shall probably experience before long.

Ornatissime vir ac domine in Christo multum colende; ex ea quam tu optime scis profectione[3], hodie domum redij, illa

[1] See Letter No. 101, note 3.
[2] See Letter No. 218, note 2.
[3] Moded's journey to the Earl of Leicester was in connexion with the administration of the ecclesiastical property of the bishopric of Utrecht; see *Werken der Marnix-Vereeniging,* Serie III, Deel IV, p. 58 sq.

multis sane de causis fuit necessaria, cuius vberrimum fructum (Deo auspice) vel etiam breui experiemur. Miraberis quorundam ingenia et mores, adeo vt in suo genere, libere cum Apostolo affirmare possim: vtinam abscindantur qui vos perturbant[4]. Et nisi sua celsitudo ad nos properare quam citissime statuerit, ratio postulabit vt me eo primo die vocet; non minus vtilis quam iucunda et toti reipub*licæ* et suę cels*itudini* mea inueniri debet profectio, vt non ausim, ita no*n*[5] possim chartę hisce de rebus aliquid serio co*m*mittere: suspiciones enim periculosę sunt, et sępe numero (pro vt diuersa sunt hominum ingenia) euentum bonę causę vel impediunt, vel diuersis partium studijs subijciunt: Quia vero occupatissimus sum, finem facio, meq*ue* sa*n*ctis tuis pręcib*us* co*m*mendo, in primis vero gratię suę cels*itudinis* quam Deus benigne conseruet, et sanctis suis institutis cumulatissime benedicat Amen. Raptissime Traiecto 20. Maij 1586. antiquo. 2

Tuus ac suus

Herm*annus* Moded.

Addressed: 3

Pietate et eruditione ornatissimo
viro, Doctori Joanni Jemio, suę
cels*itudinis* Medico expertissimo, amico suo
multu*m* colendo.
bij syn Exce*llentie* tot, oft buijten
Arhnem.

[4] Galat. v. 12.

[5] Added above the line.

222.

JUSTUS LIPSIUS[1], to [Dr JOHN JAMES[2]].

Leiden, Friday, 30 May 1586.

Our friend Hauten who now visits you, has orders from the Senate of our City, and if (as I hope) you approve of them, please assist him in obtaining an audience of the Earl of Leicester and in the whole affair.

Cl*arissi*me D*omine* Doctor.

Hautenus[3] noster ad vos venit. per quem et salutem adscribere tibi volui, et eumdem (si tamen opus) commendare. Publica mandata habet à Senatu huius vrbis, quae ex ipso intelleges. et si aequa tibi videbuntur (vti o*m*nino censeo) peto vti in aditu ad Ill*ustrissi*mum Gubernatorem[4] et in totâ re eum iuues. Nos apud te audaces. et cur excusem? nempe apud nostrum.

Ill*ustrissi*mum Comitem saluere cupio et porrò vincere, et te vnâ.

Justus Lipsius
ex animo tuus.

Lugduni Bat. III.
Kal. Jun. .cIↃ.Ic.
LXXXVI.

No address.

[1] Justus Lipsius (or Joest Lipss), born 18 October 1547 at Isea near Brussels, studied at Louvain and was afterwards appointed professor in history and eloquence at Jena, and in April 1578 at Leiden in the same capacity. The latter town he quitted in 1591 (see Letter No. 198 in the first Volume of the *Archives of the Dutch Church, Austin Friars*, London, published last year), and after having resided for some time at Spa and Liége he settled at Louvain where he renounced Protestantism and returned to the Roman Catholic Church, and died 23 March 1606. See besides the *Archives* quoted above, Van der Aa, *Biographisch Woordenboek; Encyclopædia Britannica; Bibliographie Lipsienne*, Gand, 1886, &c. &c.

[2] See Letter No. 218, note 2.

[3] No doubt Joannes Houtenus or Hautenus (Dutch Jan Van Hout), Secretary to the town of Leiden from 1572 to 1596, when he resigned. He was born in 1542 and died in 1609. See Van der Aa, *Biographisch Woordenbock.*

[4] The Earl of Leicester.

223.

ADRIANUS SARAVIA[1], to Dr JOHN JAMES[2].

[Leiden, June[3], 1586.]

§ 1. *As I have to preach twice to-morrow I have had no time to transcribe the last act of the story taken in hand for the Earl (of Leicester), as the document, delivered to me only yesterday, is rather long.* 2. *There is, I believe, a mistake in the name of the assembly of ministers held at the Hague, as it is considered to be a national Synod.* 3. *On Monday I have decided to go to the Hague; from thence I shall run over to you and bring with me a copy of the act offered by the ministers to the magistracy.* 4. *(Bonaventura) Vulcanius is not at home; I will bring the books with me.* 5. *Arnoldus le Clerc sends his greetings.* 6. *Joannes Des mestres, who is not unknown to (Sir Henry) Killigrew, has a son-in-law at Antwerp, who, after having finished his affairs there, wishes to return hither to his wife and children; and as for this purpose he requires travelling-money and the favour of the Earl, I send you his petition, with the request to present it to His Excellency, after having first communicated the matter to Killigrew, from whom you will learn that the man is worthy of your favour.*

Eximio viro et *Domino* doctori Joanni Jacobo Adrianus Sarauia s. 1

Nisi mihi cras bis concionandu*m* esset ego ad Celsitudine*m* *Domini* Comitis[3] misisse*m* actum vltimu*m* inceptę fabulę, sed quia heri primu*m* mihi exemplar actę est redditu*m*, et scriptu*m* est satis prolixu*m*, totu*m* describere et transferre non potui, firmos et constantes esse oportet nec cedere improbitati, In convocatione conuentus ministrorum qui Hage est, erratum puto in nomine quia creditur esse nationalis synodus, Die Lunę Hagam 2 3

[1] See Letter No. 160, note 3. [2] See Letter No. 218, note 2.

[3] Saravia refers in his Letter to the National Synod as being held at the Hague. It commenced on Friday 20 June 1586, at the instance of the Earl of Leicester, who had convoked it by letters patent dated from Utrecht 8 May 1586. Saravia himself was a deputy to the Synod on behalf of the Protestant Church of Leiden. See C. Hooijer, *Oude Kerkordeningen*, p. 247 sqq. It may, therefore, be assumed that the present Letter was written after Friday, 20 June 1586 and before Monday 23 June 1586, on which day Saravia intended to start for the Hague.

ire Deo dante constitui, Inde ad vos transcurra*m* et[4] descripta*m* acta*m* magistratuj a ministris oblatam mecu*m* adfera*m*. D*ominus* Vulcanius[5] non est domj; ego libros mecu*m* adferam. 4
salutat te plurimu*m* Arnoldus le clerc; vale 5

Tuus

Adrianus Sarauia.

Bonus et honestus vir D*ominus* Joannes des mestres Domino 6
Cilgreo[6] non ignotus generum[7] habet adhuc Antuerpię, quj iam co*n*fectis negotijs quę illic habebat huc redire ad vxorem et liberos cupit, ad qua*m* rem cu*m* opus habeat co*m*meatu et gratia Celsitud*inis* D*omini*, supplice*m* eius libellum ad te mitto eiusq*ue* nomine te vehementer rogo vt Celsitudinj offerre velis, re prius co*m*municata cu*m* D*omino* Cilgreo[6] ex quo cognosces homine*m* esse dignu*m* cuj gratificeris, iteru*m* Vale.

No address.

[4] MS. *scriptum actæ* after *et*, but crossed out.

[5] Bonaventura Vulcanius (or Smet) was born at Bruges on 30 June 1538 and studied at Ghent and Louvain. After having served Franciscus and Ferdinand de Mendoza as secretary and travelled to and worked at Cologne, Basle, and Antwerp, he was, in 1578, appointed Professor of Greek in the University of Leiden, but accepted it only in 1581. He died in 1614; see Van der Aa, *Biographisch Woordenboek*.

[6] Sir Henry Killigrew is thought to have been educated at Cambridge, but in what house is not known. During the reign of Queen Mary he was in France. On the accession of Queen Elizabeth he returned to England, though he mostly served his country abroad as ambassador to various courts. In 1585 he was appointed one of the Earl of Leicester's council of state in the Low-countries, but was replaced by Thomas Wilkes in October 1586. His death occurred on or about 16 March 1602–3; see Cooper's *Athenae Cantabrigienses*, II. 345 seqq.

[7] It seems that the Letter following reveals the name of John Desmestres' son-in-law.

224.

JEREMIAS BASTINGIUS[1], to Dr JOHN JEMIS[2].

The Hague, Wednesday, 9 July 1586, N. S.

§ 1. *My friends desire me to recommend to you the bearer of this letter, Carl Salomons, a citizen of Antwerp, but now in company with others an exile for the sake of the Gospel.* 2. *Having left his wife and three children at Antwerp, he wishes to obtain from (the Earl of Leicester) a free pass for her to our fleet and thence to Amsterdam.* 3. *There is no one here to whom I could recommend this matter better than to you.*

S. P. Da Veniam Doctor clarissime quod tam liberè ad T*uam* D*ominationem* scribo, id enim volunt amici quibus difficile est huiusmodi officia recusare: Qui has ad te affert est Carolus Salomons[3] ciuis Antverpianus, sed exul cum cęteris pijs ob Euangeliu*m* de hac nota mihi et notus est et à cęteris amicis commendatur: is quu*m* conjugem suam adhuc habeat Antuerpiæ et tres cu*m* ea liberos cupiret ab Illust*rissimo* principe commeatu*m* sibi impetrari quo tutò illa ad Classe*m* nostra*m* peruenire et inde Amsterodamu*m* se conferre possit: Hîc ego consilij et auxilij inops cui potius hanc rem co*m*mendare*m* q*uam*

[1] Jer. Bastingius or Bastynck, born at Calais in 1554, studied at Bremen, Geneva and Heidelberg. About 1576 he was appointed minister of the Gospel at Antwerp, and was there still on 1 August 1585. But after the surrender of the town to the Duke of Parma he took refuge in Zeland, and was very soon appointed Protestant minister at Dordrecht. At the time that the present Letter was written he was a deputy of the Protestant Church of Dordrecht to the National Synod held at the Hague; see C. Hooijer, *Oude Kerkordeningen*, p. 253 sqq.; *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 27; also *ibid.* pp. 161, 166, 263, 265, 273, 281; *ibid.* Serie III, Dl. IV, p. 200; *ibid.* Serie III, Dl. V, p. 210, 219; Van der Aa, *Biographisch Woordenboek*. He died 16 October 1598.

[2] Or James; see Letter No. 218, note 2.

[3] See the preceding Letter § 6.

T*uae* D*ominationi* cuius bonitas ea e*st* ut exposita quibusuis sit pijs: auctoritas tanta cuius intercessione apud Excellent*iam* suam sine vllo negotio hoc officiolu*m* obtineri queat: Quod cum ità sit quæso T*uam* D*ominationem* vt bonu*m* hunc viru*m* promptè iuuare digneris ut nactus conjuge*m* sua*m* et liberos ad familiæ suæ gubernatione*m* capessendam se vtiliter conferre possit, de qua tua humanitate cu*m* nihil dubite*m* verbu*m* non ampli*us* adda*m*[4]: Vale Doctor clariss*ime* et da opera*m* ut q*uam* primu*m* tua prȩsentia frui liceat: Festinantiss*ime* Hagæ Comitis in coetu nostro 9 Julij 1586 stylo nouo.

T*uæ* D*ominationis* observantissimus
Jeremias Bastingius D.
et Verbi minister.

Addressed:

Clarissimo
doctissimoq*ue*
viro D*omino* Johanni Jemis D*octori*
Medico et Consiliario Illustriss*imi*
Principis Roberti
Dudlæj Legati
Sereniss*imæ* Reginæ &c.
Vltraiectu*m*.

[4] Hor. Sat. i. l. 121.

225.

SIR FRANCIS WALSYNGHAM[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

The Court, Thursday, 14 July 1586 [O.S.].

§ 1. *The Earl of Leicester and the States' Council, considering it necessary to provide greater forces for the better resisting the enemy and defending themselves, have already levied more men, but also contracted with Captain Alexander Dyar for another regiment, promising to furnish him with a loan of about eight hundred pounds for transport, which he has not yet received.* 2. *I, therefore, request you to find some way of furnishing him with the said sum, and also wish to let you understand that Her Majesty, and my Lords of the Council ... are surprised that, since she took upon her the defence of the Low Countries, you have made no offer of contributing for that purpose.* 3. *I hope that, in order to remove this bad opinion, you will be ready to comply with this request, especially as you are only asked to lend this money, which will be repaid to you, within four months, out of the general contributions.*

After my hartie co*m*mendations. Whereas of late my verie good Lo*rd* the Erle of Leceister[2] hir ma*iestis* Lieutenant generall in the lowe Contries w*i*th the aduise of the Councell of Estate there have fownd it most necessarie to p*ro*vide some greater forces for the better w*i*thstanding the enemie and de-

[1] See Letter No. 174, note 11.

[2] On the Earl of Leicester's expedition to the Low Countries in aid of the United Provinces, see Motley, *History of the United Netherlands*. See also above Letter No. 216, note 4, and below the Letters Nos. 226, 227, 228, 229, 231, 233.

fence of them selves, having to that effect written & sent their Commission hither vnto diverse gentlemen to levie more men, wherof a great part is allreadie sent over, and amongst other vnto Mr Alexander Dyar[3] *w*ith whome the States them selves in respect of some service done by him vnto them have contracted for a nother Regiment & p*ro*mised to furnishe him of certaine prest money, in regard of the transport, amountyng to viij^c^ ŧ sterl*ing* or thereabouts, w*hi*ch nowe in this their necessitie and for the aduancement of the enterprice taken in hand in Flanders is *w*ith farre greater so*m*mes employed that waye: Notw*i*thstanding by the L*ord* Lieutenant Generals l*ett*ere vnto the sayd Dyar it appearethe playnly that vppon the arrivall of the sayd Regiment there shalbee present and readie satisfaction made, so that to the aduancement of the sayd regiment there wantethe nothing but the imprest money aforesayd w*hi*ch the gentleman of him selfe is not able to furnishe vppon suche a sodayne: J have therfore thought good, as one that wisheth well to the cawse, to move you of the Churches to devise some way howe the gentleman may bee furnished of the sayd so*m*me: & withall to lett you vnderstand that not only hir Ma*jes*tie and my L*ords* of the Cowncell but all others well affected in this realme doe fynd it straunge that as well in respect of the cawse it selfe as of the great favo*u*r that you of the Churches doe receave w*i*thin this realme have not sythence hir Ma*jes*tie tooke vppon hir the defence of the lowe Contries made an offer of contribution for the defence of the sayd cawse. I hope therfore for the removing of this hard conceipt agaynst you, that yow will shewe yo*u*r selves bothe carefull & readie to accomplishe this request, & the rather for that the motion is only for a loane of the sayd so*m*me for a tyme, w*hi*ch shall at the farthest bee repayd vnto you[4] w*i*thin theise fower monethes owt of the generall contributions: whereof I can assure you the L*ord* Lieutenant generall will have an especiall care according to the contents of his L*ordships* l*ett*ere. And so I com-

[3] An Alexander Dyer wrote to Sir Francis Walsyngham on 1 December 1583 excusing himself from attending on him in person, being in danger of his liberty &c.: see *Calendar of State Papers*, Domestic Series, 1581—1590, p. 134. See also the following four Letters.

[4] MS. *them*, but crossed out and *you* written above it.

mitt you to the protection of God. From the Court the xiiij[th] of Julye .1586.

Your assured loving frend:
Fra: Walsyngham

The Dutch Churche
in London

Addressed: 5

To my verie loving frends
the Ministers Aincients
and others of the Dutche
Churche in London &
to everie of them as it
may appertaine.

Endorsed: 6

S[r] Franc. Walsing*ham*
14 July. voor 800℔
van M[r] Alex. diar.

226.

The MINISTERS and ELDERS of the DUTCH CHURCH[1], LONDON, to SIR FRANCIS WALSYNGHAM[2].

London, Tuesday, 19 July 1586 [O. S.].

§ 1. *Just when we were discussing the collecting of money for the equipment of some Dutch soldiers under the command of Captain James Hennebert by commission of the Earl of Leicester, we received your letter of the 14th inst. for the furnishing of eight hundred pounds to Captain Alexander Dyar.* 2. *Considering the small number of those who belong to the Dutch Church and the many burdens which they have to bear already, we pray you to excuse us as regards these eight hundred pounds.* 3. *But as Her Majesty has undertaken the defence of the Low Countries, and employs in this cause her men and substance, we will endeavour to collect the money required for the equipment of the Dutch soldiers under captain Hennebert.*

Ryght honnorable, after our most harty commendacions 1 and duetie remembred, This is for to advertishe your honnor, That whereas wee were assembled together for to take some order for the collecting of some monney for the furnishing and setting forth of some Dutche soldiours, *w*ith a captayne called James Hennebert by commission of the Ryght honnorable Earle of Leycester[3], her *Majes*ties Lieftenaunt generall of the vnited Lowe countrees here in this Reaulme of Englande doethe take vpp, for the sarvice of thesame countrees: wee receyved your honnors L*ett*ere bearing date the xiiijth daye of this instaunt moneth of Iuly, for the furnishinge of eyght houndreth pounde*s* to an other Captayne called M[r] Alexander dyar[4]. But ryght 2 honnorable considering the small nomber & slender abilitie[5] of those that are of the Dutche churche, and that they otherwyse are greatly charged, as well with the intertainement of

[1] With this Letter compare Letter No. 216, note 4; the preceding Letter, and below the Letters Nos. 227, 228, 229, 231, 233.

[2] See Letter No. 174, note 11.

[3] See the preceding Letter, note 2.

[4] See the preceding Letter, § 1.

[5] Added above the line.

dyvers ministers, and a great nomber of poore, as well within this Reaulme of Englande, as beyonde the seaes, and allso otherwyse, Maie it please your honnor to have vs excused as concerning thesaid eyght houndreth pound*es*, The rather considering that manny seing the great charges wherewith they are oftentymes charged withall, and that those that are not of the Dutche churche goo free, are lyke to retyre from our churche and to goo to their parishe churches, But seing that the Queenes Ma*jes*tie hathe taken the protection of the said Lowe countrees in hannde, and therein doeth employe her menn and substaunce (wherefore wee doo gyve her hyghnes most harty thankes, and shall praye for her hyghnes prosperows succes) wee will doo our endevor towardes the collecting of the said monney w*hi*ch shalbe necessary for the furnishing and setting forthe of the said Dutche Soldiours vnder the said captayne James Hennebart, having browght with him a good commission of my Lorde of Leycester, and goodly commendacions of notabell p*er*sons, that are good protestant*es*. And thus ending wee co*m*mitte your honnor to the tuicion of allmighty God, From London the xixth daye of July a*nn*o 1586.

Your honnors humble servaunt*es* to commande the
Ministers and Elders of the Dutche churche in London.

To the ryght honnorable Syr Fraunces Walsingham knyght[5] Chief Secretary to the Queenes Ma*jes*tie and one of her hyghnes[6] most honnorable privie counsell.

Endorsed:

Copie der Antw*oorde* an S*i*r Frans
Walsingham, gheexhibeert
den 20 Julij 1586.

[6] MS. *Majesties* after *hyghnes*, but crossed out.

227.

SIR FRANCIS WALSYNGHAM[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

The Court, Wednesday, 20 July 1586 [O. S.].

§ 1. *I have received your letter of yesterday in which you ask to be excused concerning the eight hundred pounds for Captain Dyar &c., on account of your poverty.* 2. *As you enjoy such peace under Her Majesty's protection, that for one penny that you contribute here you should be charged four in other places, and the present action is undertaken for the defence of your own country, I think that you should not have given me so cold an answer to such a reasonable request, which will cause me to show myself as cold in furthering any request hereafter that may concern you.*

After my harty commendac*i*ons I haue receauid yo*u*r let*t*res in aunswer to my form*er* towching the eight hundreth pound*es* requirid at yo*u*r hand*es* toward*es* the setting fourth of Mr Dyer[2] and his Companyes, by w*hi*ch yo*u*r aunswer I fynd that you do pleade pouerty and want of hability to p*er*fourme the sayd disbursement, albeyt in deede yt be not meant to be requierd at[3] yo*u*r[3] hand*es*[3] otherwyes then by way of Loane w*i*th assuraunce of due repayment of the sayd soume w*i*thin three monethes ymmediatly following, you alleadge besid*es* that you fynd yo*u*r selues ou*er*burthenid w*i*th such lyke chardg*es* wherof dyu*er*s of yo*u*r congregac*i*on[4] growe weary, but yf you do well consider the ease and beneffit of peace that you enioy vnder the wing*es* of her ma*jes*t*i*s protection you

[1] See Letters No. 174, note 11, No. 216, note 4; the two preceding Letters, and below the Letters Nos. 228, 229, 231, 233.

[2] See Letters No. 225, § 1 and No. 226, § 1, and the two following Letters.

[3] Added above the line.

[4] MS. *congracion.*

shall fynd that for one penny that you contribute here you should be chardgid *w*ith fower in other plac*es*, the due consideraci*o*n wherof, and of the necessity of the present action *wh*i*ch* is vndertaken for the defence safety and pres*er*uaci*o*n of yo*ur* owne Countrye wherein eu*er*y one of you is in nature and conscience so deepely interestid, ought me thinckes haue mouid you not to haue yeldid me so could an answer to so reasonnable a request, *wh*i*ch* will geue me cause to shewe me self as could lykwyes for myne own p*ar*t in furthering any request hereafter that may concerne you, and so I co*m*mit you to god. At the Courte the xxth of July 1586.

Yo*ur* Loving frend
Fra : Walsyngham.

Addressed : 3

To his loving frend*es* the Preachers, Elders and Deacons of the Dutch Church at London.

Endorsed : 4

S[r]. Fr. Walsing*ham* voor de*n* Capite*in* Alex. diar.

228.

ALEXANDER DYER [1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

London, Thursday, 21 July 1586 [O. S.].

§ 1. *In his (enclosed) second letter Sir Francis Walsingham writes again about the transport money for a regiment of soldiers towards the service of your native country, which the Earl of Leicester has promised shall be repaid upon the arrival of the soldiers.* 2. *I for my part do not wish to enrich myself, but will take care that the whole shall be repaid to you on my arrival yonder.* 3. *I hope that you will not refuse the Secretary's reasonable request, and will give no cause for moving Her Majesty about it.* 4. *If you wish any further conference with me, I will meet you in any place you please.*

1 Ryght Worshippfull S*ir*es, yo*ur* Worshippes shall by this second letter of the ryght Honerable M^r^ Secretarie[2], vnderstand onse againe such as his Honor, writethe in the behalfe of the transport monye for a regeme*n*te of Soldiers, Towards the s*er*-vjce of yo*ur* one natiue Countrie, the more in consideration that my lord the Erlle of Lester hathe sent expresslye worde þ*at* no faulte shalbe for the repayme*n*te therof, there, but that by his Honor he will presentlie see it satisfied againe, as likwise it is a matter knowen to all mene that the transport monie, is presentlie vppon the arrivall of the Soldiers repaied, in so muche that the leste doupte is not to be had theirof. 2 I for my parte do not desire to enriche my selffe theirw*i*th, but onlie as a simpell impreste for the sinsere and faythefull service of God and yo*ur* Countrie, and will be sufficientlie bounde, to see you repaide the said impreste-monie agai*n*e, vppon my arrivalle theire withe out that for my p*ar*te ethere for charges or otherwise, I desire to reseue one pennie before you here,

[1] See above the Letters No. 216, note 4, Nos. 225—227, and below the Letters Nos. 229, 231, 233.

[2] Sir Francis Walsyngham.

or suche as it shall please you to that effecte to appoynt their, shall be fully satisfied againe, in so muche that by this you y*ou*r selfes maie perseue my ryght vealinge and that in nowise you ar to be losers but rather Avaunsers of this service, In theis takinge my leve w*i*th my verie hartie commen*d*ations I leue you vnto Godes holie protextion, wishinge w*i*th all my hart that it please you, better to consider then to veine M[r] Secretaries so resonable requeste herein, and to geue no cause þ*at* her Magestie here selfe muste be moved about it. London this xxjth of Julie 1586. 3

Your worships lovinge
frinde to doe you
sarvice.

Alex : Dyer.

If it please y*ou*r Worshipes to haue anie further conference w*i*th me about it, I will verie willinglie meat w*i*th you in suche place, where it shalle please you to appoynt. 4

Addressed: 5

To the Worshipfull
his verie loving frindes
the ministers Elders &
Deacons of the Dutche
Churche at London.

Endorsed: 6

M[r]: Alexand*er* diar. versoeck
va*n* 800 lb. by press

229.

The CONSISTORY of the DUTCH CHURCH, LONDON[1], to SIR FRANCIS WALSYNGHAM[2].

London, Monday, 25 July 1586 [O. S.].

§ 1. *On receipt of your Letter of the 20th inst. we have duly considered it with some principal members of our congregation;* 2. *and as we are now about to collect money for the equipment of the Dutch soldiers under Captain James Hennebert, in accordance with the Earl of Leicester's wishes, we trust that you will excuse us concerning the loan of the eight hundred pounds, as the equipment is as much, nay more than we can do.*

Ryght honnorable Syr, after our most harty commendacions, and dueties remembred, Maie it please your Honnor to vnderstaunde, That wee vppon the receyte of your Honnors L*ette*re bearing date the xxth of this instant moneth of July, have assembled some of the principall of our congregacion, and openly readde the same L*ette*re, and having all duely considered the content*es* thereof, are of opinion and doo trust That seing wee goo nowe abowte the collecting of monney for the furnishing and setting forth of the Dutche Soldiours vnder Captayne James Hennebert, according as the ryght Honnorable Earle of Leycester willed vs, wherein wee will doo our endevour as muche as in vs is, your honnor will have vs excused concerning the loane

[1] With this Letter compare the Letters printed above as Nos. 216, 225, 226, 227, 228 and below Nos. 231, 233.

[2] See Letter No. 174, note 11.

of þe eyght honndreth pound*es*, the rather considering the reasons by vs in our former L*ett*ere alledged, and that the furnishing of thesame Dutche Soldiours is asmuche, yea more then wee are abell to doo. Beseching your honnor therefore to have vs excused, and to remayne our good Frinde, and wee shall praye for your honnors godly and prosperows succes longe to continue. From London the xxv[th] daye of July a*nn*o 1586. 3

Your honnors humble servaunt*es* to
commande the Ministers and Elders
of the Dutche churche in London.

To the ryght honnorable Syr Fraunces Wal-
singham knyght, Chief Secretary to the Queenes
M*aje*stie, and one of her Hyghnes most honnora-
ble privie counsell. 4

Endorsed: 5

Copie der Antw*oord* opden
ij[n] brief an Myn Heer
den Secr*etaris* Walsingham.

230.

BERNH[ERUS] VEZEKIUS[1], to Dr JOHN JAMES[2].

Deventer, Sunday, 25 September 1586 [O. S.][3].

§ 1. *I regret to hear of Sir Philip Sidney being wounded and not out of danger. But as thereby you are unable to return to us, and yet exhort us to let no occasion slip by to conduct the matter well, we should like to hear from you whether we are to proceed on the old lines, and in what way and by whom. Nor do we know how far the business has been brought by you. Meantime we must, before His Excellency's departure, so provide for this city that it be not exposed to the former dangers.* 2. *I send you the writings which Gerobulus left with me, who also told me to procure from his Excellency permission to export five vats of butter and five hundred pounds of cheese for the ten ministers at Bremen;* 3. *and to see that the debt, caused by his own journey and that of Peter Dathenus to the last National Synod at the Hague, be paid: Jeremias Bastingius will send the account.* 4. *The controversy raised by our three brethren against the church has been settled. Please inform De la Fontaine of this.*

S. Reuerende et Clariss*ime* Do*min*e Doctor, rumor de vulnere Illustris et Generosi Do*min*i Sidnæii[4] nos plurimum consternauit, neq*ue* carere et*iam* periculo ex tuis intelligo: Oramus a*utem* Deum, vt eius Generos*itatem* pristinæ sanitati restituat, nobisq*ue* et Ecclesijs nostris diu incolumem seruet. Quia a*utem* propterea necdum ad nos redire poteris, atq*ue* interim mones, ne sinamus occasionem rei bene gerendæ nobis e manibus elabi, rogamus te q*uam* officiosiss*ime* vt breuiter nos admoneas, an prioribus vestigijs et conceptis initijs insistendum putes, idq*ue* qua ratione et via et p*er* quos, cum vtriusq*ue* vestrûm consilio nunc vti non possimus: Ignoramus et*iam* quousq*ue* negotium

[1] See Letter No. 195, note 1.

[2] See Letter No. 218, note 2.

[3] This Letter must have been dated according to the Old Style, as Sir Philip Sidney was wounded on 2 October 1586, N.S., at the battle of Zutphen: see Motley, *History of the United Netherlands*, Chapter IX.

[4] See Motley, *History of the United Netherlands* (index).

apud vos p*er*ductum sit. Interea a*utem* hoc o*mnin*o statuendum e*st,* nullo modo hanc occasionem e*ss*e p*ræ*termittendam, quin ante suæ Excel*lentiæ* discessum ita huic ciuitati consulendum sit, vt prioribus p*er*iculis denuo non exponatur, quod si fiat, o*mnin*o p*er*ierimus. Mitto scripta q*uæ* D*ominus* Gerobulus[5] apud me reliquit. Quin et*iam* discedens mihi in mandatis dedit hæc duo tuæ dign*itati* in memoriam reuocanda, nimirum de procuranda apud suam Excell*entiam* licentia et immunitate euehendi et exportandi annona*m* ac commeatum pro ministerio Bremensi, quinq*ue* scilicet vasa butijri, et quingentas libras casei, sunt enim ministri decem: et deinde de curanda solutione istius summæ pecuniariæ in itinere ipsius et hoc postremo conuentu Hagensi p*ropter* Datheni[6] causam indicto, insumtæ, cuius rationem Doct*or* Jeremias Bastingius[7] transmissurus e*st.* Controuersia vero o*mn*is, quæ hic iampridem mota fuit a tribus nostris fratribus aduersus Ecclesia*m,* tota iam benignitate Dei sopita e*st* et composita. Atq*ue* hæc si dabitur occasio D*omino* Fontano[8] significari cupio, cui alias. Vale plurimum reuerende et Clariss*ime* D*omi*ne Doctor.

Dauentriæ, A*nn*o 86. 25 Septemb.
Tuæ Dign*itatis*
Studiosissi*mus*
Bernh. Vezekius.

Addressed:

Reuerendo et Clariss*imo* viro D*omino*
Joh*anni* James, Doctori Medico apud
suam Excell*entiam* Comitem Leycestriæ,
etc. D*omi*no suo plurimum colendo.
Arnhemiæ.

[5] See Letter No. 135, notes 1 and 38.
[6] See Letter No. 25, note 7.
[7] See Letter No. 224, note 1.
[8] See Letter No. 177, note 2.

231.

SIR FRANCIS WALSYNGHAM[1], to the CONSISTORIES of the WALLOON and DUTCH CHURCHES.

The Court, Saturday, 1 October 1586 [O. S.].

§ 1. *Her Majesty is satisfied with your explanations as to your inability of contributing towards the equipment of Captain Ramsy with certain companies of footmen.* 2. *But as he has been at expense before in levying about eighty men in hopes of your contribution, she expects you to furnish at least the said number, and I advise you to make no difficulty.*

After my harty co*m*mendac*i*ons I haue acquaintid the Queenes Ma*jest*ie w*i*th yo*ur* want of hability and the reasons w*hi*ch in yo*ur* behalf haue ben alleadgid vnto me why you cannot yeld to the contribuc*i*on that is required at yo*ur* hand*es* for the setting furth of Capt*ai*n Ramsy w*i*th c*er*ten companyes of footmen who resteth well satisfyed w*i*th the same, and yet neu*er*theles because the gentleman was at chardg*es* before w*i*th making a leauy of some fowre score p*er*sons in hope of the sayd contribuc*i*on, doth looke for at yo*ur* hand*es* that you shall at the least stretch yo*ur* selues to furnish the sayd number wherein I cannot but aduise you that you make no difficulty, and so I co*m*mit you to God. At the Co*u*rte the first of Octob*er* 1586.

Y*our* very loving frind
Fra: Walsyngham

Addressed:

To his very loving frind*es*
the Ministers, Elders
and Deacons of the Wallon
and Dutch Churches in
London.

[1] See Letter No. 174, note 11. With the present Letter compare also the Letters printed above as Nos. 216, 225, 226, 227, 228, 229, and below document No. 233.

232.

ADRIANUS SARAVIA[1], to Dr JOANNES JACOBUS[2].

[Leiden], Friday, 28 October 1586 [O.S.].

§ 1. *The young man who will hand you this letter has been my pupil, and as he understands the Flemish and French languages might be of great use to any nobleman. He is a nephew of the Taffins, who have always favoured our cause, and to whom I am personally much indebted. I hope that you will be able to procure this exile and fugitive some service with a nobleman.* 2. *His father belongs to our enemies, and, animated by a desire to recover his property, did not act very consistently in the pacification of Antwerp; but I believe that he erred more from distrust in our affairs than from malevolence towards the Church of Christ.*

Clarissimo viro Domino Doctori Joannj Jacobo
Adrianus Sarauia S. P. D.

1 Adolescens qui tibi has literas reddet meus fuit aliquandiu discipulus probus est et liberaliter institutus tenet Flandricam iuxta ac Gallicam linguam magno vsui cuiuis nobilj viro esse posset. Auunculos habet Taffinos quj huic causę fuere semper addictissimi ex quibus est Dominus Johannes Taffinus[3] Euangelij minister vir tum pietate tum eruditione insignis; ipsis omnibus ob graues et iustas causas plurimum me debere fateor. Quare ego tibi hunc Ingenuum Adolescentem exulem et profugum quantum possum commendo vt si quem nosti nobilem quj eius famulatu vti velit et honesto habere loco[4] vt eius conditio postulat te (quod polliceri audeo) nunquam tuę commendationis penitebit nec quj receperit in suam familiam admisisse. 2 Sed quod neque adolescenti vitio verti debet neque mihi fraudi esse Patrem eum habere inter hostes te celare nolo. is cupiditate suas possessiones recuperandj non ita se fortiter gessit in pacificatione Antuerpiana vt virum constantem decuit sed quicquid in ea

[1] See Letter No. 160, note 3.
[2] Dr John James; see Letter No. 218, note 2.
[3] See Letter No. 56, note 13.
[4] MS. *inter fami*, but crossed out and *loco* written over it.

re peccatum est magis diffidentia de rebus nostris factum arbitror quam in ecclesia*m* Christi maleuolentia. Quicquid fauoris et benevole*n*tię ei impenderis tanquam meo nato factum in rationes beneficiorum tuoru*m* referam. Vale 5to Calend. Nouembris 1586.

Tui amantiss*imus* qui supra
Adr. Sarauia.

233[1].

EXPENSES of the FLEMISH CHURCH of LONDON.

[1586].

§ 1. *Ordinary;* 2. *extraordinary expenses of the Flemish Church;* 3. *which are all borne by a small number of people, as several strangers, who speak our language and are well able to pay, by not joining the Church, exempt themselves from all its charges. And of those who join the Church a great number are poor and in want of succour, and artisans who have few or no means.* 4. *And as to those who have means many of them are ill-disposed towards such extraordinary expenses, and the authorities of the Church cannot approach them except by remonstrances and requests.*

L'Estat des Charges ordinaires et extraordinaires de L'Eglise Flamende a Londres. 1

Les ordinaires.

1. L'Entretenement de cinq Ministres, et de deux vefues des Ministres trespassez.
2. L'Entretenement des paoures qui chasq*ue* mois porte environ xliij Liures
3. L'assistance pour l'entretenement du Ministere a Doure et a Maidston.
4. Les despens de trois escoliers estudians en LVniuersité de Cambrigs

[1] With the present document compare those printed above as Nos. 216, 225, 226, 227, 229, 231.

Charges extraordinaires sur la d*ite* Eglise depuis enuiron deux ans en ça. 2

Vne contribution pour la Compagnie du Capitaine Morgen montant a la so*m*me de cincq cens vingt Liures sterlings	520	0	0
Depuis sont faites deux collectes pour les paoures d'Anuers[2]. a la so*m*me de deux cens Liures	200	0	0
Certaine collecte faite pour Mons*ieur* Zuderman[3] Capitaine d'Ostende enuiro*n* soixante liures	60	0	0
Autre pour le Capitaine Vander Cruce de nonante deux liures ou enuiro*n*	92	0	0
Pour le Capitaine Hennibert[4] enuiro*n* deux cens Liures.	200	0	0

Outre ce ladite Eglise ayant receu de lettres d'Ostende[5] dont ils entendent la paoureté de ladite Ville, ont promis de faire autre collecte pour les secourir.

Toutes ces charges sont portées d'un petit nombre de gens. 3 Car il est à considerer que plusieurs estrangers de la langue, et bien qualifiez, à cause que ils ne sont ranges à lad*ite* Eglise, s'exemptent de toutes charges d'icelle. Or de ceux qui se sont rangez vne grand' partie consiste de paoures qui ont besoin de subuention, et de gens mechaniques, qui ont nul ou peu de moyen. Et quant à ceux qui ont la faculté et moyen, y en a 4 beaucoup de laches et mal affectionez à telles charges extraordinaires, A l'endroit desquels les gouuerneurs de L Eglise ne peuuent user que de remo*n*stra*n*ces et requestes pour les induire. De sortes q*ue* toutes lesdites charges redondent sur vn petit nombre de volontaires, qui se prennent a descourager et retirer en d'autres quartiers, ce qui tend a la diminution et destruction de Ladite Eglise.

[2] See Mertens and Torf, *Geschiedenis van Antwerpen*, v. 242, 243; and above Letters No. 196, 199.

[3] See Letter No. 216, § 1, where he is called Suderman.

[4] See Letter No. 226, § 1.

[5] See Letter No. 212, §§ 1—3.

234.

Dr JOANNES WIERUS[1], to [Dr JOHN JAMES, &c.[2]].

[ ], Tuesday, 4 November [1586], N. S.

§ 1. *The thanks which I owe you for all that you have done for me, I hope to acknowledge in the edition of my writings.* 2. *I now send you the promised method of extracting juniper-oil and water.* 3. *I add a cure for a gunshot wound, which I will not conceal from (the Earl of Leicester), whom I advise moreover moderation in his mode of living.* 4. *An exact knowledge and cure of the case in question may be derived from Aetius, Guido de Cauliaco &c.* 5. *I have not yet received my "Observationes" from Frankfurt, but expect them daily, and will send you a copy.* 6. *I should have sent the juniper-water, but for its being adulterated.* 7. *I shall not cease to pray for the happiness of the Earl of Leicester.* 8. *Salute Dr Stephanus Lezir (?), Goodrich the surgeon, and Secretary Junius.*

Saluete plurimu*m* in eo qui nos suo redemit sanguine precioso quotquot cu*m* vera nostri ipsius abnegatione sedulò eiusdem vestigia sectamur, viri Clariss*imi*. Gratias me vobis debere i*m*mortales pro quocu*m*q*ue* officii genere mihi coram pręstito et collatis in me beneficiis pręter meu*m* vllu*m* meritu*m*, libenter agnosco et agnoscam quoad vixero, Quu*m* verò nullam rependendi occasione*m* etiamnu*m* animo concipere queam, in meis scriptis publicis, si vitam Deus concesserit, eam mihi suppeditatu*m* iri sperare volo. Adhęc promissu*m* olei et aquę iuni-

[1] Joannes Wier or Wierus, born at Grave in 1515, received his first education at Cologne, afterwards travelled in France and in 1534 took his degree as Doctor of Medicine at Orleans. On his further travels he visited the coasts of Africa and the isle of Crete. After having practised for some time at Arnhem, Wilhelm, the Duke of Cleve, appointed him in 1550 his house-physician, which position he held till his death in 1588: Van der Aa, *Biographisch Woordenboek;* Meyers *Conversations-Lexicon* &c. His *Opera* were published at Amsterdam in 1660.

[2] On Dr James see Letter No. 218, note 2. From §§ 4—6 of the present Letter it may be concluded that it was addressed to him, but from its beginning it would seem that Dr Wier addressed more than one person.

perinę extrahendę modu*m* mitto, idq*ue* maturius a me factu*m* fuisset, nisi exactissime pręparata*m* illam aqua*m* expectasse*m*, quod propter baccaru*m* iuniperi penuria*m* in hisce motibus bellicis, aqua confectis succedaneis adulteratur.

Addo curatione*m* vulneris ex sphęrulę bombardicę ictu, 3 qua*m* ex felici successu secreto loco semper habui, eamq*ue* si excell*entia*s vestras in hisce potissimu*m* bellicis furiis celarem; tam pręclare de me breui meritas, nefas profecto ducerem. Erit hęc co*m*munis M. Godricho Chirurgo. Hoc pręterea in illus*trissimi* Principis affectu denuò repetendu*m* candide existimaui su*m*mu*m* studiu*m* in victus moderati eiusde*m*q*ue* calidi et ferri ratione ponendu*m* esse, vt id humoris quod in parte affecta collectu*m* est vel adhuc possit affluere, aut minuatur vel salte*m* non augeatur, tum etia*m* si vel ad incisione*m* sit deueniendu*m*, maiori tunc co*m*modo vbi minor fuerit collectio, illa perficietur, prouidebiturq*ue* potissimu*m* ne ab incisione renascatur eiusmodi humor et consueta*m* repetat sedem. Huc et facient plurimu*m* reiteratę euacuationes hydragogę et aqueos hu*m*ores educentes, tum et freque*n*s diureticoru*m* vsus. Interim quoq*ue* fascia stricta sustineatur coerceaturq*ue* pondus. A fotu adhęc, si videbitur, posset etia*m* emplastru*m* ex farina fabaru*m* et lupinoru*m* et cumini in lixiuio coctu*m* cum oleo laurino applicari.

Attendendu*m* insuper ne ex diuturniore illius alieni humoris circa testiculu*m* collecti mora alteratio aut corruptio tande*m* accedat. A sectione item facta emplastrum constrictiuu*m* inguini esse applicandu*m* et fascia stringendu*m*, vt nouo humoris affluxui via o*m*nino pręcludatur.

Addam hic ad propositi casus exacta*m* dinotionem cura- 4 tione*m*q*ue* haud paru*m* facere caput 21 lib. 14 Aetii de ramice aquoso ex Leonida, vbi et meminit insignis emplastri psitacii, cuius descriptione*m* vsumq*ue* libro seque*n*ti, cap. 14. explicat. nec pętermittendus hic Guido de Cauliaco vti et Valesius lib. 6. cap. 8 ac Celsus. Ignoscent huic meę libertati ingenuę pro sua humanitate Excelle*n*tissimi domini doctores quòd de his obiter admonea*m* quę a vestra hum*anitate* haud perfu*n*ctorie cu*m* exactiori censura ad perpendiculu*m* esse expensa dubitem minime. Renatas adhęc auctasq*ue* Obseruationes meas Medicas 5 nondu*m* Francofurto accepi ob itinera a milite vtrinque obsessa.

interi*m* has tame*n* expecto quotidie, eisdemq*ue* mihi traditis vt participes reddamini, fideliter quocunq*ue* modo curabo. Aqua*m* porro iuniperi misisse*m* in vsum vestrę Hum*anitati* no*n* incognitum: sed ob eius adulterationem reliqui. Suo spiritu vestra*m* Hum*anitatem* gubernare et ab o*m*ni malo conseruare ex gratia in suę volu*n*tatis obsequiu*m*, dignetur o*m*nipotens et misericors Deus. 6

Illustriss*imo* principi Comiti Licestrię etc. fidelissimo Belgię administratori nomine Ma*jestat*is sereniss*imæ* reginę Anglię etc. fœlicitate*m* in Christo Jesu perpetua*m* ex animo precari non desinam. 7

Saluto perqua*m* officiosè piissimu*m* sacrę Theologię doctore*m* mihi reuerenter colendu*m* et D*ominum* Stephanum Lezirum[3] Co*m*missa*rium*[3] et secreta*rium*[3], item Magistru*m* Godrichiu*m* chirurgu*m* exercitatiss*imum* viru*m* optimu*m* tum etia*m* Iuniu*m*[4] Secretariu*m* ex patre nobili insignis pietatis et doctrinę viro mihiq*ue* chariss*imo* ortu*m*, 4 Noue*m*b. styli n*oui*. 8

Vestrę humanit*ati*

addictiss*imus* Joan. Wie*rus* Med.

Quo minus scripseri*m* maturius, negotia impedieru*n*t multa.

[3] It is doubtful whether these words are properly deciphered.

[4] Perhaps Johan Junius; see Van der Aa, *Biographisch Woordenboek*, IX. 245.

235.

HERMANNUS SCHERFF and BERNHERUS VEZEKIUS[1], to [Dr JOHN JAMES][2].

Kampen in Overyssel, Monday, 20 February 1587 [O. S.].

§ 1. *As we feel sure that the Earl of Leicester, the other English chiefs and yourself rejoiced when Deventer was protected against those faithless persons who endeavoured to hand it over to the enemy, so we cannot doubt that you must have learned with sorrow that it was betrayed by the very person to whom the Earl had entrusted it.* 2. *This surrender, so fatal to the town and the flourishing church of Deventer, chiefly affects those whose duty it was to rule and defend them. Since most of them were able to escape from the grip of the enemy they have considered it their duty to inform her Majesty and the Earl of all that has happened from the moment that Stanley entered the town with his soldiery till he surrendered it.* 3. *They have been obliged to leave behind all that they possessed and to flee destitute, incurring all the more the hatred of the enemy the more they had endeavoured to preserve the town and church from hostile snares, as they have already experienced in their property.* 4. *Hence we send from among those exiles the bearers of this letter, Councillor Johannes Heijngius and Johannes Gerobulus, minister, to her Majesty and the Earl, to explain everything and to ask for the necessaries of life on behalf of the exiles from Deventer.* 5. *As we know your influence with the Earl and your goodwill towards us, we request you to recommend us and our cause to his Excellency.*

S. P. Reuerende vir, et Clariss*ime* Dom*ine* Doctor, quemadmodum non dubitamus suam Excell*entiam*[3] reliquosq*ue* proceres vestræ nationis, adeoq*ue* tuam dign*itatem* omni animi gaudio p*er*fusos fuisse, cum Reipub*licæ* Dauentriensi[4] prospectum

[1] See Letter No. 195, note 1.

[2] A Letter to Dr James, dated 3 February 1586-7, is printed above as No. 218 (q. v.). In a strictly chronological sequence, according to New Style, it would be placed between the present and the preceding Letter.

[3] The Earl of Leicester.

[4] On the gaining of Deventer, on 21 October 1586, for the English and Protestant party, and its treacherous surrender to the Spaniards by Sir William Stanley on 29 January (N. S.) 1587, see Motley, *History of the United Netherlands*, Chapter XIII.

esset contra illos perfidos, qui eam hosti tradere, omni suo studio agebant: ita e contra Serenissimam Maiestatem, Excellentiam suam nosque omnes summo horrore, animique perturbatione perculsos esse, non minus ambigimus, postquam de amissione eiusdem vrbis, per traditionem illius, a quo id minime omnium fieri oportuit, et cui ea potissimum a sua Excellentia commissa erat, nuncium allatum fuit. Ex hac traditione, cum inclitæ Reipublicæ adeoque Ecclesiæ florentissimæ Dauentriensi incomparabile damnum illatum sit, inprimis illud attingit eos, qui in specula constituti fuerunt, quibusque Respublica gubernanda et contra hostilia consilia asserenda, et Ecclesia administranda demandata fuit. Qui quoniam plerique omnes singulari Dei prouidentia, pro ipsorum conseruatione vigilantis, ex hostium faucibus erepti sunt, eorumque manus euaserunt, existimarunt sui maxime officij esse Serenissimæ Regiæ Maiestati et suæ Excellentiæ ea omnia, quæ ab initio, quo Stenlius cum suo milite Ciuitatem ingressus est, vsque dum eam hosti traderet, acciderunt, particularius et apertius demonstrare. Deinde cum illi ipsi nudi omnibusque suis relictis aufugere coacti sunt, atque in eo maiorem hostium, maxime autem abdicati Magistratus (cui Respublica gubernanda ab hoste, occupata vrbe, demandata fuit, ijs vicissim remotis, qui suæ Excellentiæ nomine constituti erant), indignationem et odium incurrerunt, quo Reipublicæ et Ecclesiæ ipsis commissæ contra hostiles insidias conseruandæ et asserendæ studiosius incubuerunt, id quod in bonis suis iam experti sunt, quibus prædictus Senatus ab eo tempore, quo sibi triumphare visus est, quacunque ratione potuit, incommodare non destitit. Visum itaque est ex illorum exsulum medio, ad Serenissimam Regiam Maiestatem suamque Excellentiam Dominum Joannem Heijngium Consulem et Dominum Joannem Gerobulum[5] verbi ministrum, præsentium exhibitores ablegare, qui Regiæ Maiestati et suæ Excellentiæ ea omnia exponant, quique etiam freti singulari clementia et benignitate Serenissimæ Regiæ Maiestatis et suæ Excellentiæ aduersus afflictos Religionis ergo in hoc Belgico, qua decet humilitate vitæ subsidium petant, ad sustentationem publicarum

[5] See Letter No. 135, notes 1 and 38.

personarum Dauentria exsulantium, vt postquam media viuendi impetrarint, sua deinceps officia Regiæ Maiest*ati* suæ Excel-l*entiæ* et vnitis Prouincijs deferant. Qua in re cum apud suam Excell*entiam* tuam authoritatem plurimum posse nobis o*mni*no p*er*suadeamus, neq*ue* etiam de bona tua erga nos voluntate, ne tantillum quidem dubitem*us*, te quoq*ue* obnixe rogatum voluimus, vt placeat nos exsules eorumq*ue* causam apud suam Excell*entiam* commendatam habere. Quod superest Reuerende vir et Clariss*ime* D*om*ine Doctor, cum cetera o*mn*ia prædicti nostri deputati tuæ Dign*itati* copiosius expposituri sint, oramus Deum patrem D*omi*ni nostri Jesu Chr*isti* vt te hisce nostris afflictis Ecclesijs patronum diu incolumem seruet. Campis Transisulaniæ 10 Cal. Martij. Anno reparatæ salutis 1587.

Tuæ Dign*itati*
Addictissimi
Hermannus Scherff.
Bernherus Vezekius iam dissipatæ Ecclesiæ Dauentriensis verbi minister.

No address.

236.

The PRIVY COUNCIL, to the ELDERS of the FRENCH and DUTCH CHURCHES in LONDON.

The Court at Greenwich, Sunday, 24 March 1587-8 [O. S.][1].

§ 1. *Her Majesty having been informed of the great preparations in foreign parts intended against this realm has ordered ten thousand men to be levied within the city of London.* 2. *As there are several wealthy merchants of your nation living in the city, for the defence of which those forces are levied, we think it reasonable that they should contribute towards the charge of the said soldiers, wherefore we require you to appoint some of the chiefs of your congregation to confer with the Lord Mayor on that behalf.* 3. *Those of small means need not contribute, but we are sure that the wealthy will do so willingly, considering that our adversaries bear us malice for the profession of true religion and harbouring such of other nations as retired hither to avoid persecution.*

After ower hartie Commendacions whereas the Que*n*s Ma*jes*tie vnderstanding by deuly aduertisement*es* the great preparacions in forraine part*es* pretending to attempt some thing against this Realme and having a princely care too the presarvac*i*on of the same did thincke it verie convenient too prepare all thing*es* necessary for defence and too haue the forces of this Rea*lm*[2] in a Redin*n*es Too whiche end order was geauen by her maiesties appointment that the nomber of tenn Thowsand men shoulde bee levelid w*i*thin the Cittie of London. For as much as theare ar divers Marchaunt*es* and others of thear trade and calling of good abillite and wealth amongest youe that dothe inhabit within the said Cittie Itt is thought good in soo muche as those forces are leived only for the defence of the wholle Cittie that suche of your Nation as ar of good behavier and ar dwelling in the saide Cittie shoulde Contribute in some Reasonable sorte towardes the charge of the saide Souldiers These ar thearefore too Require you too appoynt somme of the Cheife of that Congregac*i*on too repaire vnto the L*ord* Maior[2a] too conferre with him in that behalfe whoo hathe re-

[1] In a chronological sequence according to New Style, the present Letter should follow after Letter No. 238.

[2] MS. *sea*, but altered into *Reã*.

[2a] Sir George Bond, see John Stow's *Survey of London and Westminster*, ed. John Strype, 2nd Vol., Bk. v., p. 138.

ceaved ample direction for the leaving training and disposing of the said Souldiers.

Whearin as it is not ment theareby that anny suche as ar retired heither for conscience sacke and ar of smalle habillite shoulde beare anny part of this burden Soo we dowt not but others of good habillite and wealthe will willinglie Contriebut and sheowe them sealves forwarde in searvice Considering that the Cheife pretense her Ma*ies*ties Adu*er*saries dothe ground their mallice vppon is for the p*ro*fession of trewe religion and geving favorable succor too such of other Nations as retired them sealves heither too avoyde p*er*secution. Whearein allsoo your forwardnes shall geue great occasion to her Ma*ies*tie too thincke well of youe when they shall see youe soo willinglie contribute too the publique defence of the Realme. Soo we byde youe hartelly farewell Frome the Court at Greenwich the 24 of Marche 1587. 3 4

Yo*ur* verye loving freind*es*

L. Caunterbury[3]
L. Chaunselo*ur*[4]
L. Hie steward[5]
L. Admirall[6]

S^r^. Fra. Knowlles[7]
S^r^. Thom*as* Hennage[8]
S^r^. Fra. Walsingham[9].

Ex^m^ per me
Wyl Waad[10]

To the Auntient*es* and others
of the French and Duche
Churches. 5

Endorsed: 6

A letter of the Ma*iesti*es Counseil
concerning the contribution
of Soldiers. 24 Marche 1587.

[3] John Whitgift, Archbishop of Canterbury.

[4] Sir Christ. Hatton, see Lord John Campbell, *Lives of the Lord Chancellors.*

[5] The Earl of Leicester.

[6] Charles Howard, baron of Effingham, afterwards Earl of Nottingham; see Lord John Campbell's *Lives of the Admirals*, I. 477.

[7] Sir Francis Knowlles or Knollys; see Cooper's *Athenae Cantabrigienses*, II. 209.

[8] On Sir Thomas Heneage, see Cooper's *Athenae Cant.*, II. 192.

[9] See Letter No. 174, note 11.

[10] William Waad, Clerk of the Council; see *Calendar of State Papers, Domestic*, 1581–1590 (Index).

237.

ADRIANUS SARAVIA[1], to [Dr JOHN JAMES[2]].

[Leiden], Tuesday, 1 September 1587 [N. S.].

§§ 1—4. *The writer refers to the current rumours of peace, and is of opinion that no peace should be concluded with the papists.* 5. *If he knew that the Earl of Leicester would not be offended, he would ask his discharge from the curators (of the University) and spend the winter in England. If his Excellency visited the towns of Holland he would greatly comfort the people.*

Salutem tibi precor plurimam et alteras mitto literas quibus intelligas rumorem hic spargi de pacificatione, quj tametsi nihil me conturbat commouentur tamen multi vehementius idq*ue* varijs de causis vt quisq*ue* affectus est. solis papistis gratus accidit quibus certe ignosco. suadet religionis aut supersti[ti]onis potius suę amor pacificationem expetere quæ ipsis libertatem adferet: tametsi nulli sit futura tuta. persuasum tamen habent nihil ipsis in ea fore periculi aut si quod prouident. contemnu*n*t et illud subire malunt quam desiderata priuari superstitione. Dulce pacis nomen et gratum bello fessis esse deberet. si in pace nullę laterent insidię iniquissimam pacem iustissimo bello anteferendam censet Tullius[3] modo illa nihil habeat insidiaru*m*. Quis credat cum pontificijs certam posse pacem iniri? an non nos docent Gallorum toties iteratę pacificationes et per summa*m* perfidiam in ipso pacis pignore violato federis et o*m*nis societatis ciuilis ruptum esse vinculu*m*? Cum illis hominibus

[1] See Letter No. 160, note 3. [2] See Letter No. 218, note 2.
[3] Cic. ep. fam. VI. 6. 5.

qui[4] in hoc pestilenti versantur errore quod seruanda non sit fides hereticis aut episcopum Romanum tant*am* habere potestatem vt de[4] votis sacramentis promissis pactis juratis dispensare possit propter maius bonum nulla[5] possunt co*n*stare foedera[5]; quis fidere potest ejs qui talem authoritatem agnoscunt et ad eam confugiunt quoties lubitu*m* erit? Tota Romani episcopi 4 Synagoga et quotquot meretricem illam babilonicam adorant sunt ex illo hominu*m* genere quos D*iuus* Paulus ad Rom*anos* pr*imo* cap*itulo*[6] dicit ἀσπόνδους sed frustra vt tibi hoc pe*r*suadeam verba fundo. Hoc tantu*m* volo, nulla foedera cum Romanis aut Romanistis iniri[4] posse[4]. vt Rex maxime seruare fidem volet, non seruabunt ecclesiasticj, non seruabit papa qui hoc bello in primis petitur. vereor in hoc rumor quoq*ue* suspiciones et diffidentiam augeat. bene vertat Deus quicquid est. Si scirem Ex*cellentiam*[7] 5 non offensum iri, a nostris curatoribus dimissionem peterem et[8] me ad hyemandu*m* in Anglia pararem. Si Hollandię ciuitates sua Ex*cellentia*[7] visitauerit, multorum simul et oculos et animos recreabit confirmabitq*ue* et populi in primis. Calend. Septemb. 1587 stilo Antichristi.

Tui obseruantis*simus*

Adrianus Sarauia.

[4] Added above the line. [5] *nulla—foedera* added in the margin.
[6] v. 31. [7] The Earl of Leicester.
[8] MS. *ego*, but crossed out and *et* written above it.

238.

JOHANNES DORRIUS[1], to [Dr JOHN JAMES[2]].

Amsterdam, Sunday, 4 October 1587.

§ 1. *To give you an account of my case would be improper in me and tedious to you, and I only desire to warn you not to believe the slanders of my detractors readily, as I know that my case has been wrongly reported to you.* 2. *I have heard that another prater has spread sinister rumours about me, but I have privately given an account of them to some gentlemen and to secretary Gilpin. I rely upon my innocence. They wish to have another in my place, and I myself desire it, provided I can obtain an honourable discharge from the Earl of Leicester, which I request you to procure for me.* 3. *I do not know why they grudge me this office, except on account of the two thousand florins connected with it, while now they think that they must add to my misfortunes by depriving me of his Excellency's favour.* 4. *But of this more after your return to the Hague.* 5. *Please tell (Dan.) Burchgraaf of the affair, whom these slanders seem to have alienated still more from me.*

S. Diuinando nescio, an in somnis (iocari siquidem libet), vir ornatissime, intellexerim, superioribus diebus exemplum litterarum, quæ Dauentria ad me nuper partim germanico, partim latino, partim etiam per cijfras scriptæ fuerunt, porrectum esse. Et licet hoc tempore prolixius, quo pacto sese res habeat explicare, neque integrum sit mihi, et tibi, vtpote alijs negotijs magis arduis occupato, tædiosum, tamen operæ pretium facturum me existimaui si te, saltem vt non facilè obtrectatorum meorum calumnijs fidem adhibeas, neque inauditum me temerè condemnes admonerem. Res enim ista iampridem in consilio ordinum ventilata est[3] longéque aliter se habet quam tibi sig- 1

[1] Johan Dorre, or Dorrius, was born at Deventer in 1547 and early in life began to labour in behalf of the freedom of his native country. He was always consulted in the most weighty affairs and frequently employed in important missions. In 1581 he was appointed burgomaster of Amsterdam, but in 1586 resigned that position to serve the Earl of Leicester as member of the Council of State. He afterwards resided at Kampen in Overyssel: Van der Aa, *Biographisch Woordenboek*.

[2] See Letter No. 218, note 2. [3] Added above the line.

nificatum esse probè scio. Intellexi et alium quendam blatteronem, vel potius sijcophantam Capellæ nomine, sinistri aliquid et me indignum sparsisse, cuius ego tamen iamdudum rationem Dominis quibusdam, et Secretario Gulpijn[4] priuatim reddidi. Hæc res etsi pe*r*molesta est mihi, vtcunq*ue* tamen fero patienter, fretus Dei benignitate, et mea innocentia. Quorsum ea res tendat non me clam est: alium nimirum in hanc meam functionem mihi surrogatum cupiunt, id quod ego omnibus votis opto, dummodo honestam possim obtinere missionem, quam vt a sua Excell*entia*[5] impetrem tu rogo des operam. Interim caussas cur mihi hoc onus inuideant non habent iustas, nisi forte propter bolum 2000 florenor*um*, ipsis ex faucibus exemptum, dum iurijurando quod suæ Excell*entiæ*[5] et ordinib*us* præstiti, satis facere cupio, irritati, hoc meis[6] calamitatib*us* addendum putent, nimirum vt mihi, qui cum paucis in tabulas proscriptionum apud hostem (vti quidem paulo ante discessum meum Campis sparsum fuit) relatus sum, quiq*ue* apud ordines p*ræ*sertim Hollandiæ, et factionem istam, propter caussam suæ Excell*entiæ* iustissimam sijncerè, vehementerq*ue* hactenus defensam, malè audio, Excell*entiæ*[5] suæ insuper[3] gratiam, quæ mihi sola superest, per calumnias et me*n*dacia extorqueant. Sed de his cum primum Hagam redieris, quod breui futurum spero, latius. Vale, et si placet cum Domino Burchgrauio[7], quem intellexi alieniorem, quoq*ue*, propter istorum calumnias a me factum esse, ne imprudens laboret præiudicijs co*m*munices. Datæ raptim[8] sub discessum meum Amsterodami 4 Octob: 87.

Tuus sine fraude

Jo: Dorri*us* D.

[4] George Gilpin, the Secretary of the Earl of Leicester, probably the same to whom reference is made in note 3 to Letter No. 107, and note 8 to Letter No. 121; see Motley, *History of the United Netherlands* (Index).

[5] The Earl of Leicester.

[6] MS. *calumnij* after *meis*, but crossed out and subpuncted.

[7] Daniel de Burchgrave, or de Burggraaf, was a Flemish mechanic, who by the exertion of much energy and talent had risen to the post of procurator-general of Flanders. He resided first at Ghent, but when this town surrendered to Parma de Burchgrave settled at Utrecht where he zealously worked in behalf of the Earl of Leicester whose private secretary he was: Van der Aa, *Biographisch Woordenboek;* Motley, *History of the United Netherlands* (Index).

[8] MS. *raptum.*

239.

SIR FRANCIS WALSYNGHAM[1], to the MINISTERS and ELDERS of the STRANGERS' CHURCHES in ENGLAND.

The Court at St James's, Saturday, 12 October 1588 [O. S.][2].

§ 1. *You have excused yourselves, on account of your poverty, from furnishing five hundred soldiers for the relief of the town of Bergen op Zoom;* 2. *and her Majesty having been acquainted with your reasons, could hardly believe that they were true, as she had been informed that the strangers residing in this realm were grown to great wealth.* 3. *But seeing the earnestness with which you protest the inability of your churches, she will accept your excuse.* 4. *Since, however, Mr Meetkerk was sent over for the purpose, and has conducted the cause at his own expense, her Majesty thinks that he should be rewarded with the sum of one hundred pounds to be levied by common contribution.*

After my harty co*m*mendations. Whereas you haue of late vnderstood aswell by l*ett*res from the l*ords* Thres*urers* and me, as also by speaches deliuered in hir ma*jestis* name by Mr Harbert that hir pleasure was that you should by a contribution to be made among you furnish the number of vc soldiors for the relieving of the Town of Berghen op Zome[3] whereof you haue excused y*ou*rselfes alleaging the pouuerty of those of whom the Churches doe consist: Hir ma*jes*tie hath been made acquainted with *you*r aunsweares and though she could not easely be perswaded þ*at* the same were true having been informed that the Strangers abiding in this realme were growen to great wealth being free from the great burdens of taxes and contributions which their Cuntrymen on the other side of the sea doe susteyn, And þat seing the motion tended

[1] See Letter No. 174, note 11.

[2] In a strictly chronological sequence according to New Style, Letter No. 236 should be placed before the present and after the preceding Letter.

[3] On the siege of this town by the Duke of Parma, which was raised on 13 November, see Motley, *History of the United Netherlands*.

onely to the benefitt of their own Cuntry they ought to haue been forward to relieve them according to their abillityes. Yet having seen both by y*our* answeares made in writing and by M^r Harbert*is* report with what earnestnes you doe protest the pouuerty and disabillity of the said churches She hath been pleased to accept of the same as a iust excuse and so to desist from further vrging the motion for furnishing of the said five hundred men. Notwithstanding for asmuch as this gent: Mons^r. Medkerk[4] hath been sent ouer expressely for this purpose and followed the cause here vppon his own purse vppon hope he had to bring the matter to some good passe for his Cuntryes sake w*hi*ch hath been to his great charges, Hir Ma*jes*tie doth thinke it reasonable and so hath willed me to signify vnto you þ*at* he should be rewarded with the somme of one hundred poundes to [be] levyed by common contribution, whereunto I doubt not but you will haue þ*at* due regard þ*at* appertayneth considering the great fauo*ur* hir ma*jes*tie sheweth you in forbearing to vrge you to the former contribution. And so god keepe you. From the Court at St James the xijth of October 1588.

Y*our* louing frend

Fra: Walsyngham.

Ministers and Ancients
of the strangers Churches

[4] In the Letter following he is called Captain Metkirk. Reference is made to Nicolas van Meetkercke, Captain and Lieutenant-Colonel in the army of the States of Holland, and the son of Adolf van Meetkercke, a statesman who had favoured the Leicester party at Leiden and fled in 1587 to London, where he died in 1591 (see a Letter of Justus Lipsius, dated 3 December 1591, in the first volume of the *Archives of the Dutch Church, London*), and was buried in St Paul's. The son Nicolas was, in July 1588, sent by the States and town of Utrecht with Letters to Queen Elizabeth and the Earl of Leicester, to request the assistance of English troops, and to sound her Majesty as to her willingness to accept the sovereignty over the United Provinces: see Bor, *Nederlandsche Oorlogen*, Boek xxiv, p. 301 sqq. (ed. of 1681). He was Commander of a regiment of Dutch soldiers, who joined the English fleet under Sir John Norris and Sir Francis Drake in December 1588 against Spain: Bor, *l. c.* p. 432. He was killed during the siege of Deventer 11 June 1591; Van der Aa, *Biographisch Woordenboek*; Motley, *History of the United Netherlands*, III. 107.

240.

SIR FRANCIS WALSYNGHAM[1],
to the MINISTERS of the STRANGERS' CHURCHES.

The Court at St James's, Saturday, 19 October 1588 [O. S.].

He asks for an answer to his Letter of last week touching Captain Metkirk.

After my harty co*m*mendations. My L*ords* of the Councell doe finde it strange þ*at* you haue not made aunsweare to the l*ett*ers written to you touching Captain Metkirk[2] considering the request was so small and so great fauo*ur* shewed you as by the said l*ett*ers you may perceaue And because the Gent*leman* is to depart with speed in some se*r*uice for hir ma*jes*tie I haue been directed by their L*ordship*s to calle vppon you for *your* aunsweare to thend they may know what to looke for from you And so praying you not to fayle to make speedy aunsweare thereunto I byd you hartely farewell. From the Court at St James the xixth of October 1588.

Y*our* very lovi*n*g frend
Fra: Walsyngham.

Ministers of the Strangers
Churches.

[1] See Letter No. 174, note 11.

[2] See the preceding Letter § 4.

241.

[FRANÇOIS] DUJON[1], to [ROBERT] DE LA FONTAINE[2].

Heidelberg, Wednesday, 22 March 1589.

§ 1. *Some time ago I received a letter from you in which you mentioned your son, who came here last year and has now, I believe, returned to you. May God give him skill to everything good and your satisfaction.* 2. *I thank you and the other people about you for their good opinion of my writings. I always deplore my folly in having ever written anything, and that ill-advised people collect my lectures and that, thereby, opinions can be ascribed to me which I never held.* 3. *But as long as I am in the University I must, of two evils, choose the least. I hope that I may soon receive the cure of some small church and no longer be heard in any University. All the profit that I see result from my writings is that the printers devour each other.* 4. *I have nothing now in hand but an exposition of the Prophet Ezekiel, the last eight chapters of which I hope to finish during the time that I have to remain in this University. When that is finished I will relieve myself of the trouble of writing and others of that of reading my writings.* 5. *I thank your printers for their offer to print my books, and should accept it if I were with you.* 6. *I have already informed you and (Thomas) Cartwright of the arrival of John Hopkinson in this town, hoping to hear something from you about his affairs. As it was not advisable for him to remain here any longer, I and others thought it better to recommend him to you, so that he may be charitably assisted in his affairs.* 7. *I hope and trust that England, which supported him when he was a hypocrite, will not forsake him now that he is an honest man. He has a testimonial of my Rector and University, which should have more weight than my own.* 8. *(Guillaume) Delaune will receive his son back as Doctor of this University. He has left some debts here for which I became surety to the merchant, whom I hope that he will pay shortly.*

Mons*ieur* et treshonore frere Il y a quelque temps que j'ay receu letres de vous esquelles vous me faisiez mention de V*ost*re fils qui s'en veint pardeca l'annee passee. Je croi que maintenant il sera retourne par deuers uous, et espere que Dieu par sa grace et au moyen de l'experience qu'il a faicte en son voyage luy donnera adresse a tout bien et a v*ost*re co*n*tentement. Quant a cela donques dont vous m'escriuez puis apres, je vous remercie et les gens de bien pardela pour la

[1] Otherwise called Franciscus Junius, see Letter No. 172, note 12.
[2] See Letter No. 177, note 2.

bonne opinion qui est conceue de mes escripts. Desquels tant s'en faut que j'estime quelque chose qu'au cont*rai*re je deplore tous les jours ma follie d'auoir mis jamais la plume au vent, desire voir le tout plus tost supprimé qu'imprimé, et me *com*mande a moy mesme silence. N'estoit que je voi vn grand malheur qui me poursuit a mon tresgrand regret: c'est que des gens mal auisez font recueillir mes lecons ainsi qu'ainsi, et que par ce moyen l'on me pourroit attribuer (*com*me il a desia esté faict) ce que je ne pensay jamais, je demeurcroye opiniastré en ceste resolution. Mais cependant que je suis en 3 Vniuersité, de deux maux il me faut choisir le moindre. J'espere qu'en brief n*ost*re bon Dieu me fera misericorde, et donnera telle ouuerture que j'auray af*air*e a quelque petite Eglise, et ne seray plus ouy en aucune Vniuersité. Et puis aussi tout le profit que je voi quasi de mes escripts est que les imprimeurs s'entremangent: brief qu'il n'est pas tant en moy d'auancer la verité que d'empescher et aneantir la charite pour la fantasie des hommes desquels je suis aucunement ministre en escriuant. Vous ne prendrez point de mauuaise part si je vien a espandre ceste veritable *com*plainte en v*ost*re sein: mais certes il me fait mal au cœur que je voi ces effects s'ensuiure du tout contraires a mon intention et mal respondans a la charite et honnestete Chrestienne, a laquelle il me faut seruir selon Dieu et deuant luy, autant qu'il m'est possible. Il me reste 4 encores vne piece en main laquelle j'espere acheuer moyennant la grace de Dieu durant le temps legitime que je doi necessairement acomplir en ceste Vniuersité selon l'obligation que j'ay aux loix d'icelle: mais apres ce temps là je m'en desferay du tout Dieu aidant, et feray reposer ma plume, pour seruir a Dieu en quelque Eglise a meilleur loisir et liberte. Cest trop porte de buschettes au bois[3]. La piece que je di auoir encores en main c'est l'exposition du Prophete Ezechiel: en laquelle je me suis employe les annees passees en ceste Vniuersite et dont encores huit chapitres me restent a exposer. Cela faict je me propose de serrer boutique tout doucement. et me retirer et les autres de pene: moy dije de la pene d'escrire, et les autres de la pene de lire mes escrits en place de

[3] Prov.: in silvam ligna ferre (=to carry coals to Newcastle), Hor. S. 1, 10, 34.

meilleurs. Quant a ce que vos imprimeurs me pri*n*tent, je les 5 en remercie : Ce seroit autre chose si j'estoye pardela : mais pendant que nous sommes si eloignez les vns des autres, je ne voi point quel moyen on pourroit bonnement tenir s'il y auoit a faire quelque co*n*uention. Mais pour changer vne fois propos, 6 je vous ay desia auerti du passe, comme aussi M. Cartwricht[4], de la venue de M. Jean Hopkinson[5] en ceste ville, esperant que nous entendrions quelque chose de vos quartiers touchant ses afaires par dela. Or d'autant que ses afaires ne permettent pas et nous aussi ne luy co*n*seillons pas de demeurer plus long temps icy il m'a semble bon et a autres gens de bien de le vous recommander afin que la main de charite luy soit prestee, en ses afaires. Il se reconnoist estre sorti et auoir demeure hors Angleterre outre le temps legitime de son conge. Mais si la cause des estudes et de la conscience est fauorable, il me semble vrayement qu'il sera besoin d'user de faueur enuers luy, consideré qu'il a si bien icy employe son temps l'espace qu'il y a este. Il n'y a quasi eu jour au commencement qu'il n'ayt communique auec moy des poincts de la religion et diligemment remarque toutes les solutions que je luy ay donnees. Depuis estant auerti par aucuns qu'il me supportast en la diuersite de mes occupations il m'a visite par fois amassant ensemble quelques poincts de consultation. Jamais ma porte ne luy a este fermee, jamais rien espargné de ce que j'ay ou que je say : car mon desir a este de vincre le mal (qu'il m'a confesse franchement) par le bien que je luy ay tresuolontiers co*m*munique et qu'il a sainctement et diligemment compris pour son edification. J'espere et m'asseure 7 que l'Angleterre qui l'a supporte en estat d'hypocrite ne le deboutera ny ne vomira pas maintenant qu'il tient chemin d'homme de bien. Je vous en escri vn peu au long afin que (s'il est besoin) mes letres seruent de tesmoignage tant enuers vous co*m*me enuers les autres gens de bien ou il apartiendra. Com-

[4] Thomas Cartwright, see Letter No. 121, note 4.

[5] The particulars which Dujon gives in §§ 6 and 7 are perhaps not applicable to John Hopkinson, who was Professor of Oriental languages in London in the 16th century, and who wrote *Descriptio Paradisi*, which was published at Leiden in 1593, in 4° by John Jonson, who speaks of him in his preface as being dead and as having taught the Oriental languages for twenty-two years.

bien que je say qu'il est garni du tesmoignage de mo*n* Recte*ur* et Vniuersite : de laquelle le tesmoignage public doit estre de plus grand poix que le mien. Mons*ieu*r de Laune[6] (que je vous prye saluer en mon nom) receura son fils passe docteur n'agueres en ceste Vniuersite, lequel je prye Dieu d'adresser en tout bien selon la vocation *com*mune des Chrestiens et sa profession. Il a icy laisse quelque reste de detes pour lequel je me suis offert de respondre au marchand. J'espere que de brief il fera le *con*tentement d'iceluy. En ceste endroit faisant fin par mes tresaffectueuses recommandations a v*ost*re bonne grace et de tous nos freres et amis au S*eigneu*r,

Mons*ieu*r et frere je prieray mo*n* bon Dieu et pere qu'il vous garde de mal augmente en tout bien et adresse a sa gloire et edification du corps de Christ. De Heydelberg ce Mercredy xxij^e^ Mars 1589

V*ost*re entier frere et seruiable amy
F Dujon.

Addressed :

Mons*ieu*r et treshonore frere
Mons*ieu*r de la Fontaine fidele
seruite*u*r de Dieu en l'Eglise
Francoise
A Londres.

Endorsed :

[Epistola] Franc. Junij
recommandatoria pro
Hopkinson

[6] See Letters No. 177, § 6 and No. 183, note 2.

242.

THEODORE DE BESZE[1] and A. SADEEL, to [the CONSISTORIES of the FOREIGN CHURCHES, LONDON].

Geneva, Sunday, 14 September 1589 [O. S.].

§ 1. *You have no doubt heard of the success of the war which our republic was constrained to wage since the beginning of last April. And although in the midst of this terrible scourge we have had occasion to rejoice, yet God has unbridled the rage of the enemy to such an extent that our poor city is surrounded and invested on all sides and almost reduced to the last extremity.* 2. *Hence our authorities are obliged to ask for help from other churches, and have deputed M. Lect, one of their counsellors, with the enclosed letter.* 3. *As your churches lack no means and assisted us, eight or nine years ago, we have provided the said M. Lect with this letter asking you to have sympathy with our afflictions, and to assist us with a fraternal and charitable gift and contribution.* 4. *M. Lect will explain our necessities more at length.*

Messieurs et Treshonorez freres Nous estimons qu'auez 1 entendu ci deuant quelques nouuelles assez bonnes touchant le succes de la guerre, ou fut attirée par necessité ceste Republique des l'entrée du mois d'Apuril[2]. Et certainement parmi les grandes miseres et calamitez, qui accompagnent ordinairement ce terrible fleau, nous auons eu cependant occasion de nous resiouyr et consoler. Mais Dieu iustement irrité par nos pechez, qui ont arresté le cours de ses benedictions, ou voulant exercer et esprouuer nostre patience par la croix, ha despuis tellement laché la bride à la rage de l'ennemi que ceste pauure ville et Eglise se trouue à present enuironnée et inuestie de toutes parts, et comme reduite à l'extremité. Sur quoy nos 2

[1] See Letter No. 39, note 11.

[2] On the war, to which allusion is made here, see Ersch and Gruber's *Encyklopädie*, 58er Theil, p. 29. The *Calendar of State Papers*, Domestic Series, 1581—1590, p. 646, states that Vol. ccxxx. contains, under 1 February 1590, the "Names of noblemen to contribute to the relief of Geneva."

Seigneurs presques espuisez par les grandes charges et despenses soustenues par si long temps, et auant et despuis la guerre, joint le grand nombre de leurs pauures et la necessité de viures, sont contraints ietter les yeulx vers les Eglises plus signalées et affectionnées à leur bien et conseruation, ayans à ceste fin deputè Monsieur Lect present porteur, l'un de leurs Conseillers[3]. Et dautant que vos Eglises par la grace de Dieu sont des principales en ce rang et ne manquent de bons moyens et commoditez moins de zele et charité Chrestiene, comme nous l'auons experimentè il y a de huict à neuf ans, dont nous vous remercions bien humblement, nous auons bien voulu accompagner le dit Sieur Lect de la presente pour vous prier affectueusement, vouloir comme membres d'un mesme corps, participer encor maintenant plus que iamais, à nos afflictions, assistant de deniers ce pauure estat et Eglise, vn chacun selon son pouuoir, par don et contribution fraternelle et charitable. Ce sera Messieurs vne offrande et sacrifice de bonne odeur deuant Dieu, outre l'obligation, qu'acquerrez sur ceste Republique et Eglise, laquelle taschera le deseruir à toutes occasions, quand il aura pleu à Dieu nous faire luire son œil debonnaire, apres tant d'orages et tempestes. Le Sieur Lect present porteur vous representera plus au long nos necessitez. Ce qui nous fera clorre la presente par nos affectionnées recommendations à vos graces et sainctes prieres tant particulieres que publiques Prians Dieu

Messieurs et Treshonorés freres, vous enrichir de ses sainctes benedictions de plus en plus. De Geneue. Ce 14 Septembre 1589

Vos treshumbles et tresaffectionnez freres
Theodore de Besze. A. Sadeel
au nom de toute nostre compaignie et Eglise.

No address.

[3] The Letter of the Syndics and Council of Geneva, of which M. Lect was the bearer, follows after the present Letter.

243.

The SYNDICS and COUNCIL of GENEVA[1], to the MINISTERS and DEACONS of the FOREIGN CHURCHES of ENGLAND.

Geneva, Sunday, 14 September 1589 [O. S.].

§ 1. *You will have heard how our republic has been compelled, for six months past, to withstand not only the army of the Duke of Savoy, but also the forces of the King of Spain, the princes of Italy and the leaguers of France.* 2. *Though God has hitherto preserved us marvellously, yet we are now exposed to great trials, the enemy surrounding us on all sides, while our funds are exhausted, without which we cannot victual our city, nor feed our poor.* 3. *Having tried all other means, we are at last constrained to address ourselves to the English churches in general and to you in particular and pray you to come to our assistance.* 4. *M. Lect, our deputy and brother counsellor, will explain our necessity and intention at greater length.*

Messieurs

Nous estimons qu'aurez ci deuant entendu que la conspi- 1
ration des ligueurs s'estendant bien loin, n'a oublié ceste poure Ville et Eglise, desia beaucoup attenuée de longue main, plustost la s'est proposée en bute auec vne furie desesperée, l'ayant attiré a vne guerre vrayement defensiue et necessaire laquelle nous auons sur les bras depuis enuiron six mois, ayans a resister non seulement a l'armée du duc de Sauoye[2], mais aux forces

[1] With the present Letter compare the preceding Letter of the Church of Geneva.
[2] Duke Charles Emmanuel who was married to Catherine of Austria, daughter of king Philip II. of Spain.

du Roy d'Espagne, des Princes d'Italie et des ligueurs de la France. Or Dieu nous ayant iusques ici, plus par moyens 2 miraculeux qu'aultrement conserué parmi nostre petitesse et plusieurs miseres et dangers en ceste guerre, il luy plaist toutesfois a present nous mettre en merueilleuses espreuues, tant au regard de la puissance de l'ennemj qui nous tient presque du tout bloquéz, comme acause de la necessité de deniers qui sont les nerfs de la guerre, et sans lesquels aussi nous ne pouuons auictuailler no*st*re ville, moins nourrir gratuitement comme il est necessaire vn grand nombre de poures personnes Chrestiennes, vefues, orphelins, et menu peuple, lequel aultrement ne peult subsister, quand bien mesmes la presente guerre prendroict fin. Sur quoy apres auoir essayé tous aultres moyens, 3 nous sommes en fin contraints nous adresser tant aux Eglises d'Angleterre en general, qu'aux vostres en particulier. Lesquelles nous prions en Vos personnes qu'en vigueur du tresestroit et sacré lien de religion, et selon l'amour et zele, qu'elles portent a la gloire de Dieu, de laquelle il s'agist, en nos calamitéz, et souffrances, et de peur que la ruine de ceste ville, et Eglise, n'ouure la bouche aux ennemis pour blasphemer son nom, et s'esleuer auec dautant plus de furie, et insolence, contre les autres Estats Euangeliques, Jl leur plaise nous assister au plus tost, de toute la subuention que requiert vne affaire tant importante, et fauorable, tant pour le soustenement de ceste guerre, comme pour la nourriture de no*st*re peuple. Ce que nous vous prions vouloir prendre a coeur, et auancer tant par vos sainctes exhortations, que toutes autres voyes que iugerez estre conuenables. Si ferés seruice plaisant a Dieu, et obligerez grandement ce poure Estat, lequel taschera le recognoistre a toutes occasions quand il aura pleu a Dieu nous releuer, co*m*me nous l'esperons de sa bonte tant esprouuee. La faueur de la cause et la cognoissance de la singuliere affection que vous y auéz ne nous permet d'user de plus longue reco*m*mendation en vo*st*re endroit. Le Sieur Lect aussi nostre bien 4 aymé frere Conseiller par nous pour les fins susdites deputé, vous representera plus au long nos necessitez, et ce qui est de nostre intention. Lequel nous vous prions croire co*m*me nous mesmes. A tant finissons par nos affectueuses reco*m*- 5

mendations a vos bonnes graces et prieres, comme nous prions Dieu

Messieurs vous auoir en sa saincte garde. De Geneue ce 14 Septemb. 1589.

Par Messeigneurs Sindiques
et Conseil de Geneue.

Addressed: 6

A Messieurs
Messieurs les ministres et
Diacres des Eglises estrangeres
recueillies en Engleterre.

244.

The
REFORMED NETHERLANDISH CHURCH at DANTZIC, to the DUTCH CHURCH, LONDON.

Dantzic, Wednesday, 12 December 1590, N.S.

§ 1. *You will have heard that the strangers of our nation from the Netherlands, residing here secretly as were it under the cross, had been provided with a minister, first Peter Janssen, now appointed at Delft, afterwards Josua Lago, who left us a little more than five years ago,* 2. *since which time the church has been without a minister, to the great injury and loss of the poor sheep, who cannot understand the ministers of this town who speak High German, and are moreover unable to feel satisfied with their ministry, as some of them, though preaching the pure doctrine, are yet polluted, in the use of certain ceremonies, with the remnants of popery, whereby some are alienated from Christ and His word, while others join sects, especially the Anabaptists, who are here in great numbers.* 3. *For this reason the heads of the Dutch secret church have secretly charged*

us, the undersigned minister, elders and deacons, by election, with the service of the Word and the Church, which has been progressing all last summer till now, we doing what we could to reconstruct the ruined house of the Lord. 4. *But as we hold our meetings and conduct our services secretly and in great danger of the ignorant and furious people (as we have no consent from the Council) we are trying to get permission to do so openly in a chapel, hospital, or warehouse, or in an old shed with Christ at Bethlehem, in order the better to edify and increase the Church of Christ by public assembling and to escape the fury of the people, who might easily disturb and molest us strangers, as some two or three years ago they pursued their own ministers, who desired a true reformation, with stones, choppers and hatchets, in the churches and afterwards in their own houses, breaking their windows, although they were protected by ten or twelve policemen, so that the Council had to send away the preacher, to avoid greater trouble; and if this happened to us, we should receive no protection from the Council, without whose consent we act.* 5. *Therefore, if we continue the secret exercise of our reformed religion without their consent, we should be a prey to the fury of the people and run the risk of being wounded, murdered, robbed or otherwise maltreated with wife and children, all which we are willing to suffer if it happen according to the word of the Lord, Matth. v. &c.* 6. *Some think that it is permitted not only to be baptized and married by the ministers of this tongue and the inhabitants of this country, but also to take the Lord's Supper with them, wherefore they consider such secret meetings without the permission of the Council to be a separation from God's Church.* 7. *Their reasons are: first that in the writings of John Calvin and Theodore Beza it is said that the brethren are free to have their children baptized by the Lutherans including the confession of their Faith, and still more to marry, as then no ceremonies take place which savour of popery;* 7[a]. *that all this we do already not only on account of what Calvin and Beza tell us, but because in this town no one may be a citizen or member of a guild without proving where he was married or his children were baptized; so that we dare not give testimonials as to such actions having been performed among us secretly, in order not to betray and thereby to endanger the community;* 7[b]. *all the more as there are five or six, nay more pious and learned ministers in this city whose teaching is pure and sound in all the articles of the reformed religion, and who strive after a proper reformation;* 7[c]. *who also gradually abolish in their churches all popish ceremonies, and have as yet retained nothing except the surplice, and altars, on which sometimes images are seen, or not seen if the doors are shut, and sometimes lighted candles; while they use unleavened bread or wafers with a crucifix on it, receiving it kneeling.* 7[d]. *And if our people do not like this, those ministers offer to and actually do baptize their children in their own houses in the presence of some brethren, as is done in the reformed churches;* 7[e]. *they also marry our people,* 7[f]. *and offer to admit our people in houses where sick people are, to break the Lord's bread, without using the aforesaid ceremonies.* 7[g]. *We also had here some elders of the reformed Churches of Amsterdam, who told some of us that we were free to break the bread of the Lord with the preachers of this town in their congregations, with such ceremonies as they had.* 7[h]. *All these reasonings they derive from the writings of the aforesaid Calvin and Beza, who agree that it is allowed to partake with those of the Sacraments, and who argue that their opinion is confirmed by the examples of godly men of the Old and New Testament.* 7[i]. *Add to this that if we continue the secret exercise of the reformed religion and hold our meetings without the consent of the magistrate, we not only expose ourselves to the perils alluded to above, but we shall also be unable to escape the blame and reproach that we suffer for an unrighteous cause as schismatics from the church of Christ.* 7[k]. *Not to say that many might think that we by our action have caused these good beginnings of a good reformation among the orthodox ministers of this town to be subverted and impeded, and that in consequence we are not only ourselves expelled from hence and dispersed,* 7[l]. *but the other churches, as those of Wesel, Aix-la-Chapelle &c., which are still tottering, might suffer by such dispersion, and be similarly disturbed and dispersed, or at least impeded in their good beginnings.* 8. *On the other hand it would greatly vex us if we had to discontinue our meetings, while*

there are so many of our pious people who do not understand the High German of those ministers, and are therefore like sheep straying hither and thither without shepherd, a prey to sects and conspiracies, of which there are so many here. 9. *As we expect no good, but rather the reverse, from petitioning the Council, we think that the best means of preserving this poor community from temporal as well as spiritual perils, would be the intercession of some potentate with the king of Poland (Sigismund III.).* 10. *We and others think that if we requested the Queen of England to write to the king, she in her fidelity to, and love for God's House would not refuse. And we feel the more induced to request her, as we have been informed that Her Majesty lately rendered a very great service and friendship to the king of Poland by her ambassador to the great Turk, by whose intercession the king obtained from the Turk such conditions of peace, that he and other pious chiefs could not have desired better.* 11. *Hence we and distinguished persons who favour us trust, that if her Majesty requests a public place for the poor strangers, at their expense, for the exercise of the reformed religion, his Majesty of Poland and the Council of this town will not refuse, but rather eagerly promote it.* 12. *Enclosed we send you an authentic copy of the document which, nine years ago, the bishop of this town granted to our people by virtue of which they publicly exercised their religion for about half a year in a house within the jurisdiction of the bishop, but it was soon clear that the expenses incurred on that account by our people were made in vain, as our opponents immediately prevented and prohibited our meetings.* 13. *Hence we have explained to you the only course open to you, and if you approve of it, we request you to acknowledge the receipt of this letter by way of Amsterdam, at the first opportunity, under cover of a private brother,* 14. *and that you will present a request to her Majesty (as we dare not do so ourselves, fearing more harm than advantage for our community), praying her to direct her ambassador (who is, we understand, about to return to his Polish Majesty) to ask the king to help us poor strangers out of this difficulty.* 15. *Knowing your zeal in the building up of the House of the Lord, we will use no arguments to persuade you to this work. You will always find us ready to do you any service in return.* 16. *Farewell. We have sent two letters of the same contents and signed as follows, in case the one or the other should not reach you.*

Genaede ende vrede van Godt den Vader
door Jesum Christum. Amen &c.[1]

Eerweerde seer *Lieue* mede dienaers inden Heere, Naer 1 hertelycke groetenisse tot v *Lieden* sal dit alleen dienen[a], dat wy nyet[b] twyffelen[c] V *Lieden* ouer langhe sal verstaen hebben,

[a] dijenen. [b] niet. [c] twyuelen.

[1] The Dutch Church, Austin Friars, London, possesses the *two* copies of the present document which, according to § 16 below, the Church of Dantzic sent to the London Dutch Church, to provide for the contingency that one of them might get lost. There is no difference between them except in the spelling of some of the words, which is pointed out in notes. To these may be added the general observation that the other differences between the two texts consist in the copy mentioned in the notes having usually *ghe* for *ge; s* for *z; so* for *soo; a* for *ae; wt* for *vuyt; kunnen* for *connen; voor* for *voir*, &c. It appears, however, from the first sentence in the document following that the present text is taken from the transcript which the Dantzic Consistory had made from their first draft.

dat de[d] vremdelingen[e] van onse natie vuijt[f] onse[g] vaderlandt die Nederlanden, alhier heymelyck als onder Tcruijce, door haerlieder priuaete[h] vorderinghe en*de* beroep zijn versien[i] geweest met eenen[k] dienaer des woorts, eerst Pieter Janssen[2] nv staende tot Delft, Daer naer met Josua Lago[3], welcke nv wat bet als vijff Jaeren[m] van hier is geweest, die kercke heijmel*yck* zo[n] 2 langhe stille staende, sonder dienst[o] tot grote[p] schaede ende naerdeel[q] vande arme schaepen[r] die vremdeling*en*, die behaluen dat sy de[d] tale deser predicanten sprekende hoochduijts[s] nyet[b] en verstaen, oick[t] haerlieder nijet[b] en[u] cunnen[u] schicken ende voegen[v] totten dienst[o] deser Predicanten, hoe wel so*m*mighe wel reyn en*de* suijuer leren, nochtans inde gebruijck som*m*iger[x] ceremonien[y] noch seer bezoetelt[z] syn mettet[4] ouerblyffsel des pausdoms, die sy als middel-maetighe dingen te syn nyet cunnen[aa] verstaen, en*de* ouer zulcx zommighe[bb] haerlieder vervrembden[cc] van Christo en*de* syn woort[dd], en*de* begheuen[ee] haerlieder in en*de* totten loop des werelts, zommighe[ff] tot secten en*de* rotten. Jnsonderheyt der wederdoperen, die hier in grote[gg] getale sijn[hh] dwelck[ii] wel deerl*yck*[kk] en*de* swaerl*yck* te beclaegen[ll] is. Waerom de voorstanders der nederduytsche heymelijcke kercke, 3 tot medelydicheyt[mm] der arme*n* verstroyden schaepen[r] Chr*ist*j, hebben so langhe gevoirdert[nn] en*de* aengehouden tot dat sy den dienst des worts[oo] en*de* der kercken[pp] door verkysinghe[qq] ons onder-

[d] die. [e] vremdelinghen. [f] wt. [g] ons. [h] priuate. [i] versyn. [k] een. [m] jaren. [n] so. [o] dyenst. [p] groeten. [q] naedeel. [r] schapen. [s] hoochduytsch. [t] oock. [u] connen. [v] voeghen. [x] sommigher. [y] Coeremonijen. [z] bezuytelt. [aa] connen. [bb] sommighe. [cc] vervremden. [dd] woordt. [ee] begeuen. [ff] sommighe. [gg] groet. [hh] zyn. [ii] twelck. [kk] derlyck. [ll] beklaghen. [mm] medelidicheyt. [nn] gevordert. [oo] woordts. [pp] kercke. [qq] verkiesinghe.

[2] A Pieter Janssen is mentioned in *Werken der Marnix-Vereeniging*, Serie III, Deel II and IV, but it does not appear that he is identical with the Dantzic minister.

[3] His name is written Lagho in the other text. From *Werken der Marnix-Vereeniging*, Serie III, Deel V, p. 250, it appears that in August 1581 Josua Lagus was minister at Zutphen, in Gelderland, and was then recommended for the ministry at Dantzic, which he, however, refused at that time, though afterwards he accepted the appointment. See *ibid.*, p. 342. On the Evangelical Church at Dantzic see E. Schnaase, *Geschichte der Evangelischen Kirche Danzig's*, 1863.

[4] *tet* added above the line.

schreuen dienaer[rr] des Woordts, ouderlinghen ende Diakenen[ss] wederom int heijmel*yck* hebben opgericht, Twelck nv desen sommer[tt] tot nv toe vast geduert[uu] heeft, arbeydende naer onse hoochste v*er*mogen dat v*er*vallen huys des Heeren wedero*m* op te richten. Dan de wyle wij[5] int heymel*yck* en*de* met groot 4 peryckel van[vv] het[vv] onwetende en*de* furiose volck (hebbende gheen consent oft toelaetinghe van*den* Erb*aeren* Raet[xx]) onse tsaemencompsten[yy] houden en*de* onsen dienst betreden, soecken wy alle middelen dat wy zulcx opentlijck in een Capelle, gasthuys, oft packhuys, oft in een vervallen schure[zz] met Christo te bethleem[ab] mochten doen. Omme[ac] alsoo nicht[b] alleen die kercke Christj mette openbaer[ad] tsaemencompste[yy] te beter te mogen stichten en*de* bauwen[ae], (die mette heymelycke byeencompst[af] weenich[ag] wasdom can becommen[ah]), maer alsoo oick[t] van onse halsen te weren de[d] furie van[ai] d'ongestuijmich[ai] volck ; die ons en*de* onse vrembdelinghen[ak] gantscher[al] gemeynten souden lichtel*yck* verstoiren[am], en*de* alle gewelt[an], en*de* moetwille aen doen. gel*yck*[ao] sy wel met haer[ap] eygen dienaers (staende naer een rechte reformatie) een Jaer 2 oft[aq] 3 geleden, gedaen hebben, dyen sy (nyet[b] teghenstaende dat sy met 10 oft 12 dienaers vande Justitie geassiteert[ar] waere*n*) met Steenen, haumessen[as] ende bylen inder kercken en*de* daer naer in haer[ap] eygen huysen vervolght[at] hebben, worpende[au] haerlieders gelaesen[av] vensters[av] in, welcken predicker[ax] den Erb*aeren* Raet[xx] endtl*yck*[ay] heeft moeten doen vertrecken omme[ac] meerder swaericheyt te verhoeden, en*de* is zulcx aen[az] een groen hout[bc] geschiet soo soudet lichtel*yck*[bd] aen[az] een dorre[5a] geschieden welcke[be] (Godt v*er*hoede) soo[bf] het[bf] gebeurde[bg], souden[bh] alsdan wy gheene be-

[rr] dienar. [ss] Diakonen. [tt] somer. [uu] geduyrt. [vv] vant. [xx] Raedt. [yy] tzamencompsten. [zz] schuyre. [ab] bethlem. [ac] Om. [ad] openbare. [ae] bouwen. [af] byeencompste. [ag] weynich. [ah] becomen. [ai] vant ongestuymighe. [ak] vremdelinghen. [al] ganscher. [am] verstoren. [an] gewalt. [ao] glyck. [ap] haerl*ieder*. [aq] ofte. [ar] geassisteert. [as] houmessen. [at] vervolghet. [au] werpende. [av] glaesvensters. [ax] prediker. [ay] entlyck. [az] in. [bc] houdt. [bd] lichtelycker. [be] twelck. [bf] soot. [bg] geboerde. [bh] so souden.

[5] Added above the line. [5a] Luke xxiii. 31.

scherminghe hebben van*den* Erbaeren Raet als zulcx[bi] doende buyten haerlieder consent en*de* toelaetinghe, die lichtelycken[bk] souden segghen haddent[bl] wy[bl] buyten haerlieder consent begost wy mochtent oick[t] vuytvoeren[bm]. Ende also kunnen V L*ieden*[bn] lichtel*yck* v*er*staen, soo wy aldus met onse oeffeninghe en*de* exercitie der reformerde[bo] Religie int heijmel*yck* buyten consent en*de* toelaetinghe van*den* Erb*aeren* Raet voirt vaeren, dat wy staen tot eene*n* roof en*de* proy vande furie des volcx, het sy gewont, gedoot, gemoort, gepilieert[6] oft andersints[bp] deerlyck met vyff[bq] en*de* kinderen getrackteert[br] te zyn, alle welcke wy te verwachten en*de* te lyden, willich en*de* bereyt[bs] waeren, so dat zelue mochte geschieden[bt] naer het woirdt[bu] des heeren Mat. 5. 10. 11. en*de* 1 Petri 4. 13. 14. 15. 16. Nu synder die achten, met toestemminghe van hooghe geleerde vrome godtlycke[bv] lerers[bx] huyden ten[by] onsen tijden die welcke achten dat nyet alleen georloft[bz] sy die dope mette trouwe by dese predickers deser taele[cd], vanden inwoonders deses landts, maer oick wel te gebruycken, Tnachtmael des heeren, alsoo dat sy meynen een aftrenninghe[ce] en*de* schoeringhe van Godts[cf] kerck[cg] te syn zulcke v*er*saemlinghe[ch] int heymel*yck* te houden, buyten wille consent en*de* toelaetinghe van*den* Erb*aeren* Raet.

1. Die reden die haer lieder daertoe bewegen zyn dese Ten 1[en] dat nyet alleen inde gedruckte briefuen[ci] vfter[ck] goeder memorien J*oannis* Caluinj en*de* Theod*ori* Bezę[cl] maer oick in haerlieder schrift*en* by haerlieder handen onderteeckent te vinden zy[cm], dat den[cn] broederen vry sy by de Luterischen haere kinderen mette bekentenisse haerlieder Geloue te laeten dopen, veel meer te trouwen, daer gheen ceremonien en geschieden,
2. rieckende[co] naer[cp] den pausdom. 2. Dwelcke[cq] wy oick alhier

[bi] sulckes. [bk] lichtelyck. [bl] hadden wyt. [bm] wtvoeren. [bn] uwer Lieden. [bo] reformeerde. [bp] andersyns. [bq] wyff. [br] getracteert. [bs] bereet. [bt] geschijen. [bu] woordt. [bv] Godzalighe. [bx] lerars. [by] te. [bz] geoorloft. [cd] tale. [ce] aftreninghe. [cf] Godes. [cg] kercke. [ch] versa*m*meling. [ci] brieuen. [ck] ter. [cl] Beza. [cm] syn. [cn] de. [co] ruyckende. [cp] nae. [cq] twelcke.

[6] Added above the line; *gepylieert* in A.

by de Onse onderholden[cr] nyet alleen om oirsaecken[cs] voors*eid* maer oick dat hier in dese Stadt nyemandt mach Borger[ct] worden ofte in eenighe Gulde syn, hy bewyse dan waer dat hy getrout oft syne kinderen gedoopt syn. Nu derffuen[cu] wy niemandt getuygenisse gheuen zulcx by ons int heymelycke gedaen te syn omme de gemeynte nyet te ontbloten en*de* te openbaeren, en*de* alsoo Ons zeluen en*de* die gemeynte ontdeckt synde int[cv]
3. hoochste v*er*derff te brengen. 3. Ende dit al te meer dat in 7[b] dese stadt vyff oft 6 jae meer vrome geleerde godtsaelighe dieneers des woirdts gevonden wordden, die reijn en*de* suijuer in alle punckten[cx] en*de* stucken oft articulen der gereformeerde religie[cy] leren, Trachtende daegelycx met aller bequaemheyt beyde
4. met Leere en*de* Leuen naer een goede Reformatie, 4 Dewelcken 7[c] oick daegelycx in haerlieder kercken afbreken soo veel moghel*yck* alle alzulcke Ceremonien vuyten pausdom ouergebleuen, alsoo dat sy nyet voor alsnoch behouden hebben als het wit cleet oft ouersloop, altaren, daer op somwylen belden[cz] gesien, somwylen de doren[dc] gesloten nyet gesien wordden, zomwylen keersen daerop lichtende oft brandende, somwylen nijet, gebruyckende ongesoert[df] broot oft Auwelkens[dg] met een crucificx
5. daer in met knielinghe[dh] tzelue ontfangen*de*. 5. Dwelcke zoot 7[d] den onsen nyet aen en staet presenteren sy haerlieder (dat sy oick daetel*yck* bewysen) haerlieder kinderen in haerlieder huysen in bywesen van een zeicker[di] aental van Broederen en*de* Susteren te dopen. gelyckt inde gereformeerde kercken geschiet.
6. 6. trauwen[dk] oick die Onse suyuer en*de* reyn, 7. presenteren 7[e]
7. oick de onse mede toe te laeten (inde huijsen der[dl] crancken 7[f] syn) tottet broot des heeren te breken. Zonder de voors*eiden*
8. Ceremonien te gebruycken. 8. Alsoo oick dat hier eenighe vande 7[g] ouderlinghen der gereformeerde kercke*n* van Amsterda*m* geweest sijn die teghen eenighe vanden onseren verclaert hebben haerlieder wel vry te staen, mette voors*eiden* predigers[dm] deser stadt in haere v*er*saemelinghe inder kercken tbroot des Heeren te breken. met alzulcke Ceremonien gelyck sy hier noch hebben,

[cr] onderhouden. [cs] oorzaeke. [ct] burgher. [cu] derven. [cv] inde.
[cx] poincten. [cy] relligie. [cz] beelden. [dc] doeren.
[df] ongezuyrdt. [dg] Oewelkens. [dh] knylinghe. [di] zeeker.
[dk] trouwen. [dl] daer. [dm] predikers.

9. 9. Alle welcke haerlieder reden en*de* fondament[dn] nemen vuyte 7[h] schriffen der vrome geleerde Godtsaelighe mannen voors*eid* toestemmende dattet wel vry zij met alzulcke als de dese inde Sacramenten te co*m*municeren onder ander segghende aldus, Huic n*ostr*ę sententię videntur suffragari Exempla piorum veteris et Noui Tes*tamen*ti. Quis enim ignorat que fuerit obliuio et deprauatio doctrinę de Messia, eius Regno, et omnib*us* religionis partibus in populo Israelitico, ante, et sub aduentum Christi? Ab ipso fundamento discesserant pontifices, Pharisęi, et Zaddusęi, Ita vt maxima pars populi, in quo sparsa et oppressa erat ecclesia, quo ab Etnicis[do] differret, nihil pręter titulum populj dej haberet. Nec tamen peccabant sancti vtentes ministerio, ac p*er* manus impiorum, et de fundamento errantium sacerdotu*m* et leuitarum sacrificantes, quandoquidem ea seruabant quę jusserat deus fieri, Idque p*er* tales ministros, quales tunc deus dabat. Quod si igitur ista res non alienabat pios ab Ecclesia, neq*ue* jam accusandi sunt qui ministerio non hostium, sed fratrum ac ciuium ecclesię vtuntur, si modò rationem eandem quam illj sequantur, v*idelicet*, vt ea tantum faciant, quę diuinitus̀ ad piorum vsum et salutem instituta sunt. Quę vero cu*m* his no*n* congruunt, ea nec seruent, nec approbent, sed suo loco apertè et constanter reprehendant. Neque verò est quod quisquam obijciat illos ad Mosaicos[dp] ritus fuisse alligatos, in Nouo autem Testamento non parem esse Ceremonijs vtendi necessitate*m*: Idem enim noui Testamenti exemplis confirmatur; grauissimi erant Nęui[6a] ecclesię Corinthię ipsius Pauli temporibus, tam̀ in doctrina, quam̀ in moribus, corruptus etiam vsus Dominicę Cenę, nec tamen ideo vel ecclesia Ch*rist*i à Paulo non dicuntur Corinthij, vel ab ipsis discedere jubebantur ab apostolo, vel discedebant pij, vel excidebant ecclesiâ Ch*rist*i,

10. cum ipsis communicantes. 10. Hiertoe compt dat aldermeest is soo 7[i] wy heymel*yck* aldus sonder bewilliginghe des magistraets metter exercitie der reformeerden religie voortvaeren en*de* onse tsaemencompsten houden, dat wy n*iet* alleen ons stellen en*de* werpen inde peryckelen bouen een weenich angeroert[7], maer dat wy

[dn] fundament. [do] Ethnicis. [dp] Mosaios.

[6a] A: *nęui*, both for *naevi*.

[7] MS. *ingeroert*, but the *i* crossed out and *a* written above it.

de blaem en*de* laster als leden[8] wy om een ongerechtighe saecke als[dq] aftreninghe en*de* schoermaeckers van*de* kercke Chr*ist*i (die hier also als geseyt verdrachlyck is) nyet[dr] sullen cunnen ont-
11. gaen. 11. Wy swygen nv dat wy by velen sullen moghen 7[k] geacht wordden dat wy met dese onse doen[ds] souden oirsaecke gegheuen hebben (zoot soo quaeme dat Godt verhoede) dat nyet alleen dese goede beghinselen van een goede reformatie (die byde dienaers die hier reijn en*de* suijuer leren) souden omme gestoten en*de* verhindert wordden, maer datse met ons van allenttghene dat sy noch recht ende wel hebben souden moghen verstoirt, en*de* wy vrembdelingen nyet alleen van hier *ver*-
12. dreuen en*de* verstroyt wordden. 12. Maer souden oick andere 7[l] kercken als tot Wesel, tot Aecken[dt] en*de* dergelycken, die noch wat wanckelbaer staen, door zulcke v*er*stroyinghe moghen te lyden crygen, dat Sijl*ieden* op gelycker maeten ofte souden mogen mede[5] v*er*stoirt en*de* v*er*stroyt, ofte ten minsten in haerlieder goede beginselen v*er*hindert wordden, desen en*de* dyergelycke reden bezwaeren ons seer dat wy aldus (gelyck wy nv een tydt lanck begost hebben) int heijmel*yck* onse v*er*saemelinghe te houden sonder toelaetinghe en*de* consent van onse ouericheyt zouden voirtvaeren, Ghelyck wederom aende andere 8
1. zyde ons nyet weenigh soude beswaere*n* zoo wy nv stille souden staen, met onse versaemelinghe*n* te houden, terwylen datter soo vele vrome godtsaelighe herten syn van onse vrembdeling*en* die welcke de tale (daer in dat dese dieneers predicken in hoochduytschen gel*yck* inde scholen daer vuyt sy comme*n*,
2. gebruyckt woirdt,) nyet en verstaen, en*de* soo als dolende schaepen hen en*de* heer sonder herder tot rooff ende proy wordden der secten, en*de* rotten, (dyer Godt betert hier veel gevonden wordden) alles tot grooten naerdeel en*de* verderff der sielen[du] die Christo onsen heere soo dier ingecocht[dv] staen, daerom heb- 9 ben wij gedacht op middelen dat die arme gemeynte in beyder wegen zoo wel in aensien der tydtlijcke als der geestelycke peryckelen voors*eid* mochte gepreserueert ende bewaert syn,

[dq] ende als. [dr] ende nyet. [ds] doent. [dt] Aken.
[du] zijelen. [dv] ingecoft.

[8] MS. *deden*, but crossed out and *leden* written above it.

Onder welcke remedien wij die beste en*de* sonderlinchste bevinden, dewyl wy met requesten aenden Eerb*aeren* Raet omme de verscheydenheyt der humeuren[dx] en*de* gesindth*eyt* nyet en sien iet te v*er*weruen, ja meer te verderuen dat wy nv hebben, (maeckende alsmen seyt slaepende honden wacker[8a]) dat zulcx door voorbede en*de* voorschrift van eenighe potentaet aende M*ajestei*t van Polen geschiede. Soo hebben wy gedacht 10 op haere M*ajestei*t van Engelandt (welcke[dy] oick eenighe naemhaftighe p*er*soonen nyet ongeraeden vinden) dat haere M*ajestei*t belieuen wilde te schryuen aen syne M*ajestei*t van Polen, nyet twyffelende so wy zulcx aen haere M*ajestei*t versoecken, haere M*ajestei*ts getrauwich*eyt* en*de* liefde tot Godts huys te helpen bouwen en*de* voirderen als een getrouwe voestervrouwe en*de* beschermersse des geloefs zulcx nyet weygeren sal, Om welcke te versoecken ons oick seer beweeght dat wy alhier geloofweerdich bericht syn, hoedaenigen grooten dienst en*de* vriendtscap[dz] haere M*ajestei*t aen syne[ef] M*ajestei*t van Polen (onlancx geleden[eg]) bewesen heeft, door haeren Legaet oft gesandt*en* aend*en* grooten torck[eh], door wyens intercessie syne M*ajestei*t van Polen vercregen heeft van*den* Torck[eh] zodanighen conditien van vrede, jae zoo wy verstaen een eewighe vrede, die syne M*ajestei*t van Polen met alle vrome supposten nyet anders soude wunschen oft begheeren. Alsoo dat wy en*de* andere 11 naemhafftighe p*er*sonen die ons[ei] toegedaen syn, dat vertrouwen hebben beyde van syne M*ajestei*t van Polen, en*de* den Eerb*aeren* Raet alhier, dat syne M*ajestei*t van Polen, haere M*ajestei*t va*n* Engelandt tzelue voor de arme vremdelinghen versoeckende, om een openbaer plaetse tot haere costen om de exercitie vande gereformeerde Religie, nyet weygeren en sal, dat oick den Eerb*aeren* Raet verstaen*de* syne M*ajestei*t van Polen daerin haere M*ajestei*t van Engela*n*t te beliefuen, nyet en sal onthoiren, jae veel meer (die wijle daer veel vrome onder syn) hebben*de* eenen cleynen voet van sijne M*ajestei*t, tzelue willich en*de* geeren[ek] voirderen sal[el], en*de* opdat V L*ieden* nyet 12

[dx] humoren. [dy] twelck. [dz] vryntschap. [ef] dese zyn. [eg] *omitted in* A. [eh] Turck. [ei] A *adds:* gunstich en*de*. [ek] gheern. [el] sullen.

[8a] See Harrebomée, *Spreekwoorden*, I. 321.

meynen soudt, dat wy oft die onse daerin gesloyert[em] hebben, weten*de* dat daer aen gelegen is, senden wy V *Lieden* ouer hier in gesloten Copye[en] autentyck van tghene, die onsere ouer neghen jaeren van*den* biscop alhier is vergunt geweest, door welcke cracht die onse ontrent een halff jaer in een huys opentlyc inde jurisdictie van*den* Biscop, dexercitie van*de* religie hebben gehadt, maer de wyle dattet nyet en was als een lijn sonder cnoep[eo], gel*yck* V *Lieden* sien connen, en*de* dat hem haest openbaerde dat spreeckwoirdt, die nyet met ons en is, die is teghen ons, en*de* dat men van dystelen quael*yck* vygen plucken can, is haest gevolght dat die oncosten daerom by de onsere gedaen onnut en*de* vergheefs syn geweest, onse wederstryders en*de* die tzelue behoirt hadden voiren te staen, de onse zulcx terstondt verhinderende en*de* ver*biedende. Alsoo dat wy nv voirt[ep] 13 anders gheen Raet en weten, als nv alrede V *Lieden* voorgeslaegen is, die welcke zoo V *Lieden*, als wy hopen en*de* vertrouwen, mede zulcx[eq] goet vinden, zouden wy wel ernnstel*yck* hen begeeren, en*de* om Christj willen bidden, dat V *Lieden* ons metten eersten wildet ouer Amsterdam, oft haestigher, waert moghel*yck*, antwoirden, oft V *Lieden* desen wel sal ontfangen hebben, ons met een Couviert van een priuaete broeder wildet aduerteren, ende dat V *Lieden* beliefue wt medelydich*eit* van ons, om reden der peryckelen bouen v*er*haelt, by desen daer toe ernstel*yck*[9] en*de* in Christj naeme versocht synde, een requeste aen haere M*ajesteit* ouer te gheuen, (dat wy zelfs met requeste aen haere M*ajesteit* nyet derffuen doen, vresende meer schaede als voordeel voor de gemeynte alhier) versoeckende 14 zulcken voorschrift van haere M*ajesteit* door haeren Legaet die wy v*er*staen haest aen syne M*ajesteit* van Polen weder keeren sal, oft is hy alrede verreyst, dat haere M*ajesteit* beliefue[er] aen haeren Legaet zulcx naer te schryuen, omme te voirderen aen Syne M*ajesteit* van Polen, daermede wy arme vremdelinghen vuyt desen noot bouen vertoocht mochten geholpen wordden en*de* die zelue die te[es] taele nyet en verstaen en*de* ouer zulcx als schaepen syn zonder herder totten rooff ende proy

[em] gesloeyert. [en] Copie. [eo] knoop. [ep] voortaen.
[eq] zullet. [er] gelieue. [es] de.

[9] MS. *Christelyck* altered into *ernstelyck.*

der secten en*de* rotten nyet gestelt en wordden. Weerde L*ieue* 15
Broeders en*de* mededienaers inden wercke des heeren, wetende
V L*ieder* iuer tot het huys des heeren te bauwen, ende wat
deene[et] Lidtmaet den anderen (in noot synde) schuldich is te be-
wysen, willen wy gheen reden, en*de* argumenten gebruycken omme
V L*ieden* daer toe te p*er*suaderen, om hier in V L*ieder* hoochste
vlyt en*de* neerstich*eyt* aen te wenden, Twelck wy V L*ieden*
betrouwen gelyck oftet voor V L*ieden* zelfs eygen waere, Ende
waer wy wederom V L*ieden* eenighe vriendtscap en*de* dienst
connen doen, zullen V L*ieden* ons altyt willich en*de* bereyt
vinden, doch dat alles buyten V L*ieder* costen oft schaede die
wy eerl*yck* V L*ieden* wederom willen doen vuytrichten en*de*
betaelen. Vaert eewich wel in Christo die V L*ieden* allen 16
verleene het volvueren V L*ieder* heylighe gebeden, wy hebben
deser briefuen twee eenes inhoudts[10] met onderteekenin*ghe* als
volght V L*ieden* gesonden oft deen oft dander nyet[eu] ouer
en quaeme[ev], vuyt Dansick den xij[en] Decemb*ris* 1590 Stilo nouo,
oick onder onsen Kercken zegel &c.

V L*ieder* dienstwil*lighe* Mededienaers[ex] de
Dienaer des Woirdes Ouderlingen en*de* Diakenen
der Nederlantsche[ey] Kercke int heymelyck.

[*The Copy of which the spellings have been indicated in* 17
notes is signed]:

Isbrandus Balkius[11] Reynhardus Frisius

Ouderlingen { Arendt Vander Biest
Thomas Vphoogen
Cornelis Janson Coster
Goijuart Wijnman }

Diaconen { Jan Lucassn
Niclaes van Cuelen
Nicolas Bonnenuict
Herman Hooftman }

[et] het een. [eu] niet wel. [ev] A *adds:* met ondertekeninghe als volgt.
[ex] A *adds:* inden wercke des Heeren. [ey] Nederduytsen.

[10] See above note 1.

[11] Also called Isbrandus Trabius: see Letters No. 101, note 1; No. 175; No. 186, note 2. He does not seem to have called himself, or to have been called by others by the additional name Reynhardus anywhere else; nor can any explanation of this name be found anywhere. See also § 6 of the Letter following.

245.

The
REFORMED NETHERLANDISH CHURCH at DANTZIC, to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dantzic, Saturday, 29 December 1590, N.S.

§ 1. *After we had despatched our former letter to you, it came to pass that on 24 December, the day after we had, against our expectation, secretly celebrated the Lord's Supper, our minister (Isbrand) Trabius was called before the Burgomaster, who asked his name, where he had been parson before, who had appointed him here, in whose house he resided, and whether he had secretly celebrated the Lord's Supper.* 2. *Our minister informed him as became a Christian, without mentioning any of the community, or saying anything that might injure them. Whereupon the Burgomaster said that the Council had directed him to tell our minister that they forbade our people to hold any further secret meetings or preaching, on pain of their indignation and punishment, till further consultation.* 3. *Our minister being unable to resist, called those together who might, if the brethren thought fit, represent at length our prayers to the Council.* 4. *Having heard this from our minister we first spoke to all well-disposed persons who favoured our cause, asking them to promote our just cause, so that we might be allowed to exercise the pure reformed religion publicly in the town of Dantzic. We do not know whether we shall succeed; some good-natured people inspire us with hope. Anyhow we considered it advisable to send you this letter (together with the first) and to ask you to do what we requested in our former letter.* 5. *So doing you will render us poor strangers and the community of Christ a great service, and we doubt not that your request to the Queen of England will assist us in obtaining free exercise of our religion, if Her Majesty would write to the Council of this town and to the king of Poland, and declare that it would give her great pleasure, in behalf of the poor Christians expelled from the Netherlands, and if the Council consents there will be no necessity for requesting royal indulgences, which we hope to obtain if the Council refuses.*

Eerweerde L*ieue* Broeders, wanneer wy nv d'eerste[1] des*es* 1
inhoudts aen V L*ieden* afgeveerdicht, en*de* desen wederom eenes
inhoudts hadden doen expedieren en*de* gereet maecken, is ons
(bouen onse verwachtinghe) voorgevallen dat wy den 23^en^ De-
cemb*ris* lestleden Stilo nouo des Heeren H*eiligen* Auentmael
met alle stillicheyt int heymel*yck* (gelyck wy anders nyet en
connen) gehouden hebben*de*, is onse weerde Lieue B*roeder*
ende Dieneer Trabius[2] den 24^en^ decemb*ris* des zelfs nieuwe Stils,

[1] The present document is written on the same sheet of paper as, and follows immediately, the preceding Letter.

[2] Or Isbrandus Balkius, see Letters No. 101, note 1; No. 175; No. 186, note 2, and the preceding Letter, note 11.

voor myn Heer den borgem*eester* ontboden geweest, die hem wel neerstich van zynen naem, en*de* waer hy te voren gestaen hadde, wie hem hier geoirdert, waer, en*de* tot wyens huysen hy int heymel*yck*, en*de* oft hy het Nachtmael des Heeren daer vuytgericht hadde ondervraeght[3] heeft[3]. Daerop hy Christel*yck* 2 bericht van onsen B*roeder* ende dienaer voors*eid* ontfangen hebben*de*, dat nyemandt vande gemeynte in syn antwoirt gemeldet, oft eenighe schaede daer door toegevoeght conde wordden, heeft de Borgem*eester* eyndel*yck* hem tot een afscheyt gegheuen, dat den Eerb*aeren* Raet hem belast hadde onsen dienaer voors*eid* aen te segghen, dat sy nyet en wilden dat voortaen eenighe versaemelinghe oft predicatie int heymel*yck* van ons gehouden wordde, op haer hoochste indignatie en*de* straffe, en*de* dat alles tot wyder aduies, welcke onse dienaer voors*eid* verstanden hebben*de*, heeft 3 sich daerteghen nyet weten oft cunnen stellen, dan alleen hen te beroepen tot smeecken ende bidden, die met requeste (zoet de broederen (dat is ons) alsoo zoude moghen goetduncken) den Eerb*aeren* Raet soude int langhe moghen vertooght wordden, Twelcke wij alsoo van onsen dienar voors*eid* verstanden heb- 4 bende, hebben wy goet gevonden eerst alle goetgunstighe goede heeren (die saecke toegedaen synde) te begroeten en*de* aen te voirderen tot behulp van onse gerechtighe saecke, op dat wy totte opentlycke exertitie der reyner suyuer reformeerde Leer en*de* religie mochten in dese Stadt van Dansick geholpen en*de* gevoirdert wordden, Twelcke oft wy verweruen zullen, cunnen wy n*yet* weten, altyt wordt ons van eenighe goethertighe goede hope gegheuen, om metter tydt daer toe geholpen te wordden, Doch oft wy ijet vruchtbaerlijcx daer af daetel*yck* sullen genieten, staen wy in hopen en*de* duchten. Also dat wy euenwel goet gevonden hebben[4] desen (den 2^{en} eenes inhoudts metten 1^{en} en*de* vorigen aen V L*ieden* van dese saecke geschreuen) aen VL*ieden* afteveerdighen, V L*ieden* seer ernstlyck en*de* broederlyck bidden*de*, V L*ieden* willen met aller neersticheyt voirt vaeren en*de* behertighen dat wy VL*ieden* in desen breeder gemeldet hebben. Twelck doende zullen V L*ieden* 5 ons arme vremdelinghen en*de* die gemeynte Christj alhier groote vruntschap en*de* dienst doen, en*de* twyffelen nyet V L*ieder*

[3] Added in the margin. [4] Added above the line.

versoeck ende ernstlyck aenhouden aen haere M*ajestei*t van Engelandt zal ons helpen (dat nv op goeden weghe schynt te wesen) totte opentlycke vryicheyt der exertitie onser religie, doch also dat haere M*ajestei*t zo wel met eene*n* brief aende*n* Eerb*aeren* Raet dese*r* stadt, als oick aen syne M*ajestei*t van Polen zulcx versoecke, verclarende dat haere M*ajestei*t daer aen groot welgevallen (ten proffycte vande arme ve*r*dreuen Christenen wte Nederlanden) sal geschieden, en*de* soo zulcx vanden Eer-b*aeren* Raet verworuen wordt, zal zulcx tallen tyden in genae-den by haere M*ajestei*t teghen den Eerb*aeren* Raet alhier ge-dacht worden, dat gheen noot zyn sal ten Konincklycke houe by Syne M*ajestei*t van Polen door Konincklycke Indultien te versoecken, dwelck wy hopen te ve*r*crygen zoo ons by den Eerb*aeren* Raet zulcx afgeslaeghen wordt. Vaert eewich wel 6 in Christo. Vuyt Dansick desen 29^en^ December 1590 Stilo nouo. By V Li*eder* alle goetwillighe mededienars als bouen

J. B.[2] Reynhardus Frisius
Ve*r*bi Dei minister

Ouderlinghen { Arendt vander Biest, Cornelis ianson Coster, Thomas Vphoogen, Gouart Wijnmans } 7

Diaconen { Jan Lucassn, Niclaes van Cuelen, Herman Hooftman, Nicolaes Bonnenuict } 8

Addressed: 9

Den Eerweerdighen
Vromen Godsalighen
onsen L*ieuen* Mededieners,
de Dienaers des Worts
en*de* den Broederen des
keerckenraets der
Nederduitsche
Ghemeente tot
Londen

246.

The MINISTERS and ELDERS of the DUTCH CHURCH, LONDON, to the LORD HIGH TREASURER[1].

[London, April 1591.]

§ 1. *The ministers and elders inform the Lord Treasurer of the letter which they have lately received from the Dutch refugees at Dantzic, who experience great difficulty and incur great danger in holding religious meetings.* 2. *And as they think that no religious freedom will be granted to them, unless the King of Poland intercedes in their behalf, they pray Her Majesty to ask this favour from the Polish King.* 3. *In return the supplicants will pray for Her Majesty and promise to inform her of any plot of the Spaniards or other enemies against England or the United Provinces.*

Honoratiss*imo* D*omi*no D*omino* Thesaurario cu*m* R*eginali* M*ajesta*te, si ipsius Do*mina*tioni videbitur, co*mmuni*candum. 1

Supplices indicant Ministri et Seniores Eccl*esi*æ Londino-germanicæ se nuper Dantisco à fratribus è Belgio profugis literas[2] accepisse: ex quibus intellig*un*t eccl*esi*am ibidem peregrinantem non sine difficultate et periculo co*n*uentus suos et pietatis exercitia agere posse, propter quosdam puræ Religioni infestos indigenas, qui peregrinoru*m* cœtus iam aliquoties turbare, et seditio*n*is accusare no*n* dubitaru*n*t. Quonia*m* aut*em* dicti peregrini, 2 qui liberum et apertu*m* in vernaculo sermone Religio*n*is exercitium requirunt no*n* facile sibi locu*m* idoneum intra vel extra urbe*m* à Magistratu concessu*m* iri sentiunt, nisi superioris ali-

[1] Sir John Fortescue, chancellor of the exchequer.
[2] See the two preceding documents.

cuius præsertim verò Regis Poloniæ, illius ciuitatis protectoris intercesserit authoritas: Demissè rogant ut ad alia in illud Regnu*m* collata beneficia serenissi*ma* Regi*nalis* M*a*j*es*tas pro sua erga pios o*mn*es et afflictos peregrinos benevolentia, apud ipsam Polo*ni*æ R*egiam* Ma*jesta*tem belgicis quoq*ue* peregrinis eam ad rem aliquid favoris conciliare clementer velit. Unde non solùm obstringentur, ut pro R*eginalis* M*ajesta*tis diutina vita, et prospera gubernatione preces assiduas apud Deu*m* fundant, sed etiam ut se gratos præbentes fidelem huic Regno unitisq*ue* Provincijs operam et officiu*m* præstent, in ijs quæ de Hispanoru*m*, aut aliorum hostiu*m* conatibus et consilijs intellexerint, sedulò perscribendis. 3

Honoratissi*m*æ V*estræ* Do*min*ationi addicti
Ministri et Seniores Ecclesiæ
Londino-Germanicæ.

Endorsed: 4

Exemplar. sup. lib. pro
Eccl*esi*a Dantiscana.

247.

QUEEN ELIZABETH, to SIGISMUND III. KING OF POLAND.

The Court, Greenwich, Friday, 16 April 1591 [O. S.].

§ 1. *Queen Elizabeth [having regard to the three preceding documents] reminds the king of Poland and all other Princes of the Christian world how she had been persuaded to help the States of the Netherlands, against the tyranny of Spain, after she had in vain tried to procure equitable conditions of peace for them.* 2. *Three causes have induced her to lend this assistance.* 3. *Many inhabitants of those regions have migrated to several towns in Prussia, where they fear that they will not be allowed to exercise their religion freely in their own language.* 4. *But as they do not belong to those Dutchmen who endeavour to overthrow legitimate magistrates, to introduce anarchy and profess an impious error, the Queen cannot help recommending them to His Polish Majesty and requesting him to intercede in their behalf with the magistracy of Dantzic and others, that they may be allowed to hold their religious meetings in peace.*

ELIZABETH Dej gratia Angliæ, Franciæ et Hiberniæ Regina, fidej defensor &c. Serenissimo Principi ac Domino Sigismundo, Dej gratia Regi Poloniæ, Magno Duci Lituaniæ &c. Fratri et consanguineo nostro charissimo. Non dubitamus quin Serenitas vestra, et cæteri omnes Christiani orbis Principes bene intelligant, qualiter pertractæ fuerimus ad subveniendum statibus inferioris Germaniæ, iam pene ab Hispanorum tyrannide oppressis: cùm antea crebris nostris, et in Hispaniam, et ad Belgij Gubernatores legationibus et intercessionibus nullas æquas pacis conditiones poteramus illis procurare. Tria autem sunt, quæ nos maximè ad id faciendum permouerunt. Primum causa purioris Religionis, quam ipsi nobiscum profitebantur. Deinde vetera cum vicina gente iura commerciorum et confœderationum. Ac demum multa et aperta indicia, quæ declararunt ijs subiugatis, in nos et alios Principes eandem Religionem profitentes, eosdem hostes arma sua conversuros, ut Monarchiæ, quam iniuste affectant, limites possent extendere. Sic evenit ut multi earum Regionum incolæ in diversas Provincias coacti sint commigrare; et inter alias in nonnullas Prussiæ civitates, quæ Serenitati vestræ sunt subiectæ: In quibus multi nunc verentur, ne propter aliquam in quibusdam articulis Religionis discrepan-

tiam non sint tali i*m*munitate, ac Religio*n*is exercitio fruituri[1], quæ convenire possit ipsoru*m* linguæ, ac prioribus ritibus in quibus instituti hactenus fueru*n*t. Cu*m* autem certiores factæ simus, non esse illos Belgas, qui vel in civitate Gedanensi, vel in alijs maritimis Prussiæ urbibus inhabitant, ex eo ho*min*u*m* genere, qui quærant legitimu*m* Magistratu*m* subvertere, et anarchiam introducere, vel aliquem hæreticum aut impiu*m* errorem profiteantur, Non potuimus quin pro n*ost*ra erga totam nationem affectione eos Sere*nit*a*t*i V*est*ræ comendaremus. Rogantes Sere*nit*a*t*em V*est*ram, ut cu*m* Regiu*m* planè sit bene mereri de ijs qui propter eiuscemodi honestas causas exules sint, Sere*ni*tas V*est*ra velit pro sua authoritate intercedere cu*m* Magistratibus Dantiscanis et alijs (si opus fuerit) ut qui isthuc ex Belgio co*m*migraru*n*t, ap[ud] eos possint absq*ue* ulla difficultate, aut periculo eiuscemodj cœtus reformatæ Religio*n*is continuare, prout in patria consueuerunt, atq*ue* ijs aliquandiu in illis urbibus fuit indultu*m*, neq*ue* patiatur ulla*m* iniuriam ijs inferri, qua*n*diu se honestè ibidem gesserint. Nam propter no*n*nulloru*m* malevolentiam peregrinos exigere, et iura hospitalitatis miseris denegare, neq*ue* Sere*nit*a*t*i v*est*ræ neq*ue* ipsis urbibus poterit esse vel utile, vel honorificum. Proinde obnixè à Sere*nit*a*t*e v*est*ra petimus, ut illud beneficiu*m* in eos velit n*ost*ra de causa co*n*ferre. Quod nos pro su*m*ma benevolentia à V*est*ra Sere*nit*a*t*e acceptabimus. Et erga eos qui a Sere*nit*a*t*e V*est*ra nobis co*m*mendabuntur, vicissim rependemus, ubi occasio aliqua se obtulerit. Sicq*ue* Sere*nit*a*t*i V*est*ræ ac suo Regno precamur à Deo Opt*imo* Max*imo* omnia fœlicissima. Ex Regia n*ost*ra Grenouuicj. 16 Aprilis. [1591][2].

Endorsed:

Exemplar literaru*m* à R*eginali*
M*a*j*est*a*t*e Angliæ ad Regem
Poloniæ, in favorem
Eccl*esi*æ peregrinoru*m* Dantisci
co*m*morantiu*m*.
Recept*um* 16 Aprilis 1591.

[1] MS. *fruituræ*. [2] The year has been added by another hand.

248.

The CONSISTORY of the DUTCH CHURCH, LONDON, to the REFORMED NETHERLANDISH CHURCH at DANTZIC[1].

London, Sunday, 18 April 1591 [O. S.].

§ 1. *On the fifth of last month we wrote to you what we had done in the matter which you requested us to promote for the welfare of the Dutch community in your region. We now inform you that the matter was brought before her Majesty, and that (with her usual graciousness and special favour towards the dispersed believers) she consented at our desire to write a letter to the king of Poland in behalf of your community, which we enclose, together with a copy of it, that you may acquaint yourselves with its contents.* 2. *In obtaining and soliciting this letter we have laid out no more than five shillings, but it would, in our opinion, have cost us more, were it not for the great help of a devout man, who favours the strangers much, and by whose diligence and good advice we mainly obtained the letter. Therefore, we should consider it suitable and advisable if your community were willing and able to offer him some courtesy and homage, though we wished to do or to promise nothing ourselves without your special order.* 3. *Finally it will be your duty to acknowledge your obligations towards her Majesty and her council, and to warn them faithfully, through us or anyone else, if, by means of the vessels which arrive in your town from Spain or elsewhere, you should hear of any secret designs, practices or treason of the enemy against her or the welfare of this state.* 4. *Which you will please to do all the more readily in future and when occasion may arise, as we have promised this in our request at the advice of the person who assisted us in this matter.*

Ers*aeme*, Disc*rete*, Wyse en*de* seer bem*inde* broeders inden Heere. Wy hebben V L*ieden* op den 5. Martij lestleden door onse schryuen laeten ve*r*staen wat wy hadden gevoordert en*de* wtgericht inde saecke die V L*ieden* tot welstant der Nederlanscher ghemey*n*te aldaer, van ons haddet begheert dat wy alhier souden willen veruoordere*n*. Desen sal da*n* diene*n* om V L*ieden* te ve*r*wittighe*n* hoe dat de saecke haere Ma*jeste*it is voorgehouden en*de* aengedient geweest, de welcke (nae haere gewoonlycke goedertiere*n*theyt en*de* sonderlinge ionste tegen de ve*r*stroyde geloouighen) ve*r*willicht heeft, naer onse hope en*de*

[1] With this Letter compare the four preceding documents.

wenschen, eenen brief te schryuen aen syne Ma*jeste*it van Polen in faueur en*de* tot ve*r*troostinghe van V L*ieder* gemeynte aldaer. Welcken brief wy V L*ieden* ingesloten hier ouerseynden waer by oock gevoecht is de copye vanden seluen brief door welcke V L*ieden* sult het inhout des selfs connen verstaen.

Int ve*r*uolghen en*de* soliciteren om desen brief en hebben (2) wy als niet, te weten maer 5 sh*illings* deses gelts ve*r*schoten, maer souden onses achtens meer oncostet hebben moeten doe*n*, ten hadde geweest door het sonderlinge addres en*de* groot behulp van een vroom man die den vreemdelinghen ionstich en*de* seer goet willich is, door wiens neersticheyt en*de* goet aduijs wy desen brief voornaemelyck hebben ve*r*cregen. Derhalue*n* soe het der gemey*n*te aldaer beliefde en*de* gelegen ware de*n* voor*seiden* pe*r*soo*n* eenige beleefth*eyt* en*de* ve*r*eeringe te laten aenbiede*n* en*de* schencken, dat souden wy achten wel voechgelyck en*de* niet ongerade*n* te syn: maer hier in en hebben wy niet willen doen noch ooc beloouen sonder V L*ieder* expres aduys en*de* ordre. Eeyndelyck geliefde en*de* weyrde broeders sal (3) V L*ieder* schuldige plicht wesen tot dancbaerh*eyt* V L*ieden* tegen haere Maiesteyt en haere*n* raet ve*r*obligeert te beke*n*nen, en*de* de selue getrouwelyck, t'sy door ons oft door ymant anders, te waerschouwen, soe daer eenige secrete ae*n*slagen, practycken ofte ve*r*raderyen der vyanden tegen haere Co*nincklycke* persoo*n* oft den welsta*nd* deses ryckx, tot V L*ieder* kennisse soude mogen co*m*men door schepe*n* die va*n* Spanien oft va*n* elders aldaer ae*n*comen. Dwelck V L*ieden* belieue*n* sal te (4) ernstiger in toecoemende tyt te gedencken en*de* ooc by occasie te volbre*n*gen om dat wy in onse ve*r*tooch alsulcke beloofte*n* wt V L*ieder* naeme hebbe*n* gedae*n* door sekeren raet en*de* goet vinden vanden pe*r*soo*n* die ons hierin gevoordert heeft. Wy twyfelen niet oft sulcx en sal V L*ieden* ooc aengenaem en welgevallich syn. Hier mede, etc. In Londen, 18 April. 1591.

Endorsed:

Copye vanden brief geschreuen
aende kercke van
Dansick. 18. April 1591.

249.

The REFORMED NETHERLANDISH CHURCH at DANTZIC[1], to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dantzic, Saturday, 17 August 1591, N. S.

§ 1. *We have received your two letters in reply to the two from us, and thank you much for your diligence in behalf of our churches, which we shall never be able to repay as it deserves.* 2. *We had hoped and felt sure that the effect of your exertions would have been in accordance with our desire, if the bloodthirsty Jesuits had not perpetrated murder and incendiarism in Cracow, the royal capital of Poland, and in Wilna, the capital of the principality of Lithuania, just about the time that we received your letters, wherefore it was explained to us that the time for our letters and our request was inopportune.* 3. *We have since watched every opportunity to see whether we could do anything with your letters, but hitherto in vain, which is also the reason why we have hitherto not replied to you, as we hoped that some day we might gladden you by some result, and if we had obtained or should obtain any (which is not impossible, as the troubles in Poland and Lithuania are somewhat allayed), we should be glad to write the letter of thanks of which you speak, but now wish to be excused till we have some better result from an affair which has come to a standstill.* 4. *In case you have heard anything of some restless spirits among us who oppose the consistory (who live in peace among themselves) and might, by writing to somebody, have done some mischief, we should be glad if you informed us of it, and we shall satisfy you.*

Genaede en*de* vrede van God den Vader, door Jesum Chr*istu*m Amen.

Eerweerde, vrome, Godzalighe L*ieue* mede dienars inden Here, wy anbieden ons met ganscher hertten tot VL*ieden* den zeluen corttelycken tho erkennen gheuende, dat wy uwe twee brieuen opte onse twee, wel ontfanghen hebben. Bedancken V L*ieden* aldereerst voorde goede debuoijr en*de* diligentie voor ons inder zaecke der kercken so getrouwelyck bewesen, twelcke

[1] With the present Letter compare the five preceding documents.

wy nimmermeer naer v*er*dyenste, als wy wel gheern wilden, zullen conen v*er*schulden, hoe wel dattet aen ons*en* goede wille nimmermeer sal gebreken. So veel d'effect aenghaet V L*ieder* bevorderinghe, hadden wy wel gehoept, en*de* oock niet daer aen getwijvelt, die soude naer onse wuns*en* en*de* begheertte geweest syn, hadden juyst niet opte baen geweest, die bloet-suyghende Jesuyten met harl*ieder* moordt en*de* brandtstiftinghe die sy inde Conincklycke Hooft Stadt van Polen, Crakau, en*de* inde Hooft Stadt des groot Vorstendoms van Lithau, die Wilde genaempt, anrichten, omtrent die tydt als ons V L*ieder* brieuen behandighet werden, waer door ons v*er*claert en*de* affgeraeden worde, gheen tyt te syn, en*de* ouersulcx stille te houden met die brieuen, en*de* met onse Requeste te ouerantword*en* daer sulcx behoren soude. Waernae wy alle occasie waergenomen hebben, om te syen[2], off wy iet goets daermede hadden conen wtrichten, dan ten heeft tot noch toe niet willen syn, twelck oock die cause is, waerom wy V L*ieden* tot noch toe opte uwe gheen Antwoordt gesc*hreuen* en hebben, v*er*hopen*de* altyt V L*ieden* te v*er*blijden mette effecte van dijen, dwelcke so wy hadden conen genijeten, ofte konden noch doen (daerof dat wy niet en staen tenegaer buyten alle hope, die troublen in Polen en*de* Lithau wat gestilt zynde) wy souden die v*er*eringhe (daeroff V L*ieden* op onse begheerte schryuen) gheern stellen, als wy oock noch doen tot V L*ieder* discretie, doch bidden*de* dat V L*ieden* ons wat willen houden voor geexcuseert, tot dat wy wat beter wtcompste vande zaecke syen, die nu gansch stille staet, wt reden V L*ieden* te vooren ouer[3] gesc*hreuen*, nietemin dat V L*ieden* ons schryuen voor ons wtgeleyt te hebben, wy bidden dat V L*ieden* ons willen aduerteeren aen wijen wy zulcx alhier sullen wtrichten, en*de* wy sullent gheern doen. Weerde L*ieue* broeders de Here sy met V L*ieden* en*de* seghene V L*ieder* arbeyt, en*de* gedenckt ons in V L*ieder* gebeden. So oock V L*ieden* iet aldaer soudt moghen v*er*standen hebben, van eenighe onrustighe geesten, die haerl*ieden* hier opwerpen teghen den ganschen kercken Raedt (die God loff wel eenich en*de* vreedzaem syn met malcanderen) en*de* aldaer

[2] MS. *syn*, with *e* written above the line. [3] Added above the line by the corrector.

met haere schryuen aen imant eenighe schaede mochten gedaen hebben, Wy bidden wilt ons daer van aduerteeren, en*de* wy sullen V L*ieden* en*de* een igelyck goede contentement gheuen. Vaert Ewich wel in Chr*isto*, wt Dansick desen 17[en] Augusti a*nno* 1591. stilo nouo.

In den name ende wt last des Kerckenraedts beyde oude en*de* nieuwe Dienaers der gereformeerde Kercke Christj der nederduytsche tael binnen Dantsigh: Toorconde onsen kerckensegel hier ondergedruckt, ende bij onsen medeouderlinck ende Scribam onderteeckent

Als volcht

Goijuart wÿnmans.

Addressed: 5

++

Den Eerwerden, vromen
Godtsaligen onse Lieue mede-
Dienaers de Broeders des Kerc-
kenraedts, der Nederduytsche
gereformeerde Kercke Christj
Tot
Londen.

Endorsed: 6

Wt Danswyc 17[en] Aug. 1591.

250.

THE CORPORATION OF HARDERWYK[1] GRANTS certain IMMUNITIES to DEALERS in DRAPERY.

Harderwyk, Wednesday, 11 July 1593 [O. S.].

§. 1. *We burgomaster, sheriffs... having learned that there are Netherlanders who desire to exercise some manufacture or drapery within this city if a suitable place were assigned to them for the purpose, and some immunities were granted to them over and above those of the ordinary citizens; 2. we have considered the matter carefully, and resolved to allow all such persons to be free, and subject to no dominion or any servitude. 3. They will be burgesses of this town, and enjoy, therefore, the same freedom from tolls on the Rhine, and all other streams, and ports, and in all alleys and streets of the Hanseatic towns, as the burgesses of this town, for themselves and their children, as long as they behave honestly and like good citizens, excepting only the common of the town, which the said persons will not be allowed to use. 4. Apart from the immunity and freedom which the burgesses of this town enjoy, they will be free from watch-duty, municipal excises, billetting of soldiers, service money, for a period of four years, during which time they will also be provided with free dwellings on condition of keeping them in repair at their own expense, which the corporation will repay at the expiration of the four years or a further period of occupation will be granted to them instead, provided they produce an account and proof of such expenses. 5. And if, after their arrival in this town, they should require a fulling-mill the magistracy will provide them with one, on condition of receiving such profits from all goods prepared by means of this mill, as may be agreed upon. For the washing and rinsing of such wares good water will be supplied to them. All this on condition that the Magistracy of this town receive, from each piece of stuff manufactured or prepared in this place, the same profits and emoluments as the magistracies of Leiden and Haarlem receive from each piece of the same manufacture.*

Wy burgem[eeste]ren Schepenen ende Raidt der Stadt Harderwyck doen kondt ende laeten weten eenen iegelicken die desen sullen sien ende horen lesen Alsoe wij in eruaringe commen dat enige personen vandie Nederlantsche Natie lust ende begeerte hebben solden binnen desen Stede enige manifacture oft drappenijringe te exerceren indienmen hun daertoe enige

[1] In the province of Gelderland, Netherlands.

bequaeme ende gelegene plaetse, wysen en*de* enige immunitey-ten buyten andere burgeren v*er*gunnen en*de* toe staen wilde. So is dat wy nae ouerweginge deser zaecke en*de* rype deliberatie 2 met onse gemeensluyden geresoluiert zyn alsodanige personen die zich de voorseyde Manufacture alhyr te exerceren onder-staen mochten en*de* deselue gene hoericheijt ende seruituyt onderworpen maer vrye luijden wezen te accorderen en*de* te v*er*gunnen. Inden eersten deser Stadt burgerschap en*de* daer 3 door alsodanige vrij ende gerechticheyt van Toll wechgelt opten Rhyn en*de* alle andere stroemen wateren haeuen en*de* inde Vrijehanse Steden stegen en*de* straten als deser Stadt burgeren opte voor*seiden* plaetsen te genieten en*de* te gebruijcken gepri-uiligeert zyn. Ende dit voor oer en*de* oeren kinderen bisch en*de* solange sy sich eerlick en*de* vrom en*de* wie goede bur-gern betaempt werden holden en*de* dragen. Voorbeholden dir Stadt Koeyweyde die de voorn*oemde* personen nyet en sullen hebben te genieten. Hyerbeneffens zullen de v*oorseide* per- 4 sonen buyten andere onses Stadts burgeren immuniteyt en*de* vryheÿt van wacht tocht Stadt accyse billetteronge van solda-ten ende seruijs gelden voor den tyt van vier jaer eerst coe-men*de* vrij zyn. Voorwelcke tyt van vier jaeren men den voor-schreuen persoonen oock leueren ende indoen sall vrye woeninge met den anhanck dat zy de reparatie die daer inne van noden wesen muchte met voorweten van schepenen op haeren costen doen sullen, welcke costen hunluyden mits daer van pertinente anteyckeninge ende bewys vertoenen*de* nae expiratie vande v*oorseide* vier jaeren by enen Eers*aemen* Raidt gerestitueert zullen worden oft die jaeren vandie woeninge nae discretie ende billicheyt daer voor geprolongeert oft v*er*lengeret zullen werden. Vnde soe wanneer die v*oorseide* p*er*son*en* hyer an- 5 gecoemen sullen syn en*de* nodich vonden een Vollemoele van-doen thebben willen die vande Magistraet haerluyden daer oock mede gerieuen mits vandie waeren die daerop bereyt zullen worden te genieten alsmen alsdan ouercoemen ende v*er*dragen sall cunnen. Tot welcke waeren te wasschen en*de* spoelen men henluyden oock goet water leueren sall. Ende dit alles mit dem bescheyde dat die Magistraet deser Stadt van ieder stuck wercks dat hyr gemaect oft bereyt sall worden hebben en*de*

trecken sullen alsodanige prouffyten en*de* emolumenten als die van*de* steden Leyden en*de* Haerlem van elck stuck vande selue Manufacture genieten*de* zyn. In kennisse der waerheyt hebben wy onser Stadt Secreet Segel[2] onder opt spatium deses doen drucken int jaer ons Heeren xv^{c} xciii[3] opden xj^{en} Julij.—

Endorsed: 6

1593. Vryhe*yt* te Harderwyck.

[2] The seal is gone. [3] The e has been added above the line.

251.

THEODORE DE BESZE[1], to [ROBERT] DE LA FONTAINE[2] and [JEAN] CASTOL[3].

Geneva, Wednesday, 27 August 1595 [O.S.].

§ 1. *In reply to your last letter concerning your affair with Scarron, he is resolved not to stir from hence, and has no intention to come over to you, but will send you the money which he owes you.* 2. *We still enjoy a prolongation of our truce, and hope that the king, who has arrived at Lyons, will provide for our wants, and for those of our poor school.* 3. *A few days ago we received a letter from our brethren of Gergueau, complaining that they were not assisted by their former pastors, naming more especially you, M. De la Fontaine, for as regards M. De Beaumont, they have given up all hope.* 4. *Having, at the invitation of the National Synod of Montauban, turned the Canticles into verse and set them to music, I send you herewith twelve copies, of which you will keep two for yourselves, and present the others to any you please; I only suggest to give one to the wife of Lord Chancellor Bacon; one to her son Edward and one to the young Lord Hastings.* 5. *I feel sure that Saravia and others boast of having closed my mouth, but they are*

[1] See Letter No. 39, note 11. [2] See Letter No. 177, note 2.
[3] See Letter No. 217, note 3.

mistaken, and the moment you tell me that my silence would do more harm than good, my answer will be ready at once. 6. *Although I suffer occasionally from the gout, yet the Lord allows me not to be wholly useless in my office.*

Treschers et honorés freres, pour response à vos dernieres 1 concernant l'affaire que vous auez auec Scarron, il s'est de plus en plus resolu à ne bouger d'icy, et prenant l'alternatiue que lui auez offerte, assauoir ou de vous aller trouuer, ou de vous faire tenir ce dont il vous est redeuable, il nous a finalement asseurés qu'il y auoit obeij, et vous enuoyeroit l'argent à ceste foire, comme ie croi que lui mesme vous escrit et[4] nostre compagnie aussi[4]. Au surplus, quant à nostre estat, nous iouijssons 2 encores du respit de nos treues auec esperance, que le Roy[5] maintenant arriué à Lion, pouruoira à n*ost*re necessité, plus grande que ie ne vous sçauroy escrire, au grand interest sur tout de n*ost*re pauure escole, s'abbaissant fort et tresmal à propos, pour tant de pauures Eglises Françoises destituées d'ouuriers. Entre les autres ces iours passés nous auons receu 3 lettres de nos freres de Gergueau, se plaignants grandement de n'estre assistés de leurs anciens Pasteurs et nommément de vous, Monsieur de la Fontaine. Car quant à Mons^r de Beaumont, sachant ce qu'il est, et ce qu'il fait au lieu ou il est, ils en ont perdu l'esperance, et à la verité ce seroit ruiner vn tresgrand et beau Palais p*ou*r rebastir vne petite maison. Le Seigneur Dieu par sa grande misericorde vueille pouruoir par les moyens que lui seul cognoistra repaistre et abbruuer ceux, ausquels il fait la grace d'auoir faim et soif, qui ne sont pas, à ce que nous entendons tous les iours en petit nombre, sans qu'il nous soit par deça aucunement possible d'y pouruoir. Au 4 surplus, Dieu m'ayant fait ceste faueur de mettre en rime et en Musique les sainctes Cantiques de la Bible[6] le moins mal que i'ay peu, co*m*me ien ai esté requis par le Synode national de Montauban, ie vous en enuoye auec les presentes douze

[4] *et—aussi*, added in the margin.

[5] Henry IV.

[6] *Les saints cantiques recueillis tant du V. que du N. T., traduits en François et mis en rime françoise*, Gen., 1595, in 8°; 1598, in 8° ("Entrepris à la demande du synode national de Montauban, ce requeil fut présenté à celui de Saumur, et adopté pour le culte domestique par celui de Montpellier." Haag, *La France Protestante*, 1st and 2nd edition).

exemplaires, desquels ayant retenu deux po*ur* vous, vous ferez des autres ce qu'il vous plaira, estant le liure si petit, que i'auroy honte d'en faire present à autres qu'a mes priues amis: toutefois vous auiserez, s'il vous plaist, s'il seroit à propos d'en offrir en mon nom vn à Madame la Chanceliere Bacon[7], vn[8] au*tre*[8] à Monsieur Edouart[9] son fils et vn[8] troisieme[8] au ieune Seigneur de Hasteing, auec[10] mes treshumbles reco*m*manda*cio*ns[10], si vous pensez que ma memoire leur vinst à gré. Je ne doute point q*ue* Sarauia[11] et autres ne se vantent de m'auoir fermé la bouche, en quoi ils se trompent, non pas q*ue* ie me soucie en sorte quelconques de mon particulier: mais pource que (co*m*me dit le sage[11a]) il y a vn temps de silence, tandis que le temps de la puissance des tenebres dure. Et si d'auanture vous estimez que mon silence soit par delà plus do*m*mageable que profitable, m'en aduertissant, la response (et le tout sans aigreur aucune), se trouuera tantost preste, estant puisée po*ur* la plus part de leurs arguments mesmes. Sed nihil hîc prorsus temerè, et loué soit Dieu, du couuert qu'il donne cependant par delà à ses pauures enfans. Quant à mon particulier, Dieu me fait encores ceste grace par sa singuliere bonté, q*ue* ie ne suis du tout inutile en ma charge, menacé toutefois de l'une des maladies de vieillesse les plus fascheusses, assauoir de la goutte, laquelle au contraire, si elle m'assaut à bon escient, ie menace de ne garder guieres puis qu'elle est venue si tard, estant entre au septante[12] septieme[12] an de ma pauure course, po*ur* le paracheuement de laquelle me recommandant tres affectueusement à vos prieres

Messieurs et treshonorés freres, ie supplie n*ost*re bon Dieu et Pere, qu'il lui plaise vous conseruer et benir vos saincts trauaux en son oeuure auec toute v*ost*re saincte assemblée, vous

[7] Anne, daughter of Sir Anthony Cooke, the widow of Sir Nicholas Bacon, Lord Keeper and Chancellor from 1558 to 1579: Lord John Campbell, *Lives of the Lord Chancellors.*

[8] Added above the line.

[9] According to Burke's *History of the Dormant, Abeyant...Extinct Peerages* (article Bacon, Baron Verulam, Viscount St Alban's) Edward Bacon was a brother of the half-blood of the famous Chancellor, and was, therefore, the step-son of "Madame la Chanceliere."

[10] *auec—recommandacions*, added in the margin.

[11] See Letter No. 160, note 3.

[11a] Ecclesiastes iii. 7.

[12] MS. *septantieme*, but crossed out and *septante septieme* written above the line.

comblant de plus en plus de ses plus grandes graces. De Geneue ce 27 d'Aoust 1595.

Vostre humble et entier
frere au Seigneur
Th. de Besze.

Addressed:

7

Messieurs et treshonores Freres,
Monsieur De la Fontaine et
monsieur Castol, fideles Pasteurs
en l'Eglise Françoise de Londres.
A Londres.
Auec douze exemplaires
des Cantiques.

252.

FRANCISCUS JUNIUS[1], to JOANNES MARQUINUS[2].

Leiden, Wednesday, 10 January 1596, N. S.

§ 1. *I have received yovr long expected letter.* 2. *You have done well in visiting your Universities, and it was very friendly of you to tell me that they praise my work, which I regard as an indication of what I ought to be.* 3. *I am glad that you have seen (John) Lloyd, and that I have an opportunity of replying.* 4. *I have spoken to Raphelengius about the tract of Barlaam, and he wishes to know what size the book will be. He does not expect great profits from small books.* 5. *The death of (William) Whitaker is a great blow to us all and to the church.* 6. *I write to (John) Lloyd.* 7. *We are going on here as usual; the climate does not suit me, but that is of no consequence, provided we serve God and His Son.* 8. *Farewell and salute the brethren and your colleagues.*

S. Literas tuas accepi, mi Marquine, easq*ue* (ne quid dicam amplius) diu expectatas. Mirabar tamdiu abs te nihil literarum. Vides quid sit: eo plus laboris habes in te excusando, quam fuisses habiturus in scribendo. Sed non est tibi res cum moroso atq*ue* aspero creditore: excusationem tuam accipio. Neq*ue* verò tam iniquus sum vt illam vrbanitatem tuam qua multa a te mihi deberi prædicas inurbano officio compensem, multaq*ue* a te propterea repetam cùm nihil aut parum debeas. Sed bene est: gratum animum recognosco tuum, et gratias de eo habeo. Quod Academias vestras inuisisti, factum bene: quòd meam operam in eis prædicari narras, factum amicè. Sed quo loco putas apud me has prædicationes esse? Ego aliorum prædicationes eas esse statuo, quæ hominem imprudentem probent, prudentem doceant quid præstare debeat, non quis sit, sed quem esse oporteat, pium verò atq*ue* studiosum ad officium magis capessendum acuant. Quicquid est tamen in me, id

[1] Also called François Dujon; see Letter No. 172, note 12.

[2] Joannes Marquinus, who had studied at Leiden at the expense of the Dutch Church, London, and was appointed Minister of that Church in 1594, died in London 1 December 1599 of consumption; see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 154 sq.; Moens, *Registers of the Dutch Church, London*, p. 208, where the date of his appointment is given as 1597.

quia Christo, Ecclesiæ, et fratribus meis debeo, non desinam facere quæ possum, et tibi ipsi, quum erit quod desideres in illo nostro studiorum genere, commodare. D*ominum* Luidum[3] a te conuentum gaudeo, et mihi commoditatem oblatam rescribendi. De Barlaami[4] libello egi cum D*omino* Raphelengio[5]: nec recusat conditionem, nec accipit: quæsiuit quantus liber esset, et alia eiusmodi, ad quæ respondere non potui. Vis dicam? fructum præsentem cupit, quem ex paruulis libellis et nondum ita cognitis non videt magnum. Cogitabit tamen. De D*omini* Whitakeri[6] obitu affecisti me, ac potius nos omnes et Ecclesiam suam graui vulnere affecit Deus. Qui plagam imposuit, idem curaturus est. Tamen a factionibus metuo. D*omino* Luido[3] rescribo: curabis (si placet) literas prout te facturum recepisti. Nos hîc de <more>[7] agimus, et regionis ventos satis incommodè ferimus: sed quid ista, modò seruiamus Deo et Domino nostro? Tu verò, mi Marquine, vale in Domino, et reliquos fratres ac collegas tuos a me saluta amantissime. Lugduno Batauor*um* die Mercurii x. Januarii 1596 stilo nouo

Tuus
Fr. Junius.

Addressed:

Reuerendo viro fratri charissimo
D*omino* Joanni Marquino, pio
et fideli seruo Dei
Londini.

[3] John Lloyd, or Lhuyd, nearly related to Humph. Lhuyd, was born at Denbigh, educated in Wykeham's school, admitted perpetual fellow of New College, Oxford, in 1579, and became, in course of time, an eminent preacher, and in 1598 vicar of Writtle in Essex. He was the first that published *Barlaamus de Papae principatu, Graecè et Latinè*, Oxon. 1592, which was afterwards published again by Cl. Salmasius. He died in 1603: Wood, *Athenæ Oxonienses*, I. 738.

[4] A monk of the order of St Basil, who flourished in the 14th century; see Zedler's *Universal-Lexicon*.

[5] Franciscus Raphelengius, the celebrated printer of Leiden; see Van der Aa, *Biographisch Woordenboek*.

[6] William Whitaker, who died 4 December 1595: see Letter No. 179, note 5.

[7] The Letter is injured here by the seal; an *m* and *r* are still visible.

253.

PETRUS BERTIUS[1], to JOANNES MARQUINUS[2].

Leiden, Thursday, 18 January 1596.

§ 1. *There is a Polish nobleman in London, with whom I was on very friendly terms at Strassburg three years ago. As he informed me lately that he had settled in England, I wrote to him and asked you to deliver my letter. You will oblige me by delivering to him also the enclosed parcel and showing him and his household all possible courtesy.* 2. *His brother the Woiwod of Cujavia is a zealous champion of the pure religion in those places.* 3. *I was grieved to hear of the death of* (*William*) *Whitaker.* 4. *Please tell me the condition of your Church, and what is done in your country. In return I will write to you about our affairs.* 5. *Farewell and salute* (*Jacobus*) *de Koninck.*

Domine Marquine, amice et frater,

Absentem absens compello. Est apud vos Londini Generosus quidam Baro Polonus, quicum Argentorati magna mihi ante trienniu*m* hoc ipsum, familiaritas intercessit. Is quu*m* ad me nuper scripsisset se in Anglia constitisse non potui committere quin ad ipsum litteras darem. Sed parario opus erat; qui inquireret, qui litteras ad ipsum deferret. Ergo ad te itur. 1

[1] Petrus de Bert, born at Beveren in Flanders, was brought over to England by his parents when, a few months after his birth, they took refuge in this country, to escape the religious persecutions in their native land. After having attended a school near London, he continued his studies at Leiden, and in 1582 became himself a teacher at Antwerp, Ostend, Middelburg, Goes and Leiden. In 1591 he accompanied Justus Lipsius to Germany and resided for some time at Heidelberg and Strassburg. In 1593 the University of Leiden appointed him under-regent of their theological college and afterwards librarian of their library. In 1606 he was appointed regent of the College, but being a follower of Arminius, he incurred the hatred of the Gomarists who compelled him to resign, and though the University appointed him Professor of Philosophy, he was soon discharged. Deprived of all means of existence he went to Paris. But the ministers of the French Protestant Church refused to admit him to their congregations. Having embraced Roman-Catholicism he was appointed professor of elocution in the College of Boncourt and in 1622 Royal Historian and Professor of Mathematics. He died 13 October 1629: Van der Aa, *Biographisch Woordenboek.*

[2] See the preceding Letter, note 2.

Facies autem mi Marquine rem amicitia nostra dignissima*m* si et fasciculu*m* hunc ipsi inscriptu*m* dederis, et quae praetereà humanitatis officia in peregrinu*m* abs te poterunt proficisci[3], ipsi et famulitio omni exhibueris. Fratre*m* habet Voiuodu*m* siue Palatinu*m* Cuiouiensem Religionis purioris in illis locis propugnatorem acre*m* ac penè inter Magnates vnicu*m*. Ipse egregiè doctus, humanus, comis, ad virtutem natus factusq*ue*. Si quid vicissim ego vlla in re tua possum, impera: Me vide, non Lubentia[4] ipsa lubentius te iuuerit, qua*m* ego. D*ominum* Whitakeru*m*[5] obijsse ex tuis ad D*ominum* Juniu*m*[6] litteris intellexi, et, pro eo ac debui, dolui. Videtur omnipotens DEVS nobis malu*m* minitari, ob ingratitudine*m* securitatem et profanitatem nostram in corusca hac Euangelij luce. Charitas, pietas, Religio, parentu*m* virtutes fuerunt; nunc plerisq*ue* ea in ore, paucis in penito[7] pectore sita sunt. Tu mi Marquine scribe ad me de Ecclesiar*um* vestrar*um* statu, quae suboles succrescat; quid in Rep*ublica* vestra agitet*ur*. Ego omni officio omniq*ue* studio contenda*m* vt de rebus nostris te pariter faciam certiorem. Vale et D*ominum* Regiu*m*[8] vir*um* doctu*m* et bonu*m*, que*m* aeque ac puer olim, nunc etia*m* obseruo et colo, officiosè a me saluere iube. Dat*um* Lugd*uni* Bat*auorum* in Colleg*io* Theolog*iae* Illustr*ium* Ord*inum* Holl*andiae* et Westphris*iae*. xvIII Januarij cIↃ IↃ xcvi.

Tuus si non excidit
P. Bertius.

Addressed:

Ornatissimo viro
D*omino* Joanni Marquino Ecclesiæ
Christi Ministro fideli,
Londinum.

[3] MS. *profisisci*. [4] Plaut. asin. II. 2. 2.
[5] See the preceding Letter, § 5 and Letter No. 179, note 5.
[6] Franciscus Junius: see the preceding Letter and Letter No. 172, note 12.
[7] Plaut. cist. I. 1. 65. [8] Jacobus Regius, see Letter No. 127, note 13.

254.

FRANCISCUS JUNIUS[1], to JOHANNES MARQUINUS[2].

Leiden, Thursday, 5 December 1596.

§ 1. *Your affection for me causes you to attribute qualities to me which I do not but ought to possess.* 2. *I am glad that you forwarded my letters, and that Jonas has arrived safely; I write to him through this young man who starts for your town.* 3. *I now come to your question whether the Lord's Supper is to be administered to the children of believers just as to adults. You produce various arguments to prove the affirmative. In the paragraphs following I will demonstrate a negative with respect to infants unable as yet to answer for themselves.*

Salutem a Domino.

Pro amore tuo, mi Marquine, facis, non pro merito meo, quòd ita scribis ad me, et mihi tribuis quæ non sunt: doces nempe quæ inesse oporteret, et quæ in me desiderari et scio et gemo. Sed ignosco tibi in illo amore tuo, et facilè excuso memor illius dicti Τυφλοῦται τὸ φιλοῦν περὶ τὸ φιλούμενον[3]. Literas meas a te curatas esse bene est. Jonam incolumem venisse ad vos gaudeo: iam ipsi rescribo per hunc adolescentem, qui istuc proficiscitur. Ad problema tuum venio, ne tempus frustra conteramus. Quæris an fidelium infantibus vt ipsis adultis sit ministranda Cœna Domini. Ad probandam affirmationem argumenta varia adfers, sed quæ tamen duobus concluduntur. Sed vt tibi per me, si fieri potest, satisfiat, singula eodem ordine persequar, et negationem de infantibus qui se ipsi probare nondum possunt confirmabo. 1 2 3

1. Ad quos pertinet nouum fedus aut testamentum per sanguinem Christi. vt loquitur Apostolus 1. Cor. 11. ad eos pertinent et sacramenta eiusdem federis aut testamenti: 4

[1] See Letter No. 172, note 12. [2] See Letter No. 252, note 2.
[3] Plutarch de discern. adul. ab amico I.

Ad fidelium infantes pertinet nouum fedus, etc. Ergo

Conceditur maior propositio, si rectè intelligatur, et tota argumentatio. Sed verbum pertinere est æquiuocum. Nam alia pertinent iure, alia vsu. Dum hæres est infans, pertinent ad ipsum bona, sed non vtitur eis tamen et disponit de eis[4] arbitratu suo: pertinent ad eum iure, non autem vsu, donec ad vsum lege et instituto sit intromissus. Ad infantes autem paruos fedus quidem pertinet iure et vsu in Christo, sed sacramenta hæc iure, non vsu pertinent. Cur? inquies: nempe quia discernuntur lege atq*ue* instituto. Nam legis verba sunt, hoc facite in memoriam mei. Hanc verò memoriam Apostolus circumscribit dicens, mortem Domini annunciabitis vsque quò venerit: item, exploret autem quisque seipsum, et ita de pane illo edat, etc. item, non discernens corpus Domini. Jubet ergo lex vt communicaturus exploret se, vtque communicans discernat corpus Domini, et annunciet mortem illius. Hoc infans non potest: donec possit, excluditur: dum potest, præcipitur. Jus habet simpliciter: ad vsum conditio ista requiritur. Consequens itaq*ue* syllogismi negatur, si ad infantes pertineant sacramenta, non esse deneganda: quia iure quidem pertinent ad eos semper, at non semper vsurpatione; cui sua conditio lege adtexta[5] est. 5 6

2. Ad quos pertinet signatum, quod maius, ad eosdem pertinet signum, quod minus est. Ad infantes fidelium pertinet signatum. Ergo. 7

Eadem planè cum præcedente ratio: quod tu ipse facile animaduertis. Et solutio eadem. Nihil amplius itaq*ue* sum additurus.

3. Quos Christus alit carne et sanguine suo, eosdem vult ali pane et vino in cœna: Infantes fidelium alit carne et sanguine suo: Ergo. 8

Conceditur argumentatio tota, si bene intelligitur. Sed propositio indefinita est. Vniuersalem si feceris dicendo quoscunque Christus alit, etc. etiam concedi potest, sed cum distinctione legitima, nempe quando ex lege et instituto vult ali

[4] Gerdes, who published the present Letter in his *Scrinium Antiquarium*, I. 272 sqq., prints *eis pro arbitratu suo*, but *pro* is not in the MS.

[5] Gerdes *adtenta*, but wrongly.

pane et vino. Neq*ue* enim es nescius vulgaris illius dicti, præcepta negantia (vt Scholastici loquuntur) obligare ad semper, at præcepta affirmantia, non obligare ad semper, sed cui, quando, quomodo conuenit. Propterea Deus per interdictum proposuit Decalogum ferme[6] totum. Exempli causa, Ne dicas falsum testimonium, semper obligat: et[7] ad[7] semper[7] nunquam enim licet falsum pro testimonio dicere. At testimonium ede veritati, semper quidem obligat, non tamen ad semper, quia et tempus est quum taceri oporteat. Quando igitur alendi sunt pane et vino Cœnæ qui aluntur carne et sanguine Christi? nempe quando tempus est secundum Ecclesiam ordine et tempore instituto, et secundum ipsos dispositione[8] conveniente, nimirum ea quam præscripsit lex. Alioquin si semper sacramento alendi essent vt semper aluntur veritate, nunquam non essent percipienda sacramenta. Manet igitur hic quoq*ue* institutum diuinæ legis et conditio eius quam antè expressimus.

4. Quibus competit vnum sacramentum noui federis, iisdem et aliud competit: nam idem in vtroq*ue* est signatum. 9

Infantibus vnum competit, nempe baptismus. Ergo.

Hic primum tollenda verbi 'competit' homonymia, vt de verbo 'pertinere' dictum. Deinde vbi de vsu agitur, neganda maior: et ratio est euidens: nam idem est quidem (vt ais) in vtroq*ue* signatum, at non eadem ratio, idemq*ue* modus. Ratione differunt: nam in Baptismo vita mortuo datur, in Cœna alitur viuens. Itaq*ue* et modo differunt: nam in baptismo Deus solus operatur ex promisso, in Cœna Deus agit et nos agimus ex condicto: harum verò partium infantes nondum sunt capaces.

5. In veteri testamento fidelium infantes vtriusq*ue* sacramenti facti sunt participes, circumcisionis et Paschatis: 10
ergo in nouo testamento fidelium infantes debent participes fieri vtriusq*ue* sacramenti, baptismi et Cœnæ, quæ sacrame*n*tis illis successerunt. Antecedens negatur: nam lactabantur ordinariè infantes triennium[9], vt omnes Hebræi ex historia Samuelis et aliis locis agnoscunt: saltem non solido cibo vtebantur, sed lacte aut pulte. Deinde Moses negat Deuter. 16. v. 5 et 6. quum Pascha non alibi quam Hierosolymis mactari iubet.

[6] Gerdes *fere*, but wrongly.
[7] Added above the line.
[8] Gerdes omits *dispositione*.
[9] Gerdes prints *per triennium*; but *per* is not in the MS.

Huic enim mandato est ἀνάλογον, non alios comedisse quàm qui potuerunt iter facere, et de actionibus suis institutoq*ue* Dei saltem aliquatenus cognoscere. Atq*ue* hoc ipsum Samuelis exemplo confirmatur, quem domi detinuit mater donec factus esset per ætatem valentior, nec processit ad dies festos.

6. Qui insiti sunt in Ecclesia et in corpore Christi, debent etiam fieri participes communionis illius quæ est inter caput et membra ac inter membra inuicem, quod fit in Cœna Domini. 11

Fidelium infantes sunt insiti in Ecclesia et in corpore Christi: Ergo.

Conceditur maior addita salutari clausula (vt loquuntur) conditionis[10], debent fieri participes communionis, nempe legitimè[11] ex institutione Christi et conditionibus illius quas antè ex verbo Dei ostendimus. Conclusio non amplius inferre potest.

7. Vtrumq*ue* probat Apostolus 1. Cor. 10. 16. 17. Panis fractus est communio corporis Christi. Poculum benedictionis est communio sanguinis Christi. Item, quia vnus panis est, qui panem hunc edunt vnum corpus sunt: et qui vnum corpus sunt, siue adulti siue infantes, ex vno illo pane participare possunt ac debent. 12

Loci Pauli de sacramento loquuntur in se, non de modo communicantium, et legitima constitutione ipsorum, quæ alibi describitur: hoc[7] itaq*ue* nihil ad institutum facit. Quòd ad corollarium, ex[7] parte[7] conceditur si bene intelligitur, nempe communicare possunt ac debent quicunq*ue* legitimè dispositi et comparati sunt: sed infantes non sunt legitimè comparati: quum legitimè comparati sunt, tum possunt ac debent. Non valet consequentia (vt loquuntur) a non distributo ad distributum.

8. In Ecclesia Africana et Rom*ana* solent etiam infantibus[12] ministrare Domini cœnam. Quod obseruatum est ab Apostolorum temporibus ad Papam Innocentium tertium anno 1215. 13

[10] MS. *exceptionis*, but crossed out and *conditionis* written above it.

[11] Gerdes omits *legitimè*.

[12] Gerdes (l. c. 276) remarks: "Nota satis est *de Eucharistia Infantibus olim data, Historia*, quam ante paucos annos singulari commentario illustravit Petrus Zornius Berolin. 1736, 8°. Fuit enim ea Infantium communio solennis tertio quartoque seculis, imò etiam sequentibus, docente Dallæo in libris *de Usu Patrum*, qui simul evincit, quam Patres ad unum ferè omnes necessitatem Eucharistiæ infantium docuerint, et quam ab iisdem inde à Cypriani ævo usque ad seculum duodecimum Infantibus S. Cœna data fuerit......"

sub quo Pontifice in Concilio Laterano decretum est non ministrandam infantibus cœnam.

Propositio 1. particularis est: nam id Ecclesia vniuersa miminè obseruauit. 2. falsa est de priscis temporibus Ecclesiæ primitiuæ: nam id apertè ex Justino martyre constat Apolog. 2. et ex Irenæo, vbi conditiones antecedentes disertè apponuntur. 3. non antè infantibus fuit data, quam vbi opinio de simplice necessitate signi, et coniunctione eius cum re signata inualuit, vt apertè ex Augustino videmus de peccatorum meri*tis* et remiss*ionibus* contra Pelagianos lib. 1. cap. 20. quod vitium est peruetus et falsa hypothesis. 4. ne omnibus quidem infantibus dabatur, sed iis qui percipere sermonem poterant aliquo modo, vt ex eodem constat lib. 3. de Trinit. cap. 10. et aliis locis consimilibus. Quod de Laterano Concilio dicitur non est disertè in actis Concilii, si bene obseruaui: Sed ab historicis adducitur. Sit sanè: ergo particularis error tum correctus est. Est autem de hac ipsa quæstione in operibus Lutheri digna lectu epistola. Ego Pauli interpretationi et instituto Christi acquiescere nos puto oportere. Vale in Domino. Raptim Lugduno Batauor*um* die Jouis v. Decembris 1596. 14

Tuus
Fr. Junius.

Addressed: 15

Reuerendo viro, D*omino* et fratri charissimo
D*omino* Johanni Marquino pio
et fideli seruo Dei in
Ecclesia Belgica
Londini.

Endorsed: 16

An Infantibus Cœna danda.

255.

LUCAS TRELCATIUS[1], to JOHANNES MARQUINUS[2].

Leiden, Sunday, 15 December 1596.

§ 1. *I thank you for your letters congratulating me on my church and my wife.* 2. *We are both well, and I expect to become a father.* 3. *I am serving in* (*the Dutch as well as in the French church*), *but wish that I could confine myself to the latter.* 4. *The condition of our University you will learn from* (*Jacobus*) *Regius.*

S. P. Tam gratæ mihi litteræ tuæ mi Marquine quam 1 affectus tuus mihi gratus qui dictavit illas; Vtrisq*ue* respondere animus et officium, illis quidem hoc tempore, huic et nunc et in æternum. Quod gratularis mihi de Ecclesia et vxore, amicè facis, amanter etiam quod laudes[3] admisces, amorem agnosco, non illas velim etiam a te mihi occasionem datam, officij vtriusq*ue* rependendi, illud arripiam quod datur; Ecclesiam in qua præes jure tibi gratulor quod celebris sit numero, et pietate auditorum, vno verbo, quod te digna: Cum laude maxima in ea doces, sic relatum est et sic credo, fidem faciunt, quæ de te hic nobis concepta spes et opinio et quæ spem nostram, multo superavit fama, gaudeo in Domino. Macte animo, Despondisti tibi Ecclesiam, maritum age. Præcipuum istud est, sed tamen subordinata non pugnant, quid si despondeas tibi ali-

[1] Lucas Trelcatius, Junior, was born 25 April 1573 in London, whither his father had been driven by the civil war in France. The son preached the Gospel already at the early age of seventeen. After having been minister to the Walloon community of Leiden for some time, the University of Leiden appointed him Professor of Theology in 1603. He died 12 September 1607. His father who died in 1602 had also been minister to the same community and professor of Theology in the same University of Leiden: Van der Aa, *Biographisch Woordenboek.*

[2] See Letter No. 252, note 2.

[3] Added above the line.

quam e foeminino genere, et hic maritum ageres? Habes consilium amici, habes exemplum, eoq*ue* si mihi credis (experto) non hærebis. Portus est vitæ nostræ et studiorum, matrimonium. Juuentus mare est, nunquam quiescit quin suas habet tempestates et procellas, Periculum est illi[3] a naufragio castitatis. terreo te? ne metue verba sunt quibus si credis, benest; si non, nec pejus erit. Cæterum de statu nostro hæc habe 2 Ego et costa mea valemus, De prole laboramus, vis secretum? Sum maritus in facto, pater in fierj, Quin amplius dicam, Parturiunt montes[4]. Sed ludicra omitto, seria habe, In vtraq*ue* 3 Ecclesia hic laboro, vtinam tantum in Gallica, trahor ad noua onera, Deus misereatur, cui servio. De Academia intellexeris 4 ex Regio[5] quem saluto, Cæterum quod litterarum colloquium instituimus posthac si placet et Deus dederit, foueamus, gratum erit et officium amicum spondeo, Saluebis a patre, vxore et amicis. Raptim Lugduni Batauorum 15 Decembris 1596.

Tuus vt suus Lucas Trelcatius
Filius

Addressed: 5

Reverendo in Christo fratrj
D*omino* Johannj Marquino, Ecclesiæ
Anglo-Belgicæ, quæ est Londinj
Pastorj fidelissimo.
Londinum.

[4] Hor. *ars poet.* 139. [5] Jacobus Regius, see Letter No. 127, note 13.

256.

JOSEPH SCALIGER[1], to THOMAS OLIVERIUS[2].

[Leiden], Friday, 11 April 1597.

§ 1. *In your skirmishing with words, whereby you indicate what you consider to be my errors, I recognize your goodwill towards me, and am quite convinced that you desire to correct rather than reprove me. You have, however, been dreaming, and the observations with which you begin are so absurd that I do not think it worth my while either to refute you or to set you right.* 2. *I have never been able to see what you aim at. You will have to study the matter a little more carefully if you wish to teach me. If the person, with whom I am angry, as you say, has never yet once hit on the right thing, how could you, who admire him so much, hope to fare better? Have done with your wranglings; you will never get at the truth in this way.* 3. *What do you mean by saying that I am angry with him? I am not angry with anybody, and certainly not with an insignificant pedagogue. Nor are my feelings towards you altered. I mean to write frequently to you, and I hope that you will do the same.* 4. *I expect a copy of the book of Adrian Romanus, the mathematician, from himself.* 5. *Excuse my bad writing.*

Jos. Scaliger Doctiss*imo* viro Thomæ Oliuerio s.

In tua illa uelitatione animum tuu*m* in me propensum agnosco, qui ea indicaris, quæ putabas a me errata. Neq*ue* enim 1

[1] Joseph Justus Scaliger, born at Agen in 1540, received his first education chiefly from his father, Julius Caesar Scaliger. In 1558 he proceeded to Paris and spent four years at the university there, and taught himself Greek. In 1563 he was introduced to Louis de Chastaigner, the young Lord of La Roche Pozay, in whose company he travelled to Rome and other parts of Italy, England and Scotland, and during these travels became a Protestant. He returned to France and remained there for some years till the massacre of St Bartholomew induced him with other Huguenots to retire to Geneva, where he was appointed a professor in the Academy. But hating lecturing and bored to death with the importunities of the fanatical preachers, he returned to France and made his home for the next twenty years in the chateaux of his friend the Lord of La Roche Pozay, devoting himself almost entirely to writing and publishing books which showed how far he was in advance of all his contemporaries as a scholar and a critic. When Lipsius retired from Leiden in 1590 the University endeavoured to obtain Scaliger as his successor. He declined at first, on account of his hatred for lecturing. But when a year later the offer was renewed, and the University pointed out that he would not be required to lecture, that they only wished for his presence, and that he would remain master of his time, he accepted it, and in the middle of 1593 he arrived at Leiden, where he passed the remaining years of his life, never returning to France. He died 21 January 1609. See *Encyclop. Britannica;* Van der Aa, *Biographisch Woordenboek;* his Life by Jacob Bernays, Berlin, 1855, 8°.

[2] He published: De Sophismatum Praestigiis cavendis admonitio: De rectarum linearum parallelismo et concursu doctrina Geometrica: De missione sanguinis in pueris ante annum

fecisse videris, nisi studio me corrigendi potius[3] quam reprehendendi. Eo nomine tibi gratias ago, mi Olıueri. Sed scito valde te hallucinatum esse, neq*ue* semel verum dixisse. Quod si tempus, rem caram, perdere tanti facerem, nullum negotium esset et tua confutare, et, quod caput est, te in viam rectam reducere. Sed hæc tanti non sunt. Et præterea tam absurda erant ea, quæ initio posuisti, vt animus aut voluntas mihi defuerit reliqua persequendi. Quare abieci a manibus. Nihil enim inde neq*ue* quo melior fiam, neq*ue* quo doctior, depromi posse videtu*r*. Cæteru*m* quis fuit scopus tuus? quid vis tibi? 2 Profecto ego nunq*uam* capere potui. Sane, tibi serio dicam, mi Oliueri, oportet, vt ea diligentius tractes, si vis ea me docere. Si ille, cui tu me iratum esse dicis, ne semel quidem verum dixit, tu, qui illum tam admiraris, quid post illum melius te dicturum sperasti? Oro te abijce has uelitationes, et ἐριστικὰς σκιαμαχίας. Nunq*uam* ita veru*m* erues. Video me tibi male notum esse, et de paralogismis futilibus totum me æstimari. Male, inquam, me nosti. Quid volebas, cum scribebas me illi 3 tuo iratum esse? Ego ne ulli iratus! et si cui iratus, ego ne vlli pædagogulo! Tam uerum, quam quæ in vltimis literis scribis, mihi animum mutatum ob velitationem illam tuam. Neq*ue* meus amor in te hoc patitur, neq*ue* tuum erat tam præcise de me iudicare. Ego ne ob illam velitationem, in qua nihil est, quod aduersus me faciat? Sed hæc hactenus. Scito et te mihi carissimu*m* esse, et plurimum a me fieri, et nullam libertatem loquendi nec reprehendendi tantum apud me valituram, vt me de tua erga me voluntate sequius existimare cogat. Ego quam frequentissimas ad te potero mittam. Tu fac, oro, vt vicissim frequentes operam literarum. Expecto libru*m* in me Adriani 4 Romani Mathematici[4], quem puto ab ipsomet accipiam. Si ego

decimum quartum Diatribe Medica: De circuli quadratura Thesis Logica... 4° Cantabr. 1604; Frankf. 1605. 8°; *The new Handling of the Planisphere*, 1601. See Lowndes' *Bibliographer's Manual*.

[3] Added above the line.

[4] Adrianus Romanus, a physician and mathematician, was born at Louvain in 1561, studied at Cologne, visited Italy and, on his return to his native country, practised at Huy. In 1593 he was appointed teacher of medicine and mathematics at Würtzburg, and afterwards in Poland. He travelled through Hungary, Germany and Bohemia and died at Maintz on 3 May 1615. The work to which Scaliger refers, and in which Romanus endeavours to refute him, is entitled: *Exercitationes cyclicae*, and was published in 1597: Zedler's *Universal-Lexicon*.

hallucinatus sum, saltem non pœnitet me nobilia ingenia excitasse. Vale, mi Oliueri, et me ama. III Eid. Aprilis Julianas. CIↃ . IↃ . XCVII. Ignosce pessimæ scripturæ. Instat enim Gallus 5 adolescens, qui has tibi allaturus est: neq*ue* patitur me commodius ad te scribere.

Addressed: 6

Doctissimo uiro Thomæ Oliuerio
Medico
Suffolciam Angliæ Bureæ S^ti^ Edmundj.

257.

FRANCISCUS JUNIUS[1], to JOANNES MARQUINUS[2].

Leiden, Wednesday, 7 May 1597.

§ 1. *I have received with thanks your letter and one from (   ) De Vado, accompanied by his pamphlet.* 2. *It is kind of you to assent to my reply in accordance with the teaching of Christ and St Paul, and I am glad that you remind me of the urgency of others. Those who consider the relation of Baptism and the Lord's Supper analogous in their communication, err greatly. For in every sacrament some things are common, and some peculiar, and should not be confused. Communion with Christ is common to Baptism and the Lord's Supper, but yet it differs in its manner and condition.* 3. *Again, in baptism the only essential condition is a covenant; in the Lord's Supper also faith, according to Christ (Joh.* vi).

S. P. Literas tuas accepi, mi Marquine, et D*omini* de 1 Vado alteras cum libello eius. eius officii nomine gratias tibi et illi (vt æquum est) habeo. Quod acquiescis responsioni meæ 2 ex Christi et Pauli (vt docti sentiunt) instituto, facis quod

[1] See Letter No. 172, note 12. [2] See Letter No. 252, note 2.

æquum est: quòd instantiam aliorum adfers, facis quod gratum. Ita*que* sic habeto. Qui rationem Baptismi et Cœnæ in communicatione putant ἀνάλογον, ii falluntur plurimùm. Etenim in omni Sacramento alia communia sunt, alia singularia, et quidem inter se minimè confundenda. Communis est baptismo et Cœnæ, communio Christi: sed modo et conditione differens. In baptismo essentialis modus purè diuinus est introitus Christi in nos, qui nos in se et in Ecclesia inserit: in Cœna modus coniunctus est, a Christo, et nobis. nam Christus se tradit suis, et sui accipiunt et comedunt ipsum. Modus ergo[3] est omnino differens. Tum in baptismo sola conditio essentialis est fedus: in Cœna, etiam fides, auctore Christo, Joan. 6. Quod autem adulti ad baptismum apportant fidem, etc. hæc non est conditio essentialis baptismi, sed subiecti accidentaria, nempe quia adultus est et rationis capax. Ita*que* in omnibus baptizandis requiritur fedus, non fides: in communicantibus Cœna et fedus et fides siue professio fidei. Quid plura? ipsa ratio analogica id docet: nam infantes inde a principio lauari possunt, solidum cibum capere non possunt. Lauantur baptismo etiam infantes: solido cibo non nisi grandiores pascimur. Nec verò Paschate pascebantur nisi grandiores, qui patres suos consulebant cur iste ritus fieret et quid sibi vellet Exodi 13. et alibi. Hæc tibi volui paucis indicata, vt si forte opus est tibi sit ad manum quod aliis subministres. Vale in Domino cum cæteris fratribus et collegis, et memento mei in tuis precibus. Lugduno Batauor*um* die Mercurii VII Maii 1597

Tuus
Fr. Junius

Addressed:

Pietate et doctrina instructissimo
D*omino* Joanni Marquino, pio et fideli
seruo Dei in Ecclesia Belgica
Londini.

[3] Added above the line.

258.

The CONSISTORY of the DUTCH CHURCH, NORWICH[1], to [the CONSISTORY of the DUTCH CHURCH, LONDON].

Norwich, Saturday, 21 May 1597 [O. S.].

§ 1. *We could wish that the condition of our poor church were such that there would be no occasion for writing this letter to you, to request assistance from you.* 2. *But by a long spell of high prices, the continuous insignificant trade, the great and daily increasing number of the poor, while on the other hand the small number of wealthy persons decreases incessantly, our need is so great that we hardly see how to bear it any longer, without looking for help from other churches and communities, a state of things which perhaps you have heard of or learned by experience.* 3. *Therefore our need compels us to request you to show your liberality to our indigent community, as did the people of Macedonia and Achaia in the days of St Paul to the poor saints of Jerusalem.* 4. *We do not think it necessary to use many persuasions, as you know your duty from the Word of God, and have shown your readiness and liberality with respect to former petitions from other churches, which we trust you have not yet abandoned.* 5. *Hence we considered it better to inform you of our need, and to request your assistance, rather than try to bear any longer what we can suffer no further, and which may cause the dispersion of the community to the great grief of all devout members of Christ, and especially to the great pain, burden and desertion of the poor of this community, some of whom are old, others ill, lame, deaf, blind, or insane, others tormented by the devil, or troubled in their consciences, and many orphans. We trust, therefore, that the brethren will assist us.* 6. *Commending you to the protection of the Almighty....*

Ghenade ende vrede door Jesum Christum Amen

Eersaeme, jonstighe, L*ieue* ende beminde broeders, mede- 1
aerbeyders in den wercke des Heeren: wy hadden geerne gewenscht dat den stant ende conditie onser aermer kercke alsoo waere gheweest, als dat wy niet behoeft en hadden dese oorsake ghehadt te hebben, om aen u L*ieden* te schryuen ende met assistentie van u L*ieden* te versoecken, u L*ieden* lastich te vallen, doch dewyle het alsoo is, dat in regard van den 2
langduerenden dieren tyt, de continuele cleyne neerynge, het groot ghetal der aermen daghelicx toenemende, daerentege*n* het

[1] With this Letter compare also the Letter following.

cleyn ghetal der ghener die van vermoghen syn ghedúerichlyck afnemende ende verminderende, den noot hier soo groot is, als dat wy het niet wel langer en sien te houden, sonder hulpe ende assistentie van andere kercken ende ghemeynten te soecken: als wy achten dat het u L*ieden* wel kenbaer wesen mach, niet alleenlyck door hooren seggen, maer in sommiger respecten door het gunne, dat ghy lieden in het gemeen met ons (ende dat door ervaerenth*eit* ende experientie selue) beuynt waer te wesen. Soo is het dan dat wy veroorsaect ende ghedwonghen syn (den 3 noot ons daer toe perssende) van u L*ieden* goede broeders vriendelicken te begeeren ende te bidden u L*ieder* mildicheyt aen onse schamele ghemeynte te willen betoogen, als die in Macedoniæ ende Achaiæ in de dagen Pauli des Apostels aen de aerme heyligen te Jerusalem bewesen hebben: Den welcken het goet gedocht heeft de selue wat van het haere mede te deylen. Rom. 15. 26. Vele redenen der perswasien tot beweginge, en 4 achten wy niet dat wy verder behoeuen, aen onse Christelicke medebroeders te ghebruycken: Die voor eerst ende voor al, genoechsaemlick wt Godes woort onderwesen worden, ende daer wt alreede wel geleert hebben, wat sy in desen deele behooren te doene. Daer nae die oock in voorige tyden, wt ghelycke petitien van andere kercken aen hen L*ieden* gedaen, haerlieder bereyth*eit*, gewillich*eit*, ende mildich*eit* in de versamelinge ende Contributie der aermen bewesen hebben. Van de welcke (soo wy ten dage vastelyck vertrauwen) sy in het minste niet afgegaen en syn. Het welcke ons daerom oock als nu eensdeels beweecht heeft 5 lieuer aldus onsen noot de broedere*n* te kennen te geue*n*, ende haere hulpe ende assistentie te versoecken, dan dat wy met langer wtstel te maecken, dat soecken wt te houden, twelcke wy n*iet* en connen. ende also ten lesten dit mochte gheschieden, datter een verstroyinge der gemeynte alhier comen soude; ende dit als tot het groot grÿef aller vromen lidtmaten Christi. Soo voornemelick tot de groote smerte, beswaeringe, ende verlatinge der aermen deser gemeynte, waer van de sommige out, andere sieck, andere lam, andere doof, andere blint, sommige sinneloos, sommige van den Satan bestrede*n*, Sommige inder Conscientie benaut, ende in somma vele weeskindere*n* zyn. Wel, om de Broeders niet met vele meer woorden lastich te valle*n*, Dit is het, dat wy de

broederen cortelyck voorder voordragen, Dat sylieden met dese onse petitie ons ter assistentie in desen onsen grooten noot jonnende te volbrengen, als den Heere een aenghenaeme*n* dienst doen sullen, soo ons aen henlieden grootelicx ghehouden make*n* ende tot alle tyden waer in wy connen ofte mogen tot haeren dienst wederom bereyt ende gewillich verobligeren sullen. Hier- 6 mede dan

Onse goede, vrome, ende Christelicke Broeders de tuitie ende bewaeringe des Almachtigen Godts beuelende, bidden wy hem ootmoediclycken, als alle andere u L*ieder* heylige studien voorspoedich te willen maken, soo oock den aerbeyt welcke ghy lieden sult mogen doen tot voorderinge deser onser saecke. By laste en*de* wt de*n* Name der drie Collegien, Norwich desen 7 21[en] May A*nn*o 1597.

Samuel van Asche dienaer des
godlicken woordts.
Pieter de Wilde Ouderly*n*ck
Franchoys Michaelis Ouderlinck
Oliuier Dacket Diaken
Jan Willemsen Dyaken
Pieter Boudrij } pollijtijcke
Pieter de Gokelape } mannen.

No address.

259.

The CONSISTORY of the DUTCH CHURCH, NORWICH, to the CONSISTORY of the DUTCH CHURCH, LONDON.

Norwich, Monday, 27 June 1597 [O. S.].

§ 1. *Our great need compelled us to make our previous letter one of lamentation, and a request for help from you; but now, having learned from your letter what our good, Christian, and benevolent brethren have contributed towards the assistance of our poor church, we write this second letter to you to evince our gratitude for this benevolence, first to the Lord who moved your hearts to it, secondly to you, whom He used as instruments of compassion and liberality.* 2. *We feel greatly obliged to our brethren and wish that we could express in writing the gratitude which we feel in our hearts. We dare not make any promises of compensation or recompense, as it is not in our power.* 3. *But there is a God who has promised, and who has the power and the will, to reward, and we will pray Him fervently not to leave your benevolence towards our poor community unrewarded.* 4. *If, at any time, you should require our service, we shall be ready to do all that is in our power.* 5. *May the Lord Jesus abundantly reward your great benevolence towards our poor community.*

Ghenade ende vrede door Christum.

Eerweerdighe, gheliefde, ende goethertige Broeders, waer als 1 wy in regard van onsen grooten noot waeren ghedwongen, het Argument van onsen voorgaenden brief te maken van clagen, ende also consequentelick, van hulpe ende bystant van u L*ieden* te versoecken: wy nu u L*ieder* brief ontfangen hebbende, ende daer wt v*er*staende, wat onse goede, Christelicke, ende weldadige broeders, tot hulpe, ende assistentie van onse aerme kercke, gedaen ende ghecontribueert hebben, en connen niet nalaten desen tweedden brief aen u L*ieden* te schryuen: in haer seluen v*er*uaetende materie van dancbaerheyt voor de selue weldadich*eyt*. Als eerstelyck tot den Heere die u L*ieder* herte*n* goedichlick daertoe ghemoveert heeft. Daerna tot u L*ieden* dien hy als instrumenten des metlydens, ende mildicheyts ghe-

bruyct heeft. Onse vriendelicke, ende goede broeders hebben 2
ons hier mede grootelicx aen hen v*er*bonden: ende wy wenschen dat wy conden met schrijuen v*er*claeren de dancbaerheyt, welcke wy met onse herten geuen. Dan hier mede contenteren wy ons seluen, dat wy niet en twyffelen, ofte dat onse jonstige Broeders meer respecteren willen, de begeerte onser herten, om onsseluen dancbaerlick aen te stellen, dan de woorden der monden, met welcke wy sulcx mochten v*er*claeren. Van recompensatie ofte v*er*geldijnge en derven wy geene belofte maken, want de macht by ons niet en es. Dan waerin wy te 3
kort comen, Daer is een Godt die belooft heeft, ende die oock de macht ende den wille heeft, als dat hy can, ende wil v*er*geldynge doen: Den welcken wy dit belouen vierichlick te bidden, ende door gebeden van hem te soliciteren, dat hy dese u L*ieder* weldadicheyt aen onse aerme gemeynte bewesen, niet en wille (ende dat om Christi wille) onvergolden laten. Dan 4
dit (Alderliefste broeders) seggen ende v*er*claeren wy voorder dat soohet tot eenighen tyden gheuiele, dat ghy L*ieden* ergens in onsen cleynen dienst van doene hebbende, ende den seluen van ons soudet begeeren, dat wy alsdan ons n*yet* en sullen weygeren, ofte te soecken maken, maer sullen bereyt en*de* gewillich wesen, om te doen wat wy voor u L*ieden* connen, naer gelegenth*eyt* der saecke. Ende aldus cesserende om met langer 5
redenen de Broederen moeyelick te vallen, seggen wy tot een besluyt:

de Heer Jesus wille uwe groote weldadich*eyt* ende mildich*eyt* aen onse aerme, schaemele, gemeente bewesen, ryckelyck v*er*gelden, en*de* u L*ieden* in syne genaedige bewaerynge en*de* tuitie nemen, Amen. By laste en*de* wt den naeme der drie 6
Collegien, in Norwhich desen 27[en] Juny 1597.

Samuel van Asche dienaer des
godlicken woordts.

Ouderlynghen
by laste, Jan Van Harlem.
Jan Cruso.

Diacone*n* { Jaques de Jonghe, Oliuier Dacket }

Polytycke mannen { Jacop Godscalck, Jacob Sumerman }

7

Addressed:

++

Den Eerweerdigen, seer discreten, ende godsaligen Broederen des Kercken raets der Nederduytscher gemeente,
Tot
Londen.

Endorsed:

Recepta. 30. Junij. 1597.

260.

FRANCISCUS JUNIUS[1], to JOANNES MARQUINUS[2].

Leiden, Saturday, 9 May 1598.

§ 1. *I am glad to learn from your letter that my two letters of last year have reached you.* 2. *As regards the genealogy of Christ, He certainly took His origin from David, but I cannot agree with you that He also took His origin from Solomon, as Scripture, which says nothing of the latter, declares that He descended from Nathan.* 3. *You say that Scripture indicates descent from Solomon in* 2 *Sam.* vii. 12, *but I think otherwise.* 4. *Nor is a descent from Solomon proved by* 1 *Chron.* xxii. *and* xxviii. 5. *Two Evangelists narrate Christ's descent in different but not contradictory ways: Matthew*

[1] See Letter No. 172, note 13. [2] See Letter No. 252, note 2.

explains the race of Joseph; Luke that of Mary; the former explains the legitimate succession to the Sovereignty; the latter the natural succession....... 6. May the Lord change the affairs of your countrymen for the better. We are here as usual.

S. Ex literis tuis, mi frater, cognoui binas[3] meas literas superiore anno ad te perlatas esse: Factum gaudeo, et vobis satisfactum. Benedicat Deus studiis vestris, et nostris omnium. Alteram quæstionem adfers de Christi genealogia. De ea paucis dicam quod sentio, et positis fundamentis ex tuis ipsius verbis ad ea quæ dubia aut controuersa sunt veniam. Primum quod ais verum est: Christum ex Dauide ortum esse constat: deinde aut ex Schelomone, aut ex Nathane. Statuis autem ex Schelomone esse: mihi non videtur. Duplex igitur incidit controuersia: vna, ex vtro sit Christus; altera, quomodo inter Euangelistas conueniat. Non placet Christum ex Schelomone dici: primum, quia nusquam Scriptura affirmat, secundo quia ex Nathane tradit esse. Affirmat ex Schelomone Scriptura, inquis, 2. Schemu. 7. 12. At mihi non videtur hoc Deus dicere, et negant præcisè verba quæ adducis, Quando completis diebus tuis occubueris cum patribus tuis, excitabo semen tuum post te, etc. loquitur apertè Deus non de semine præsente, aut quod superstes Dauid habiturus esset (habuit autem et Salomonem) sed loquitur de semine pòst venturo Christo, et loquitur duobus modis de eodem Christo, 1. vt persona singulari, versu 12 et 13. 2̄ vt capite cum corpore, versu 14. et sequentibus. Nec alia etiam est ratio locorum quos insuper adducis 1. Chron. 22. et 28. Neque igitur hi loci probant Christum de gente Schelomonis esse. Gentem verò Schelomonis intercidisse in Joascho (vt censes rectè) falsum est: sed in Jeconia et Sedechia intercidisse, verum: nam Salathiel non fuit filius Jeconiæ (quem Jeremias ἄτεκνον fore pronunciauerat) sed fuit ex gente Nathanis, vt optimè a Luca describitur. Atque hæc cùm in Parallelis, tum in Scripturæ locos aliquot annotauimus. Quomodo ergo conueniet inter Euangelistas duos γενεαλογοῦντας variè? Conuenit certè, quia variè tradunt, at non contrariè. Matthæus Josephi gentem, Lucas Mariæ exponit: Matthæus successionem legitimam in regnum, Lucas naturæ ordinem; Matthæus destringit, Lucas accuratè persequitur. Atque eò pertinet illud

[3] See above Letters No. 254 and 257.

Lucæ, ὡς ἐνομίζετο[4]. Non enim sibi vult Lucas quod vulgus putat, nempe vt putabatur: sed recensionis suæ Lucas testes appellat censuales libros qui Augusti mandato fuerant conscripti: tamquam si diceret, vt in legitima recensione fuerat perscriptum, in actis publicis: quæ acta suo tempore adhuc exstitisse narrat Tertullianus aduersus Judæos et aduersus Marcionem, itemq*ue* Chrysostomus κώδικας Græca voce nominans. In illis autem actis Joseph ita se patrem Christi professus erat, vt ad patrem Mariæ virginis statim transiretur: nempe Christum filium esse Joseph, filium Heli, etc. Res vestrates in melius vt magis 6 magisq*ue* commutentur faxit Dominus. Nos hîc de more agimus. Deus te et fratres omneis, et Ecclesiam seruet augeatq*ue* bonis ad gloriam suam. Lugduno Batauorum die Sabbathi IX. Maii 1598

Tuus
Fr. Junius.

Addressed: 7

Pietate et doctrina præstanti
Domino Joanni Marquino
pio et fideli seruo Dei
in Ecclesia Belgica
Londini

Endorsed: 8

L*itt*eræ Francisci Junij
de Chr*ist*i Genealogia.

[4] Luke iii. 23.

261.

CONFESSION OF FAITH OF FREDERIC IV[1]. [1599][1].

§ 1. *I have not abandoned my father's religion, which rested on the writings of the Prophets and Apostles.* 2. *Like my father I detest the Arian, Nestorian...ravings.* 3. *Like him I detest also the Sacramentarian errors;* 4. *as well as Calvinism and Zwinglianism, at least that which is taught by the Ubiquitarians and Flaccians. But, more fortunate than my father, I have realized that, under the name of Calvinism, the orthodox truth of Religion is disgraced in Germany by restless and ambitious spirits; though he too would have learned it if God had granted him a longer life, just as the Electors of Saxony, Augustus and his son Christian have recognized it.* 5. *The writings of Luther I esteem no less than my father did.*

Breuis confessio fidei Electoris Palatini
Imperatori Ratisbonæ exhibita.
Fredericus quartus Palatinus
Rheni, Elector.

A Religione Parentis[1] optimi non defeci, cujus Religio scriptis Propheticis ac Apostolicis nitebatur, qui dum vixit non in Martinum: aut Iacobum: sed in Christum credidit, et in ejus inuocatione expirauit. Illam in Christum fidem, idem[2] Symbolum, eadem fidei fundamenta, ego constanter tueor, et tuebor. Arianos: Nestorianos: Eutichianos, Anabaptisticos furores detestatus est Pater, detestor et ego filius toto corde. Sacramentarios errores, (quorum sunt duo genera, eorum qui ex Sacramentis idola faciunt, et signa ut rem signatam venerantur; nec Sacramentales locutiones agnoscunt: Item qui pro nudis signis ea habent) detestatus est Pater, detestor et ego filius. Progredior longiùs. Caluinismum, et Zwinglianismum detestatus est Pater, detestarer et ego filius, si tale quippiam esset, quale Vbiqui-

[1] Born on 5 May 1574, he succeeded his father, Ludwig V, in 1583, under the regency of his uncle, Johann Casimir. In Zedler's *Universal-Lexicon*, Vol. IX, col. 1972, this Confession is said to have been written down in 1599, and it is printed in *Miscellanea Tigurina*, II. 675.

[2] MS. *item*.

tarij et Flacciani fingunt. Si scilicet vel veritas: vel ejus omnipotentia, vel omnis Christi in terris præsentia negaretur. Sed hoc nomine ego sum Patre beatior, quod agnoui sub nomine Caluinismi deformari ab inquietis, et ambitiosis per Germaniam veritatem Religionis Orthodoxam, quod ipsum procul dubio agnouisset optimus Elector et Pater meus, si eum diutius Deus superesse voluisset, quemadmodum illam fraudem agnoscere cœperunt, potentissimi duo Saxoniæ[3] Electores Pater Augustus[4], et filius Christianus[5], magnanimi et magni Iudicij Principes: laude et memoria scriptorum dignissimi. D*octoris* Lutheri autem scripta non minoris ego facio, quam Pater Laudatissimus, sed illos merito pro stolidis habeo, qui omnia, quæ aliquando illi ut homini exciderunt, tanquam aurum et gemmas osculantur. 5

[3] So in MS. [4] Augustus the Pious, who reigned from 1553 to 1586.
[5] Christian I, who reigned from 1586 to 1591.

262.

FRANCISCUS JUNIUS[1], to JOANNES MARQUINUS[2].

Leiden, Sunday, 4 April 1599.

§ 1. *The Dutch Church of Cologne having asked us to look out for some devout young man who might serve their Church, we think that Arnold Verbeck, who is now in England, might be invited. Hence we wrote to his father at Amsterdam, and knowing his wish we write to Arnold, who now lives with his uncle at Bradbourn in Kent.* 2. *As this place or any fit occasion for sending letters to it are unknown to us, we thought it better to ask you to take charge of a letter to him.*

S. Postulauit a nobis, mi Marquine, Ecclesia Belgica quæ Coloniæ est, vt sibi de aliquo iuuene pio qui Ecclesiæ inseruiat 1

[1] See Letter No. 172, note 12. [2] See Letter No. 252, note 2.

prospiceremus. De ea itaq*ue* re cum amicis[3] nostris cogitantes duximus commodè ad eam rem vocari posse D*ominum* Arnoldum Verbequium, qui nunc in Anglia vestra peregrinatur. Ideoq*ue* ad patrem ipsius qui Amsterodami agit rescripsimus, et comperta eius voluntate istuc ad Verbequium literas dare statuimus. Nunc agit apud quemdam auunculum suum qui versatur in Bradborn in dicione Kent, vt literis suis significauit pater. Cum itaq*ue* nobis non sit notus locus aut transmittendis literis commoditas, visum est ad te de re eadem scribere et literas ad eum cures vt per te vtrumq*ue* curaretur, literas ipsi dari, et rem studio et religione vestra commendari. Te itaq*ue* rogamus, vt id non nostra sed Ecclesiæ illius causa cures, et operam des, siquidem eum tibi notum esse confidimus, vt quamprimùm certiores simus de re tota, quò et illi Ecclesiæ consulatur quod cupimus, et nos procuratione quæ nobis demandata est, defungamur. Non vtar multis apud te; quem scio habere hanc causam commendatissimam: Confidimus enim te supra quam petimus præstiturum pietatis et charitatis officio. Tu itaq*ue* bene vale et nobis, si quid desiderabis, vtere. Lugduno Batauor*um* die Dominico iiij Aprilis 1599.

Tuus

Fr. Junius communi no*mine*.

Addressed:

Reuerendo viro, fratri chariss*imo*
D*omino* Joanni Marquino, pio et
fideli seruo Dei in Ecclesia
Belgica

Londini.

[3] MS. *animis*, but apparently altered to *amicis*.

263.

PETITION of STRANGERS belonging to the DUTCH and FRENCH CONGREGATIONS of LONDON, to HER MAJESTY QUEEN ELIZABETH.

[London, Sunday, 29 April 1599, O. S.]

§ 1. *Having fled hither for conscience sake, they have always quietly exercised their trades for the maintenance of their families;* 2. *till of late years several of them have been much molested by informers for keeping house and using their trades, although they always were allowed by your Majesty's command to continue as before.* 3. *But now the Lord Mayor of London has sent for many of them and requires them to enter into bond to forbear to work any more within the city on pain of imprisonment.* 4. *They have always paid double duties to your Majesty, and made no outward show of their trades or handicrafts, and as they have to decide before next Thursday or to leave their labours, they pray your Majesty to order the said Lord Mayor to stay such proceedings against them.*

To the Queenes moste Excellent Ma*ies*tie. 1

The humble petic*i*on of all the poore straungers gene*r*ally of seuerall trades and handie Craftes, being of the Dutch and French Congregac*i*ons in the Cittie of London.

Who beinge (longtyme since) fled heather for Conscience sake out of their natiue Country vnder the wing*es* of the[1] most gracious Q*ueen* Eliz*abeth* of happy memory and[1] yo*ur* Ma*iesties* most gracious p*ro*tection where (by your Highnes most princely pe*r*mission) they have alwaies quietly vsed their saide trades to maynteyne their families.

Vntill of late yeares that diuerse of them have ben most 2 grieuouslye mollested by sondry informers, for keepinge house and vsing their seue*r*all trades, and not beinge borne vnder

[1] *the—and*, added in the margin. It seems clear from the present transcript that the same petition was also presented later on to king James I. Compare the next three documents. Sym. Ruytinck inserts the present petition in Dutch in his *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 159, under the year 1599.

your Ma*jesties* obeysaunce nor beinge free denysons of this Realme, yet alwaies from tyme to tyme vpon humble suite, by yo*ur* Ma*jesties* expresse Comaundem*ente* discharged of those vexac*i*ons and allowed to continue as before they had done.

Notw*i*thstanding all this; and that diuers of yo*ur* Ma*jes-ties* poore suppl*icantes* at this instaunce are many wayes mol-lested & sued still by informers: yet the Lo*rd* Maio*ur* of the Cittie of London (for their more vexac*i*on) hath very lately sent for many of them, and will enforce them either to enter into bonde to forbeare to worke any more at all w*i*thin the Cittie, or els Comitte them to prison. 3

In considerac*i*on they have alwaies most willingly payd, all scott and lott, and duties double to yo*ur* Ma*jes*tie: And that they make no showe of their trades or handiecraft*es* outward*es*, but as meere forriners and straungers: and have nowe but till thursday next to resolue, or to leave their labours, They most humbly crave yo*ur* Ma*jesties* most gratious & princely order to the sayde Lo*rd* Mayo*ur* for their relief, and p*rese*nte staye of such kinde of p*ro*ceeding*es* against them. And they (accord-inge to their bounden dueties) shall continually pray for yo*ur* Highnes most prosperous Raigne. 4

Endorsed: 5

Copie van de supplicacie
ande Ma*jestei*t den 29 april
1599. voor de aerme
Ambacht Luijden die getrobleert
sijn.—

264.

THE PRIVY COUNCIL[1] to the LORD MAYOR OF LONDON.

The Court at Greenwich, Sunday, 29 April 1599, [O. S.].

§ 1. *Her Majesty having seen the (preceding) petition of the Dutch and French congregations of London, desires you not to carry out your intention.* 2. *And if there be any further matter, which induces you to take this strict course, pray let us know, and in the meantime let them use that liberty which they have hitherto enjoyed.*

After *our* hartie Comendac*i*ons to yo*ur* L*ordshi*p. An humble petic*i*on hath ben exhibited vnto her Ma*jes*tie by diuers poore straungers and handiecraft*es* men of the dutche and frenche Congregacion in the Cittye of London; Whereby they giue her Ma*jes*tie to vnderstande that yo*ur* L*ordship* will enforce them either to enter into Bonde to forbeare to worke at all w*i*thin the Cittie, or ell*es* to Co*m*mitte them to prison. Her Ma*jes*tie therefore vnderstandinge the Course you meane to take w*i*th them, hath willed vs to signifie vnto you that her pleasure is you should forbeare to goe forwarde in this yo*ur* Intenc*i*on. And yf there be anny further matter knowne to yo*ur* L*ordship* wherewith (as yet) we are vnacquaynted that doth make you to take this stricte Course, Then we pray you to certifye the same heather vnto vs, that wee may consider of the same, And in the meane season to suffer them to vse that favorable libertie w*hi*ch heatherto they have enioyed.

[1] With this Letter compare the preceding and two following documents. It is printed in Sym. Ruytinck's *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 160.

And so we bid your L*ordship* farewell. From the Courte at Greene*n*wi*c*h the 29th of Aprill 1599. 3

Signed by the

Ex^m^ p̲

signed W. Waade[9]

Directed from thier L*ord*-*shippes* to S*ir* Stephen Soame Knyght Lo*rd* Mayo*r* of the Cittye of London.

Lo*rd* Archebishope of Cant*erbury*[2]:
Lo*rd* Keeper[3]:
Lo*rd* Admirall[4]:
Lo*rd* Northe[5]:
Lo*rd* Buckhurst[6]:
M^r^ Comptrouller[7]:
M^r^ Secretarye[8]:
M^r^ Chauncellor of th' Exchequer:

Endorsed: 4

29th Aprill 1599
Copie of the L*ords* of þe Councell*es* l*ett*ere to my L*ord* Mayo*r* for the handie Craft*es* men, of the Dutch & French Congrega*c*ions in London.

[2] John Whitgift. [3] Sir Thomas Egerton.

[4] Charles, Lord Howard of Effingham, afterwards Earl of Nottingham.

[5] Roger, Lord North, Treasurer of the household to Queen Elizabeth.

[6] Thomas Sackville, Lord Buckhurst, Lord High Treasurer of England, elevated 13 March 1603–4, to an Earldom as Earl Dorset.

[7] Sir William Knollys, afterwards Lord Knollys and Viscount Wallingford.

[8] Sir Francis Walsyngham.

[9] See Letter No. 236, note 10.

265.

The CONSISTORY of the DUTCH CHURCH, LONDON[1], to the LORD MAYOR[2] and ALDERMEN of LONDON.

[London, Tuesday, 1 May 1599, O.S.]

§ 1. *The ministers and elders of the Dutch Church of London wish to represent to you how their community, received and maintained for many years by favour of Her Majesty, has lately been troubled on account of an order of Her Majesty's Council, whereby all strangers, who belong to no religion or community, are commanded to leave the country, and in some quarters even persons belonging to the church have been ordered to depart within a short time, in spite of their producing certificates that they belonged to the community and were of orthodox belief and honest conduct.* 2. *When the remonstrants brought their complaints before the Lord Mayor, and were told that this matter had to be remedied by Her Majesty's council, they addressed Sir Francis Walsyngham, the Secretary of the said Council, from whom they understood that the said order would not inconvenience the members of our church, and they received a letter to the Lord Mayor, which, they hoped, would show the intention of Her Majesty and Council, so that the persons who had fled for the sake of the Gospel under the protection of Her Majesty, would remain unmolested.* 3. *But as they have as yet not seen any effect of it, they pray you to see that your committee have regard to the pious Christians, and recognize the testimonials, written by the ministers and stamped with the seal of the Church, as worthy of credit.* 4. *Further that the members of the Church may be allowed to retain all members of their families who, on account of their youth, ignorance or for other reasons, cannot yet be admitted to the communion, and to have them instructed, till they can be admitted, after a confession of their faith in accordance with the precept of the churches.* 5. *You will please believe that we do not wish to be partial or to give a testimonial to anyone whose belief and good conduct is not sufficiently known to us. We pray....*

An de E*erweerde* Heeren, Myn Heere den Maior en*de* Alderma*n*nen deser Stede van Londen.

Verthoonen in aller eerbiedinge de Ministers en*de* Ouderlingen der Nederduitsche Kerke dese*r* Stede, hoe dat, also de selue Gemeinte door de goetionsticheyt haerer genadige M*ajesteit* nu vele jaren ontfangen ende onderhouden is geweest on- 1

[1] With this Letter compare the two preceding Letters and Nos. 266 and 268 printed below.

[2] Sir Stephen Soame, see the preceding Letter, § 3.

lanx wat beswaringe ouer de selue gecom*m*en is, door dien
dat wt oorsake van zeker beuel by den Raet van hare
M*a*jestei*t* wtgegeuen daer by allen vre*m*delingen die van gener
Religie ofte Gem*ein*te zyn belast is wten lande te v*er*trecken,
in so*m*mige Quartieren oock so*m*migen persoonen vander kercke
by zekeren bandt bevolen is binnen corten tyde te v*er*trecken,
niet tegenstaende de certificaten by hen geexhibeert, datse van-
der Gemeinte waren van rechten gelooue en*de* eerlicke con-
uersatie, Also nu de Remonstra*n*ten hare doleancien an myn
Heere den Maior te ke*n*nen gauen en*de* voor andwoorde ont-
fingen dat sulx by den Rade harer M*a*jestei*t* moeste ghereme-
diert worden, hebben hen gheaddress*eer*t an den Heere Wal-
singam[3] Secretaris van*den* voors*eiden* Rade, van wien sy v*er*-
staen hebben dat het voorno*em*de edict den Litmaten der kercke
niet en beswaerde, ende is hen tot dien eynde eenen brief[4]
v*er*leent an my*n* Heere den Maior, waer door sy hoopten dat
de meeninge van hare M*a*jestei*t* en*de* Rade wel v*er*staen zynde,
de persoonen die om des Euangeliums wille onder de bescher-
minge harer M*a*jestei*t* gevlucht zyn souden onghemolesteert
blyuen. Maer dewyle sy Remonstranten het effect van dien
noch niet wel en bevinden, So ist datse by desen myne Heeren
ootmoedel*ick* bidden daer in te voorsiene dat hare gheco*m*mit-
teerde op de vrome christenen wilten acht nemen dat de at-
testacien en*de* ghetuignissen by den Ministeren gheschreuen.
en*de* metten kerckensegel besegelt mogen als geloofweerdich
bekent worden. Dat oock die vander kercke, hebbende eenige
in hare familie die door ioncheit, onwetenheit of andere oorsa-
ken noch niet connen totter co*m*munie ontfangen worden, mo-
gen de selue behouden ende doen onderwysen tot datse mette
belidinge hares geloofs na de orden der kercken mogen ontfan-
gen worden. Het belieue myne*n* heeren dit vande Supplianten
te gevoelen datse niemant willen voorspreken en*de* veel min
getuignisse geuen, dan van die, van welcker gelooue ende goet
leuen sy goede informatie hebben. Bidden hiero*m*me de Re-
mo*n*stranten dat myne Heeren die oock willen hare gewonelicke
ionste bewysen waer in sy den Heere Jesu Christo in syne

[3] See Letter No. 174, note 11.

[4] See the preceding Letter.

verdreuene litmaten eenen angenamen dienst doen zullen, Ende de supplianten sullen te meer verbonden syn Godt almachtich voor tweluaren van myne Heeren te bidden.

Endorsed: 6

Copie vanden Requeste an My
Lord Mayor ende Alder-
mannen der stede van Londen.

266.

THE LORD TREASURER[1], to THE ATTORNEY GENERAL[2].

Sackvile House, Tuesday, 23 June 1601, [O. S.]

§ 1 *(The Dutch Agent) Sir Noel de Caron having requested Her Majesty to stay all proceedings, commenced against certain poor Candlemakers and others of the Dutch congregation (whose names he has mentioned in the enclosed document), by divers informers for exercising their several trades within the city of London, until their cases might be fully investigated;* 2. *Her Majesty has consented to stay these proceedings till next Michaelmas term, and that in the meantime their grievances be duly considered.*

Coppie of My Lord Thresorers[3] Lettre.

To My very Lovinge Frende Edward Cooke esq.
her Majestie Attorney generall be thes Lettres.

After my very hertie Comendacions. Whereas Sir Noel 1 de Caron[4] knichte hath bin an humble suiter to hir Majestie

[1] Thomas Sackville, Lord Buckhurst, afterwards Earl of Dorset.

[2] Sir Edward Coke or Cooke.

[3] With this Letter compare the three preceding documents and document No. 268.

[4] Noel de Caron, seigneur of Schonewal, a Flemish nobleman born at Bruges, won great reputation by his zeal for the Reformed religion. When Bruges went over to the Spaniards

in þe behalf of certaine poore Candlimakers and others of the Dutche congregac*i*on whos names are onder his hand p*ar*ticularly menc*i*oned in this inclose wrightinge[5] that all suites and informac*i*ons comenced against them by divers informers vpon penall statutes for exercising their severall trades within þe Cittie of London mighte be staied and no further procedinge*s* to be theirin had vntill the state of their Cases might be fully harde and vnderstoode by such of her highnes privie Concell as shee should be pleased to appoincte and so to reporte the same vnto her Ma*jes*tie accordinglie Whereopon idt hath pleased her highnes to give direction vnto me that all suites and informac*i*ons now dependinghe against þe said straungers for the exercise of their seue*r*all trades should be staied and to be no forther proceeded in tontill Michaelmas terme next and in þe meane while their grevances to be duly harde & considered of as to justice shall app*er*taine. Thes are therefore to praie you accordinge to her Ma*jes*tie good pleasure in that behalf signified to take such a Course as no procedinges be had by you in anie of her Ma*jesties* Court*es* at Westm*inster* against the said straungers or annie of them for þe vsing of their severall trades vntill the time before expressed shalbe expired. And so I wishe you hartly well to ffare. From Sackuile house this 23 of June 1601.

Signed Yo*ur* very Lovinge ffrend T Burhurct[6]

Caron took up his residence in the northern Netherlands, and became a warm adherent of Prince William of Orange, who employed him in many affairs of importance. In 1584 he was one of the commissioners despatched by the Netherlands to Henry III king of France to offer him the Sovereignty over their country, and when this mission failed, Caron and other messengers were sent in the same year to Queen Elizabeth to offer her the Sovereignty. In 1590 he was appointed Agent, and in 1604 Ambassador, of the States of Holland to the English Court. According to Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 162, he lived at Clapham, and died in London in December 1624. See Ruytinck, *l. c.* (index); Van der Aa, *Biographisch Woordenboek; Calendar of State Papers*, Domestic Series.

[5] For these names see Letter No. 268.

[6] So distinctly in MS.

267.

[PHILIPPE DE MORNAY SEIGNEUR] DU PLESSIS[-MARLY][1], to [ROBERT] DE LA FONTAINE[2].

Saumur, Friday, 6 July 1601.

§ 1. *I have received your letter of 30 June last. I feared that you had already crossed the sea. I certainly thought that you would with difficulty abandon England after this great disaster.* 2. *I am obliged to you for having endeavoured to make the king speak about me.* 3. *We have had here printed the Index Expurgatorius of Spain, and I send one copy for you and another for Dr James. Please to find means of recovering or finding again that of Naples which you told me you had sent to me by way of Rouen.* 4. *At last our Charlatan is silent....* 5. *I shall be glad to hear often from you; I shall always reply....*

Monsi*eur*; i'ay receu les v*os*tres du dernier du passé. Je craignois q*ue* vo*us* eussiez ia repassé la mer. J'ay bien consideré q*ue* difficilement pourriez uo*us* abandonner l'Angleterre après ce grand Esclandre. Et d'aillieurs il semble q*ue* Dieu uo*us* y face ouuerture po*ur* la gloire en l'Accord si important de noz Eglises; que Dieu uueille benir par sa grace. Vous m'auez oblige du soing qu'auez pris de faire tomber le Roy en

[1] He was born in 1549 at Buhy in France of a family which was allied with the most noble of France and even with the Bourbons. He was destined for the Church, but his mother, who secretly professed the doctrines of tho reformation, alienated him from the Roman church, and in 1560 he openly avowed himself a Calvinist, and devoted himself to theological studies. At the age of eighteen he set out on a tour through Switzerland, Germany, Italy, Hungary, Bohemia, Austria and the Netherlands, which occupied him several years. He was in Paris when the Bartholomew massacre took place, but escaped it by hiding himself. He soon afterwards took refuge in England, but returned to France the following year, joining the Huguenots, who had taken up arms. In 1575 he entered the service of the king of Navarre, afterwards Henry IV, who honoured him with his confidence, entrusted him with the finances, and employed him in a great many negociations. When peace was concluded between king Henry III and the king of Navarre, and Saumur was granted to the latter as a place of security, Mornay was appointed its governor. When Henry IV in 1593 abjured Protestantism, whereby the interests of the Protestants were greatly menaced, Mornay continued to protect them and earned for himself the name of the Pope of the Huguenots. In 1620 he was obliged to quit Saumur and died 11 November 1623 in his barony of La Forêt-sur-Sèvre, in Poitou: *Biographie Universelle* (Michaud); Haag, *La France Protestante* (first edition); Christ. Sepp, *Godgeleerd Onderwijs in Nederland*, I. 229, 240, II. 31.

[2] See Letter No. 177, note 2.

propos de moy; Encor n'est ce peu d'auoir p*our* responce un silence. Car telles desfaueurs sont rarement sans accusation. Je me console en Dieu quj radresse tout cela à n*ost*re bien; Et co*mm*e ie m'assure à sa gloire. No*us* auons faict imprimer icy, 3 l'Index Expurgatorius d'Hespagne[3]. J'espere quil ne sera sans fruict. Je uous en enuoye deux l'un p*our* uo*us* et lautre p*our* Mr Jamess[4]: On a fort ueillé à la correction. Songez ie vo*us* supplie au moien de recouurer; ou retrouuer celuy de Naples, que me mandiez m'auoir adressé par uoie de Rouën. En fin 4 n*ost*re Charlatan[5] se taist; Et n'est pas petit argument de la uerité qui est de n*ost*re part, de luy auoir fermé la bouche. A cela S. M. deus[6] connoistre qu'on luy a proposé. Et aussy croy ie quelle sen appercoit. Mais les Roys ueulent uaincre: Et il est raisonnable; pourueu que Dieu n'y soit offensé. Je 5 prendray grand plaisir dauoir souuent de uoz nouuelles; Et uo*us* en supplie. D'icy je uous respondray tousiours: Mais de si loing du monde, vo*us* en aurez peu. N*ostr*e soing sera de prier Dieu qu'il no*us* maintienne longuement la Paix, soubz laquelle son Euangile soit presche, et d'y apporter ce quj sera en no*us*. Que Dieu doint q*ue* de toutes partz on y apporte autant de sincerité: J'honore uoz uertuz, et prise u*ost*re amitié. Faites aussy estat q*ue* ie suis tout à vo*us*, Et sur ce

Mons*ieur*, ie saluë humblement voz bonnes graces et prie Dieu uo*us* auoir en sa S*ain*te garde. De Saumur ce 6e Juillet 1601.

V*ost*re humble et tresaff*ectio*nné Amy à uo*us* seruir
Du Plessis.

[3] Du Plessis refers to *Index Librorum Expurgatorum, illustrissimi ac reverendissimi D.D. Gasparis Quiroga, Cardinalis et Archiepiscopi Toletani Hispan. generalis Inquisitoris iussu editus. De Consilio Supremi Senatus S. Generalis Inquisit. Iuxta exemplar, quod typis mandatum est Madriti, apud Alphonsum Gomezium Regium Typographum. Anno M.LXXXIIII* [sic]. Salmuri, Apud Thomam Portau. M.DCI. 4°.

[4] See Letter No. 218, note 2.

[5] Du Plessis probably refers to Duperron, bishop of Evreux, who had greatly annoyed him by his criticism on Du Plessis' book on the Eucharist, king Henry IV taking, to some extent, the bishop's side: see *Biographie Univ.*

[6] The reading is not clear: the *d u s* are distinct, but there is something before the *u*, which appears to be a blurred *e*.

Addressed: 6

A Monsieur
Mons*ieur* De la Fontaine M*inistre*
du S. Euangille

Endorsed:

Plessis Juill. 1601

268.

THE LORD TREASURER[1], to the LORD CHIEF JUSTICE[2].

Sackvile House, Thursday, 15 October 1601, [O. S.]

§ 1. *As last June Her Majesty, at the suit of the Dutch Agent, was pleased to stay till this term all proceedings then pending before you in the King's Bench against certain poor Candlemakers and others of the Dutch and French congregations;* 2. *and the said (Agent) has renewed his suit;* 3. *Her Majesty has again directed me to stay the proceedings till further order.*

To the right hono*ra*ble my very good Lo*rd* the Lo*rd* Cheife Justice of Englande be thes l*ett*res.

After my very harty Comendac*i*ons to yo*ur* l*ordsh*ip. 1 Whereas þat lately accordinge to her Ma*jes*tie good pleasure then signified vnto me directed my l*ett*res vnto yo*ur* L*ordsh*ip for the stayenge of all suites and informacions vntill this terme as were then dependinge before you in the King*es* benche against certaine poore candlemakers and others of the Dutche and French Congregac*i*ons for vsinge of their seue*r*all trades

[1] Thomas Sackville, Lord Buckhurst, afterwards Earl of Dorset.
[2] Sir John Popham.

whose names were mencioned in a wrightinge then sent enclosid vnto your Lordship vnder the hande of Sir Noell de Caron knight who then was suiter to her Majestie in thers behalf. For somuch as the said Sir Noel hath againe very 2 lately renewed his former suites and[3] informacions Comenced against them by certaine informers vpon penall statutes for exercisinge their said seuerall trades within the said Citty of London might be staied and no further proceding to be had theirin vntill the true state of their grevances mighte be first hearde and vnderstoode by such of her highnes privy Councell as shee shalbe pleased to appoint to examine the same to thintent that vpon their reporte to be thereof made vnto her Majestie such order maie be taken in that behalf as in her princely wisedome shalbe thought iust and reasonable wherevpon her 3 highnes hath againe given direction vnto me to take order for the present staie of all suites now dependinge against the said straungers or anie of them for vsinge of their severall trades within the said Citty be forthwith staied and not to suffer anie further procedinges to be had therrin vntill her Majestie pleasure maie be further knowne. And so I Comitt your lordship to the proteccion of thalmighty From Sackuile house this xvth of october 1601.

Signed Your lordships veri lovinge ffrende T. Buchurst

The names of the poore straungers 4

Goosen van der beke Candelmaker	Tobias bardt thridtwister
guilliam van damme thridtwister	Nicolas Winterboke thridtwister
adriaen van damme tridtwister	Ioh du quesne dyer
reymer nolles taylour	Pierre le Ca glasyer
Iohn vande riviere Candelmaker	romein dooghe silkweaver 4[a]
Joos Merregart Candelmaker	Dominicus van Vtright shoemaker
gilles Lyons thridtwister	pieter de snyder shoemaker
Joos Verstraete thridtwister	Piere hanselin hempedresser

[3] So in MS., perhaps for *that*?

berthelmeeus no*n*brugge[4] Candelmaker
Geeraert Cosin tayler
Iacques de rudder thridtwister
We. vande Walle Sempster
Nicholas de deux villes tailo*ur*
Iohn Janssens thridtwister
geeraert Janssens hosier
Michiel Mainett seller of linneclathon
Pieter Jacopssn seller of lynneclathon
Iohn le Feaver shomaker
Dominicq Varheyl Mercer[5]
Abraham dierick shomaker
Gabriell vande vyvre Candelmaker

Adriaen sye sillc weaver
daneel sambaw taylor 4b
pieter cleman Candelmaker
martin Cornelis taylo*ur*
Anthony de lymall seller of Ly*n*neclathen
Eustace Germain Ioyner
David clinckemburgh Candelmaker 4c
francois lamote shootinge tronckmaker
Craste Crassel silk weaver
Pieter vanden birghe shoemaker
wedowe vrolick Sempster
daniell garnoot Candelmaker 4d
Iohn rogers keep*er* of lodginge for me*r*chauntes.

Signed Noel de Caron

The like letters as theise twoo are, are written 5

1 to the Lorde Cheif Justice of England
1 to the L*ord* Cheif Justice of the Comon ples
1 to the Queenes Attorny generall
1 to Mr Fanshuwe[6] of the Exchequer
1 to the Lord Maio*ur* and Sherifes of London.

[4] Or cro*n*brugge.
[5] See the document following.
[6] Thomas Fanshaw, Queen's remembrancer of the Exchequer: *Calendar of State Papers*, Domestic 1598—1601, p. 136, under date 22 December 1598.

269.

DOMYN VAERHEYL[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

[London, November 1601.]

§ 1. *In spite of the great favour of Her Majesty (whom God grant long life, as she has protected those who fled their country for the sake of religion) I was, eighteen months ago, much molested by informers who always trouble foreigners.* 2. *Therefore, to free myself and others who were molested, I was advised to have recourse to M. Caron, and three times presented a petition to the Privy Council, and hence commissioners were appointed at different times, and term after term it was forbidden to prevent the strangers from doing their handicraft peaceably, till further notice.* 3. *Thereupon the Lord Treasurer ordered, on 15 October last, that all those whose names M. Caron had written in a roll, should be free, of which I enclose the evidence, which shows that it was not effected without great expense, which I have borne alone at my own peril and cost, as no one would contribute, unless I succeeded.* 4. *Being then much menaced by the informers who said that all my property was forfeited, and at the same time fearing that, as I was inexperienced in matters of procedure, I should obtain no consolation from the Lords of the Council, I was in despair and meant to abandon the case, when I made an agreement with the informer, and being again encouraged by M. Caron who assured me that I should succeed, I carried the process to the end and prevailed, for which I advanced more than thirty pounds, as is evident from the enclosed account.* 5. *As I have now obtained the privilege, I request to be repaid, hoping that the expenses, which I have borne for my own procedure, as is stated in the aforesaid account, will be conceded as a reward for my trouble, vexation and anxiety in my feeble old age, as I could not have done so much for £100.* 6. *I pray you to consider that it was better to give a little for this freedom, than to be daily vexed by great expense, and when you have satisfied one to be troubled by another, or by compounding with informers or having to pay every quarter a sum of money in some court of justice, which cannot be done without great expense, from which we may now be relieved by a small sum.*

Aen Mijn Heeren de predica*n*ten ende ouderlinghe der Nederd*uytsche* Ke*rcke* in Londen.

Vertoocht met reverentie Domyn Vaerheyl V E*erwaerden* 1 dienaer hoe hy niettegenstaende de goede jonste der Ma*jeste*it

[1] He is mentioned as a Deacon of the Dutch Church, London, in W. J. C. Moens' *Registers of the Dutch Church*, p. 211, under the year 1595. And according to the preceding document (§ 4[c]) he was a Mercer of London.

den welcke God lang leve verleene, om dat sy de gevluchte om de religie in huer protectie aengenoemen heeft So ist geschiet dat hy over 18 maenden seer gemolestert heeft geweest vande informers vande welcke de vremdelingen altyt getroublert worden. Daerom hy door goeden Raed om hem selve ende de genen die getroubleert waren te bevryden heeft syn toevlucht genoomen tot Mons^{r} Caron ende drie mael voor Myn Heeren vanden Raede supplicatie gepresenteert warom ten diversche stonden Comissarissen gheordonneert syn geweest ende deen terme voire ende dander nar verboden dat men de vre*m*delinge soude beletten haer ambacht met ruste te doene tot anders in versien ware. So ist geschiet den 15 octobre[2] lastleden dattet geordineert wiert by Myn Heere de Thresorier dat alle de genen die Mons^{r} Caron in een Rolle overgegeven hadde soude bevryt wesen, warof hy suppliant alle bewys hiermede by gevoughit heeft byde welcke men lichte kan mercken dattet sonder groote cost niet geschiet en is. Het welcke hy noch tans alleene op syn peryckel ende cost vervolght heeft wartoe niemant heeft willen Contribueren ten ware dat hy obtineerde. Wesende dan int middel der verdruckingen wonderlick gedreeget van deen syde byde informers seggende al syn goet verbuert te syne ende aen dander zyde vreezende geenen troost te crygen van Myn heere vanden Rade om dat hy int procederen niet ervaren is als desperaet meenende al laten varen so accordeerde hy metten Informer ende wederom getroost synde van Mons^{r} Caron die hem versekerde tobtineren heeft hy totten eynde geprocedeert en*de* obtineert, warom hy meer dan dertich ponden verschoten heeft so het blyckt by de Rekenin*ge* hierby a*n*nexeert. Aengesien dan nv dat hy de previlegie vercregen heeft so versoeckt hy seer vriendelick dat hy syn penn*inghen* mach weder crygen hopende dat de costen dien hy verdragen heeft voor syn particuliere procedure dien hy inde Rekeninge mede brenght toe gelaten sal wesen voor recompense van alle syn groote moeyte quellinge en*de* onruste in syn onvermogende ouderdom want hy noch so veel niet soude konnen doen om 100 lb dat hy bidt te willen considereren en wel overdencken, het ware beter een weinich te geven om sulcke en vrydom

[2] See the preceding Letter.

dan dagelicx getroubleert worden te gro*ote* costen ende alsmen deen gepaeyt heeft met een ander gequole syn of met compositie mette informers of in eenich Court alle quartir jaers verbonden eenich ghelt te gheven dat niet geschieden en kan sonder groote cost vanden welcke men nv met weinich kan bevryt wesen. So men reden verstaen wil mar het is te duchten so men gemeenlick seght dat wel te beclagen is dat men geen peryckel en acht niet voor men inden middel versoncken is. Darom bidt den Suppliant dat een ydder rypelick op de sake letten wil ende hem geen orsake geve te clagen en*de* sult wel doen.

Endorsed:

A*nno* 1601
tot het goet der vremden.

270.

FRANCISCUS GOMARUS[1], to SYMEON RUYTING[2].

Leiden, 1603.

§ 1. I congratulate you on the return of our friend Jacob to you and to a better mind, and am glad that, on examination, his progress in his studies did not displease you. 2. Although I cannot and must not tolerate any irregularity in life, or arrogance, yet you know that I am not capricious towards the members of my household. 3. What you write about the return of Jacob bears, I think, upon our instruction and reputation. On the former, because we hold public and private disputations twice a week, according to custom, and exercise in disputations three times a week. A third professor of theology is expected shortly. It bears on our reputation, because it is hardly creditable that a candidate for the ministry should go from a university and from an orderly house with any disgrace elsewhere. 4. As to the rest, though it is fair that I should pardon Jacob, especially at your intercession, I have also to consult my own quiet. I wish to reserve to myself the liberty of admonishing the members of my household if they, in any way, neglect their duties. 5. If Jacob acknowledges this right

[1] Franciscus Gomarus, or François Gomaer, was born at Bruges 30 January 1563, and accompanied his parents when they took refuge in the Palatinate in 1578 to escape the religious persecutions in their own country. He studied at Strassburg under Johann Sturm, and afterwards at Neustadt. Later on he visited Oxford and Cambridge and returned to Heidelberg when Johann Casimir had succeeded his brother Ludwig. In 1587 he was appointed minister to the Dutch community at Frankfurt on the Main: but when, in 1593, the Frankfurt Senate abolished the liberties which this community had enjoyed for a number of years, Gomarus was appointed Professor of Theology at Leiden. In 1603 his Calvinistic opinions were the cause of an acrimonious dispute between him and his colleague Arminius, which continued even after the latter's death on 19 October 1609. The appointment of Coenraad Vorstius as Arminius' successor displeased Gomarus and in 1611 he quitted the University for Middelburg, where he was appointed minister to the reformed Church. In 1614 he accepted a professorship in the University at Saumur, and four years later a similar position at Groningen, where he died 11 January 1641: Van der Aa, *Biographisch Woordenboek*; Herzog u. Plitt's *Real-Encyklopädie*; *Werken der Marnix-Vereeniging* (passim); Christ. Sepp, *Geschiedk. Nasporingen*, III. p. 80; id. *Bibliotheek van Nederl. Geschiedschrijvers*, p. 70; id. *Godgeleerd Onderwijs* (index).

[2] Symeon Ruytinck, whose name was also written Rutinck, Ruytingius, Rutingius, was born at Norwich, and became minister to the Dutch Church, London, in 1601, in which capacity he died in 1621. He wrote a history of the Dutch and their communities settled in England, especially in London, which has been quoted repeatedly in the foregoing pages: see also *Werken der Marnix-Vereeniging*, Serie II, Deel I (index); *ibid.* Serie III, Dl. V, p. 356.

I will receive him again in my family. The money which he owed me I have received through Judocus Hondius, and I reserve his furniture till it is called for. 6. *I thank you for the "theses" of Rumold.* 7. *Farewell you and your wife and mother-in-law, and the consistory.* 8. *I expect the Catalogue of books which you promised me.*

S. P. Gratulor vobis reditum Jacobi nostri ad vos et ad meliorem mentem et quod instituto examine profectus no*n* displicuit in studiis. Nam, ut ægrè tuleram periisse quodammodo sumptus vestri et curæ et laboris mei fructum; ita ex animo gaudeo meliorem spem affulgere. Vtinam liberis aliquando ab aliis eadem fidelitas adhibeatur! Vt licentiam vitæ et contumaciam ferre nec possum, nec debeo: sic minimè morosum me in domesticos, citra arrogantiam, tibi, qui expertus es cum aliis, possum affirmare. Quod de reditu Jacobi scribis non alienum existimo ad doctrina*m* et famam. Doctrinam, quia disputationum publicarum, et priuatarum bis de hebdomade loco publico, eadem, quæ esse solet, frequentia, et propositionum exercitium ter de septimana. Tertium professorem theol*ogiæ* breui exspectamus. Ad famam, quia non uidetur satis honestum ministerii sacri candidatum ex academia et honestis ædibus cum aliqua nota alio discedere. Hoc enim in posterum esset exprobrationi obnoxium. Cæterum ut æquissimum est me Jacobo, præsertim vobis intercedentibus, ignoscere: ita meæ tranquillitati prudenter consulendum est. Libertatem domesticos admonendi secreto, vel coram aliis, ubi usus postulat, ad mala exempla tollenda, si vel negligentes sint in studiis, vel in pietatem aut probitatem peccent, integram mihi seruare velim. Hoc enim co*m*mune Christianorum patrum familias officium et ministerii sacri ratio flagitat. Nolim mihi exprobrari duritiem et seueritatem si ante tenebras ingruentes præsertim hyeme et æstate ante semidecimam conuictores meos velim esse domi: nolim aliarum quarundum ædium licentiam ordini meo quem a tuo discessu no*n* mutaui, obiectari: responsationes contumaces: conspirationes et derisiones clandestinas (quæ ut sorex[2a] suo indicio sese prodere possunt ac solent) perferre nolim, si quando aut singulos, aut cunctos, oblata occasione, officii admoneam. Vt meos amo, ita redamari velim. Si ita affectus est Jacobus noster lubenter in familiam meam, deleta

[2a] Proverb in Ter. Eun. 1024 (v. 7. 23).

antecedentium offensa, recipiam: sin minus, alia ineunda est via. Quam mihi debebat pecuniam pro victu quadrimestri et[3] duarum[3] hebdomadum[3] accepi per Judocum Hondium[4]: supellectilem seruo illius rogatu donec reposcatur. Pedellum monui fore ut ei satisfiat. Pro thesibus Rumoldi missis habeo gratias: 6 ubi pretium scripseris refundam. Vale et cum uxore ac socra 7 et symmystis ac presbyterio nominatim Johanne de Backer viro honestissimo à me mea*que* salue.

Leydæ anno CIↃ·IↃ·C·III. Tuus si suus F. Gomarus.

Indicem librorum venalium Heb. Græc. Lat. rariorum ex- 8 pecto promissi tui memor.

Added in the margin, which is much injured:

D. Boldserium cognatum et D. Capel.[5] salutо officiosè. Nostro D. Godscalco[6] salutem meis verbis et gratulationem ob conditionem [obl]atam annuncia.

Addressed:

Eerweerdighen en*de* seer
geleerden D*omino* Symeoni
Ruyting getrouwe leeraer
des Euangelij in de
Duytsche Kercke
Tot
Londen
betaelt den bode
van Hoed*en*

Added in another hand: 6d

[3] Added above the line.

[4] Jodocus Hondius, one of the most celebrated geographers, was born in 1563 at Waeken in West-Flanders, and settled afterwards at Amsterdam, where he died 10 February 1611. His Atlases are well known: see Van der Aa, *Biographisch Woordenboek*.

[5] Probably Aäron Capel, who, together with Symeon Ruytinck, signed a Letter to the States of Holland, in January 1610, on the dissensions caused at Leiden by Gomarus and Arminius: see Sym. Ruytinck, *Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 263.

[6] Jacobus Godschalck, of whom Sym. Ruytinck, the minister of the Dutch Church, London, speaking of his death in 1607, says that for about seven years he had helped him in the preaching of the Word of God (*Gheschiedenissen* &c. p. 245).

271.

THEODORUS DE BESZE[1] &c. to the CONSISTORY of the DUTCH CHURCH, LONDON.

Geneva, Monday, 17 January 1603 [O. S.][2].

§ 1. *You are acquainted with the condition in which our poor city and community continually have been, for it seems as if Satan and his followers have selected it from among all others as an aim for their venomous arrows and darts. But possibly you have not heard of the terrible onslaught which he devised against us some weeks ago, though we think that the report of it may have already reached you across the sea.* 2. *The onslaught was such that if God's special goodness and His wonderful help had not opposed this murderous spirit and the perjured executors of his impious will, he would, in one night, have changed our light to eternal darkness.* 3. *For, the enemy encamped in the neighbourhood (having long meditated a secret attack, by means of the servants of his cruel and ambitious desires to conquer this poor town, although it is comprised in the general peace of France), contrived, in the night between the 11th and 12th December, old style, to approach our walls, with about twelve hundred picked, and well-armed and resolute men, the main body of his troops remaining not far off.* 4. *More than two hundred of them got into our city by means of ladders, at a spot which they had spied for some time, and which was little guarded by us, as we wished to relieve our poor people a little, who were tired and exhausted by the unintermitted labour of watching day and night. And when they began to cry "Ville gaignee", and to beat their drums and sound their trumpets, as if the whole were accomplished, the Lord God remembering His paternal compassion, and not our sins, shamed them in such a manner, that in a short time one part of them were repulsed, and another part killed, so that this time we were delivered.* 5. *But you know that the devil does not relinquish his cursed hatred, which he bears towards the chosen children of God, wherefore our enemy, finding himself cheated in his hope, is enraged against us and displays an extraordinary rage and fury, as well as his soldiers, levying Spaniards and Italians, and employing all means to equip himself for*

[1] See Letter No. 39, note 11.

[2] The present Letter is probably a translation in Dutch of an original Letter in French. The three signatures are also written by the same hand as the Letter. Compare below Letter No. 274.

the war which he proposes to wage against us, whereby he intends to destroy us altogether. 6. *In this need, nay extraordinary oppression, we raise our eyes to God, and exhort our people to repent, to avert the anger of God. We also look to our brethren and friends, of whose benevolent favour we have experienced the effect at other times, and therefore trust that they will still remember us and will not abandon us in such great need.* 7. *And as our brethren of England, of every language, have shown us their charity liberally, and we think that its fountain cannot have been entirely dried up, we have taken the liberty (besides writing to Her Majesty, the Archbishops of Canterbury and York, and the Bishop of London), to ask you and our brethren of the other churches, to have pity on the poor members of Christ and to sympathise with our need.* 8. *We know that such a request must make us bow our head with shame, but you will please consider that our present need, and that which threatens us in the future, causes us to overstep ordinary rules and to trouble you, our brethren and propitious friends, requesting you to assist us with your benevolence and Christian charity, praying God that He will enrich you more and more with all His blessings.* 9. *We address ourselves specially to our brethren of London, as you are able to encourage others by your good example, and we pray you to be diligent in this matter, that we may see some fruit of your benevolence. We do all this on account of the love which we bear towards our poor and oppressed flock, and at the command of our chief magistrate, who addresses the same request to Her Majesty and to you.* 10. *By this new benefaction you will oblige us to remember your former ones all the more and to pray God for your prosperity....*

1 Eerweerde Broeders. V l*ieden* en is niet onbekent den staat en*de* conditie daertoe dat dese arme Stat en*de* Ge*meyn*te byna[3] altyt[3] ghebrocht is gheweest, Want het schynt dat den Satan en*de* de zyne, deselue onder alle andere ghecoren hebben als tot eene*n* doel van alle haer fenynighe pylen en*de* schichten daerteghen te schieten. Doch ghy en hebt moghel*ick* niet verstaen, den schrickel*ick*en aenslach[4] dien hy ouer ettel*ick*e weken teghen ons bedacht hadde, hoe wel dat wy duncken dat het gheruchte daervan wel heeft connen alreede ouer de zee tot Vl*ieden* gheraecken. 2 Den aenslach is zodanigh gheweest, dat indien de zonderlinge goetheyt Godes en*de* syn wonderbare hulpe

[3] Added above the line.

[4] This is the famous "Escalade," which has since been celebrated with all possible forms of celebration. The conflicts of the city of Geneva with the duke of Savoy were repeatedly renewed. At length in 1602, Charles Emmanuel of Savoy determined to seize the city by a *coup de main*, and on the night of the 11th and 12th December (O. S.) an army of 8000 men was despatched against it. As no declaration of war had been made, the citizens were taken by surprise; and the enemy had fixed their scaling ladders and were already mounting the walls before the alarm was given. But once aroused, the Genevese were not long in turning this success into discomfiture and rout, and when morning broke the city was once more safe, and a joyous crowd heard the voice of the aged Beza in the cathedral read out the grand old Psalm: "Now may Israel say, if the Lord had not been with us." Peace between the Duke and Geneva was concluded in the following year: *Encyclopædia Britann.*; Hamman, *Les Représentations graphiques de l'Escalade*, Geneva, 1869, and the drama of Mulhauser, the national poet, 1865.

haer niet en hadden ghestelt teghen desen moordadighen geest, en*de* teghen de meyneedighe executeurs van zynen boosen wille, hy soude in een*en* nacht v*er*andert hebben ons licht, in een eeuwighe duysternisse. Want den nagheleghen vyant (hebben*de* 3 van ouer langhe, door de dienaers van syn wreede en*de* eergierighe lusten, een*en* heymelicken aenslach bedacht, om (teghen alle recht en*de* reden) dese arme Stat intenemen, al ist schoon datse in*den* alghemeynen Vrede van Vranckrycke begrepen is) heeft zo veel te weghe ghebrocht, dat, in den nacht van*den* elfsten totten twaelfsten Decembris ouden styl, hy onse muren na by gheco*m*men is met ontrent twelf hondert wtghelesen, wel-ghewapen*de* en*de* gheresolueerde mannen, hy selue niet verre van zyn trouppen blyven*de*. Meer dan twee hondert 4 van*de* selue gherochten in onse Stat met leeren aen een oirt die lang te vooren door hun bespiet was, en*de* weynich van ons bewaert was, dewyle wy ons arm[3] volck sochten wat te v*er*lichten t'welck v*er*moeyt en*de* mat was van*den* ghedurighen lasten, van dach en*de* nacht te waecken. En*de* alzo zy begonnen te roepen Ville gaignee, haer trommelen en*de* trompetten te slaen als oft al ghecuyst ware, God de Heere ghedencken*de* aen zyn vaderl*ick*e bermhertigheyt, en*de* niet aen onse sonden, heeft se op sodanighe wyse tot schande ghemaect, dat in een*en* corten tyt een deel daervan wiert te rugghe ghedreuen, en*de* een deel ghedoot, en*de* also wierden wy voor dese reyse v*er*lost. Doch ghy*lieden* weet wel dat den 5 duyvel niet af en slaet van zyn*en* v*er*vloeckten haet dien hy op[3] Godes wtuercoren kindren draeght, en*de* daerom ons*en* vyant vinden*de* zyn seluen aldus in zyn hope bedroghen, is v*er*bittert teghen ons, en*de* bewyst een extraordinare raserie en*de* furie, beneffens zyn soldaten, noch Spaignarden en*de* Italianen oplichtende, en*de* ghebruycken*de* alle zyn middelen tot toerustinghe van*den* Crych dien hy ons schickt aen te doen, en*de* derdoor dat hy voorneemt ons t'eenemael wt te roeyen. In dese swarig- 6 heden en*de* nooden ja extraordinare v*er*druckinghen zo heffen wy onse ooghen op tot God, v*er*manen ons volck haer te bekeeren met een waer en*de* ernstich berauw, om Godes toorn, teghen ons te slichten, en*de* dat hy dien late vallen ouer syne en*de* onse vyanden. Wy sien ooc op onse goede Broeders en*de*

vrienden, van[3] wiens weldadighe gunste wy t'anderen tyden de effecten en*de* ghetuyghenissen ghevoelt hebben, en*de* derhaluen betrouwen dat zy alsnoch onser sullen ghedencken, ons niet v*er*latende in zodanighen grooten noot. Ende dewyle dat 7 onder alle andere onse B*roeder*s, die van Engelant zo van d'een als van d'ander tale, haere liefde zeer mildelick ouer langhe ouer ons wtghestortet hebben, So hebben wy ghedocht dat die springader noch niet heel[3] opghedrooght en is. Hierom ist dat wy (ghel*ick* wy aen hare Majesteyt ghescreuen hebben, en*de* aen Myn heeren d'Archbisschoppen van Cantelbery en*de* Yorke, insghel*ick*x aen*den* Bisschop van Londen) ooc de stoutigheyt ghenomen hebben Vlieden dertoe te nooden, met onse B*roeder*s van d'andere kercken van aldaer, op dattet V belieue medelyden te hebben met de arme leden Christi, en*de* deel te nemen aen hare nooden. Wy en zyn zo onv*er*standigh niet 8 oft wy en weten hoe zeer dat sulcke procedure en*de* v*er*soeck ons moet het hooft doen nederbucken schaemroot zynde, doch ghy sult aenmercken indient V belieft, dat den noot daer wy in syn, en*de* die ons noch in toeco*mmenden* dreight, maeckt ons de ordinare regels te buyten te gaen, v moeylick vallen*de* niet stoutel*ick* maer oitmoedel*ick*, en*de* vriendel*ick* onse lieue B*roeder*s en*de* gunstighe vrienden, op dattet hun belieue ons de hant te reycken door hare mildheyt en*de* Christel*ick*e liefde, tot de welcke wy ons beuelen, God biddende dat Hy deselue meer en*de* meer v*er*rycke met alle zyn zegenen: Wy addres- 9 seren ons met namen aen onse B*roeder*s van Londen, als aen degene die anderen connen eenen moet geuen deur haer goet en*de* deughsaem exempel, en*de* bidden V zeer-weerde B*roeder*s V hierin also te beulytighen dat wy eenighe vrucht van uwe weldadigheyt moghen mercken. Dit alles doen wy, zo door de liefde die wy onse arme en*de* v*er*druckte cudde toedraghen beweeght zynde, als door t'beuel t'welck ons ghegeuen is van onsen oppersten Magistraet, die aen hare Majesteyt schryft, en*de* ooc aen Vlieden, doende het selue v*er*soeck. Ghy sult ons 10 door dese nieuwe weldaet v*er*binden, uwe weldaden dies te meer te herkennen en*de* God voor uwen voorspoet te bidden. De Heere bescherme en*de* decke V met de vlercken van zyn heylighe voorsienigheyt teghen de wreetheden des Satans. Bidt

God voor ons, wy bidden hem ghedurel*ick* voor vlieden. Wt Geneuen des*en* seuenthienden Januarij 1603, styl ancien.

Vwe oitmoedighe B*roeder*s goetgu*n*stighe
Dienaers, de herders van*de* Kercke
van Geneuen, en*de* wt den naem
van allen,

Theodorus de Besze
Antoine de la Faye
Charles Perrot.

Endorsed:

a*nno* 1603.
Voor Geneuen &c.

272.

KING JAMES I.
to the FOREIGN CHURCHES in ENGLAND.

[Greenwich, Monday, 23 May 1603, O. S.[1]]

§ 1. *You may have learned my disposition from my public utterances and my writings, and I assure you that I have always been well-affected towards strangers who are refugees for the sake of religion.* 2. *I formerly endeavoured to draw them to Scotland, but that was impossible at such a distance. Now that it has pleased God to make me king of this country also, I will favour you as it behoves a good prince towards those who have quitted their country on account of the truth and religion, and in the same way as* (*Queen Elizabeth*) *who always treated you with hospitality.* 3. *I know that you have never*

[1] This date is given by Symeon Ruytinck who says (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 172) that "the Foreign Communities of this country showed their joy (at the accession of king James) by congratulations to the king, on 23 May at Greenwich, where M. de la Fontaine (see Letter No. 177, note 2), minister of the French community at London, addressed His Majesty in French, in the name of all...."

exceeded your duty, or meddled with the affairs of this kingdom, while you have enriched and adorned it with many arts and sciences. 4. *Although you are not my natural subjects, if anyone should molest or injure you, bring your complaint before me and I will punish them.*

La[2] Responce du Roy a la Congratulation des Eglises Estrangeres.

Messieurs, Vous pouuez auoir cognu, quant a ma personne, tant par ma conv*er*sation precedente q*ue* par mes escrits, quelle est mon ame et mon affection, Je vous jure, et scay aussi que vous n'en doubtez pas, q*ue* j'ay tousjours porté bonne affection aux estrangers refugiez pour La Religion. Jay par-cy-deuant taché de les attirer vers nous, mais estant esloigné en vn coing, et comme au bout du monde cela ne s'est encore peu faire. Maintenant qu'il a pleu a Dieu me faire aussi Roy de ce pais (sans auoir oncques pretendu de m'ingerer au Royaume d'autruy) je vous fomenteray, comme le debuoir est d'un bon Prince, envers ceux qui ont quitté leur pais pour la verité et La Religion. Aussi vous fomenteray, ainsi q*ue* la Royne ma soeur a fait Laquelle auoit vsé d'hospitalité envers vous, et pour laquelle vous auez tousjours prié Dieu. Je scay q*ue* vous n'auez jamais passé v*ost*re debuoir, et ne vous estes point ingerez pour vous mesler d'aucune chose en ce Royaume. Je scay aussi q*ue* vous apporté plusjeurs artifices et sciences quy l'ont enrichy et orné. Partant je veux, qu'encore q*ue* vous ne soyez mes propres subjets, q*ue* si quelques vns vous voudroient estre molestes ou faire quelq*ue*s injures, q*ue* plaintes m'en soyent faites, et je les vengeray, ayant soing de vous, comme de mes propres subjets, et je vous seray aussi fauorable qu'aucun Prince quj soit au monde.

[2] The MS. from which the present text is printed is evidently a transcript. The original was probably handed to M. de la Fontaine and deposited by the latter among the papers in the French Church.

273.

HUGH CUFFE[1],

to the CONSISTORY of the DUTCH CHURCH, LONDON.

Dodis Castle, Wednesday, 30 November 1603, [O. S.].

§ 1. *In* 1588 *I had some acquaintance with two Elders of your church, and, through the late Lord Treasurer, conferred with them about the establishment of a town, by people of your nation and religion, within the province of Munster. But at that time no suitable place could be found for it, as the country was too populous.* 2. *By the late wars, however, the country is quite waste for the most part, and the people will be unable to rebel again for the next hundred years. As I do not know whether the gentlemen just mentioned are still alive, I direct my letters to you in general, thereby to induce you to do this act, which will tend to the glory of God, the service of His Majesty, and your own great advantage and such security, as not even London itself can afford.* 3. *The places are called Crookhaven and Scullhaven...; there are five pleasant islands of excellent good ground..., fair castles and stone houses.* 4. *There is much fish;* 5. *abundance of wood, iron, lead and copper.* 6. *My estate has been given me for a hundred years, free, without any country charge, except twenty shillings a plough-land to the bishop of Cork.* 7. *If my motion pleases you choose two competent men to investigate the matter thoroughly, and to make an agreement with me, or I will come over to you.* 8. *I mean to have two strong towns built, at each haven one, and you will have the choice of one of them, and the other will be English. Provision will be made in either place for the maintenance of a preacher.* 9. *If you should doubt my report, you may ask Lord Popham and Sir George Carew for further information.* 10. *Expecting your answer by my friend the bearer of this letter....*

Worshipfull, wheras hertofore in 88 I had some smale 1 acquantance with 2 of the Elders of your Cherch, wherof, the wone was called mon Signior gillain De Best[2], and the other,

[1] In Sir Bernard Burke's *Dictionary of the Peerage*, under the heading *Desart* it is said: "this noble family was originally of the counties of Somerset and Northampton. Its founder in Ireland, Hugh Cuffe, Esq., had a grant, temp. Elizabeth, of 6000 acres of land, co. Cork, by patent, dated 28 November 1598, and settled at Cuffe's Wood." The present Letter is not in Hugh Cuffe's handwriting, but he signed it, corrected it in two places, and added the address.

There seems to be no record of any members of the London Dutch Church having accepted Hugh Cuffe's offer. The present Earl of Desart possesses no information about it.

[2] Also called Geleyn de Beste, who became an Elder of the London Dutch Church in 1573: see Letter No. 187, note 8, and W. J. C. Moens, *Registers of the Dutch Church, London*, p. 209.

mon Signior Delubicke[3], whoe by the meanse, of my laet honnorable good Lord, the Lord Thresorer desseased[4], I had some conferance as toochinge the settinge vp of a towne of yo*u*r nation and religion, within the P*ro*vince of Monster, how be it, at þ*at* tyme, ther coold not be fovnd, anij fitt place for the pe*r*formanse therofe, þe Contrÿ then beinge soe poppilus, not withstandinge, at this Instance, the Case[5] by the power of the Allmightie, is soo greatlÿ altered by reasone of theese late warrs, þ*at* the Contrÿ is quytt waste for the most pa*r*te, and to be short, noe possibillittÿ for them to reble againe for this 100 years, as for prooffe wherofe, were it not to be toe tedious, I coald well sattisfie youe in þ*at* behalfe. But to the purpose, for as much as þ*at* it is vnknowen vnto me, whether theese graue Jentellmen, afforsaid ar yet leeuinge amongest youe, I haue thought good to direckt my letters to youe in jennerall, wherbÿ to ensight youe to pe*r*forme an action tendinge boeth to the glorie of god, his Ma*j*est*ie*s seruice, as alsoe to yo*u*r owne exeedinge great advantagde, and p*ro*fitt, and w*i*th such securitty as Londone hyt selfe cannot be more surer, the plases names ar called Crooke Hauen and Scoole Hauen, being opossed, boeth to Spaine Frannce, & Ingland, as be veooinge the Card, youe may pe*r*seue. And within the baÿ of Baltimore the owne beinge 7. myls distance forome the other, and lys in soe stronge a Contrÿe, as nothinge can be caried from thence, onlÿ toe fords to be made suer. By syde ther ar .5. plesannt Ilands of exelent good ground, and soe is the mayn appe*r*taininge to those Lands belonging to those aforsaid hauens, and þ*at* a great quantitÿe, at the lest 8000 ackers. By syds the montayns within this Necke of Land caled Iveahaughe[6], w*i*th manÿ feair Castels and stone howses, wich is nowe alltogether waste. For the Comoditties of the Seae bringe skillfull fishers, and youe maÿ well laed, an[7] 100,

[3] Guillam Van Liebeeck became an Elder of the Dutch Church, London, in 1586, according to the list of Elders preserved in that Church and published by W. J. C. Moens, *l. c.*

[4] In 1588 Lord Burleigh was Lord High Treasurer.

[5] MS. *is soo altered* after *Case*, but crossed out.

[6] This name is distinctly so written in the MS., though the place appears to be now known as *Iveraugh.*

[7] This word is expressed by the usual sign for *and.*

saile yearlẏe of all kind of marchanntable fishes, þ*at* the Seae doth yeld, as for one seasone, youe shall haue Codd, linge, and kunger, and þ*at* most fayre. After þ*at*, youe shall haue Salmone, and lastlẏ haeke, heringe, and pylchard, soe þ*at* in all Euerope, ther is not to be fovnd[8] more store. And by syds for all kind of fishe for yo*ur* table, as oysters skallops and to be breeffe all soerts of shell fishe, with the lyk of flott fish.

Nowe for wood and tymber, to buyld with all, or to make 5 pypstaues, and such lyke with yeewe trees hanginge vpone the water syde a 1000 in a place, and of such lenght, as is incredeble, as well to make pyks pe*r*amedies Collombis or pallasters, the wich is a moste exeeding rich comoditie to be sould in Londone. Further to enter in to the bouells of þe Earth for mynnorall matters, youe shall haue boeth Irone and led, w*i*th Copp*er* and such lyke, and that of great aboundence, as I reporte me vnto the testimonie of oure laet Lord p*re*sident, and to bee short w*i*th yo*u*w, youe shall find this remoet Contrẏe þ*at* vntell this tyme, was neu*er* discouered bẏ anie vnderstandinge Cristiane, but onlẏ laẏ hidden vnder the hand*es* of a companie of barbarous Infeddels, to exeed in all good things. Nowe resteth nothinge els to declare vnto youe, but 6 the Estate and terme þ*at* I haue p*ro*cured, as alsoe whether þ*at* the same land*es* bee free, and void of all charge, to the first I awnsuer þ*at* it is for a 100 years, and to the second, free without anẏ kind of contrẏ Charge. Sauinge to the Bushope of Corke 20 s.[9] a ploue land, of all wich if soe it be, þ*at* this my mo- 7 tione shall lyke youe, then, make choise of a cople of suffitient men, whoe maẏ looke into the matt*er* judissiallẏ, to p*ro*ue whether þ*at* in alle theese points, þ*at* my word*es* and reports, shall not be fovnd to be most true, or rather farr exeeding, and ther vpone to conclud with me, vpone some resonable artickles betwen vs, and soe to p*ro*seed. Or els vpone the lyking of yo*ur* frinds, I mẏ selfe shall com over vnto youe, to conclude ther with youe, at what tyme I dout not but to p*ro*cure you verie great liberties, and priuileges, and such as shalbe to yo*ur* heigh content, more over mẏ meaning is, to 8

[8] MS. *the lyke* after *fovnd*, but crossed out.

[9] MS. 28, but crossed out and 20s. added above the line, by Hugh Cuffe himself.

p*ro*cure to be made towe stronge walled townes, at eẏther havene one, wherofe youe shall haue the choise, as beinge a kind of people, that I haue allwaise loued, as well for yo*u*r Integritty of lẏfe, as alsoe for yo*u*r Industrẏe, and thother shalbe Inglishe. Moreouer ther wilbe a good leevinge for eyther of those towns to mayntaine a precher. And for my p*ar*te if þ*at* youe shall 9 dout of anẏ of my report beinge alltogether a stranger vnto youe, repaire vnto the Right Honnorable, the Lord Pophame[10], or vnto Mr Vice chamberliane þ*at* honnorable Knight S*ir* George Careewe and acquaint them with this mẏ motion, wher vpone youe shall find, and vnderstand what opinion theẏ boeth holds of mẏ Jugment, as alsoe of mẏ honnestie and calling.

Evene soe exspecting yo*u*r awnsuer by this Jentleman my 10 frend I rest, and beseech god to blese boeth youe, and me, and this actione þ*at* nowe I wishe youe vnto. Dod*is* Castlle this last of Nouember, 1603.

Yo*u*r lovinge frinde although[11] vnknown

Hu*gh* Cuffe

Addressed: 11

To the worshipfull
the Elders of the
Duch Cherch in Lonn-
donn delyu*er* these
with speed

Addressed or endorsed: 12

Mr Worth at the [si]gne of the
red Lion richt ouer the Church
saddel maker
Recepta 21 Mey

[10] See Letter No. 268, note 2.

[11] MS. *all*, but crossed out and *although* written over it, by Hugh Cuffe himself.

The present document is a repetition of the preceding one, with the exception of the paragraphs 4, 5, 6 *and a portion of paragraph* 3, *which are omitted.*

273[a].

Worshipfull

Wheareas heeretofore in 88 I had some small acquaintance 1 w*ith* twoe of the elders of yo*ur* Church, whereof the one was called Mon Signeur Guilliam de Best, the other Mon Signieur de Lubeck, whoe by the meanes of my late ho*nourable* good L*ord* the L*ord* Thre*asure*r deceased, I had some conferrence w*ith* as touching the setting vp of a towne of yo*ur* nation & religeon w*ith*in the Prouince of Mounster in Ireland. Howebeit at that tyme there could not be founde any fitt place for the performance thereof, the Countrey then being so populouse. Not- 2 w*ith*standing at this instant, the case by the power of the almightie is so greately alterred by reason of theis late warrs, that the Countrey is quite waste for the moste parte, & to be shorte no possibillitie for them to rebell againė this 100 yeares. For proofe whereof (weare it not to be to tediouse) I could well satisfie you in that behalfe. But to the purpose. Forasmuch as it is vnknowen to me whether those graue gent aforesaide are yet Liueing amongest you, I haue thought good to direct my Le*tte*rs to you in gennerall, thereby to incite you to performe an action boath to the glorie of god, his Ma*jes*ties seruice, & alsoe to yo*ur* owne exceeding profitt & aduantage, & w*ith* such securitie as London it selfe cannott be more suer. The places names are called Crooke hauen & Scoole hauen, being 3 opposite to Frannce Spaine & England, as by lookeing in the map you maie perceaue, the one being distant seauen miles from the other, haueing greate store of good land thereunto belonging. W*hi*ch if so be that this my motion shall like 4 you, make choise of a couple of honest sufficient men, whoe maie looke into the matter iudicially, & proue whether that in all theise pointes my word*es* & reportes shall not be founde moste true, or rather far exceeding. And thereuppon to con-

clude w*ith* me vppon some reasonable artickles betweene vs, and so to proceede. or ell*es* vppon the likeing of yo*ur* freind*es* I my selfe shall come ouer vnto you, to conclude there w*ith* you. At what tyme I doubt not but to procure you verie greate & lardge liberties & preuiledges, & such as shalbe to yo*ur* high content. My meaning is to procure to be made 5 twoe stronge walled townes at either hauen one, whereof you shall haue the choise (as being a people that I haue allwaies loued aswell for yo*ur* integritie of life as alsoe for yo*ur* industrie): and the other shalbe of English. Moreouer there will be a good Liueing for either of those twoe townes to mainteyne a preacher. And for my parte if that you shall doubt 6 of any my reporte being altogether a strannger vnto you; Repaier to the right ho*nourable* the Lo*rd* Popham or vnto Mr Vicechamberleyne to her Ma*jes*tie, that ho*nourable* Knight S*ir* George Carew, & acquaint them w*ith* this my motion. Whereuppon you shall finde & vnderstand, what opinion they boath holde of my Judgm*ent* as alsoe of my honestie & callinge. Euen so praieing yo*ur* answer by this gent my freind. I rest & beeseech God to bless boath you & me, & this action, that nowe I wish vnto you.

Yo*ur* loueing freind & wellwiller
Hu*gh* Cuffe

Addressed: 7

To the verie wor*shipful* the Elders,
and others, the whole Congregation of the Dutch
Church and Nation in the
Realme of England.

Endorsed: 8

Van in Irland te
moghen wonen.
A*nno* 1603 & 4.

273^b.

§ 1. *Hugh Cuffe offers three thousand acres of good ground for grazing or agricultural purposes; 2. with a strong castle, and certain houses about it. 3. As regards the things of which artisans may make commodities, wool is very good and cheap; there is great store of linen yarn; skins of all sorts of beasts; and those who mean to work in silk will find it profitable to have the stuff imported to be worked here and sold elsewhere. 4. They will reside there as quietly as in any place in England. 5. For their better assurance let one or two men with four or five marks in their pockets come over to see the place. 6. The tithe of the aforesaid three thousand acres shall be set apart for the maintenance of the minister. 7. I have already moved the Lord Treasurer in the matter, and will acquaint one or two other principals with the affair.*

The offers of Hughe Cuffe of Cuffes woode in the p*r*ovince of mounst*er* in Ireland Esquier to suche of the dutche churche as shalbe disposed to accept of the same. 1

Firste they shall haue thre thousand Acres of good ground to ymploy either for the feedinge of milche kyne, and other cattle for their mainten*au*nce or for the sowinge of oade, madder, flaxe, hempe, rape, hoppes or any other kinde of seede or graine for their best comoditie to be devided amongest them, at the discreation of suche one, or two, or more as shall take vppon them to governe the rest: vi*delice*t to some a hundred Acres; to some fifty to some xx^tie to some xv, accordinge to their abilities, and to the poorer sorte of artisantes so muche as will serve to keepe them thre or fower milche kyne, for their mainten*au*nce and for gardens. To the w*hi*ch landes I will appointe them a stronge castle in good Repaire w*i*th divers Roomes in yt w*i*th certeyne howses about yt, till suche tyme as they shalbe able to buylde some habitation eu*er*y one vppon his owne lande, for the w*hi*ch they shalbe as well vsed as any of the englishe men there, w*i*th suche lib*er*ties and like reasonable rente, as is given or taken by Alderman Billingesley, Mr Henry Vghtreed, or any of the neighbours thereaboutes. 2

The thinges whereon the artisantes may make co*m*moditye ar these that followe vi*delice*t. 3

The wooll of the country is very cheape, and good to make course tapestry, Spanishe blanckett*es*, Dornix fyne frises covering*es* for bedd*es*, There is great store of lynnen yearne for to make all sortes of lynnen and espetially Diap*er*: the skin*n*es of all sortes of beastes, hydes tallowe, waxe ho*n*niy and suche lyke And those that meane to worcke in silkes, by reason of the smale chardge they shalbe at for victualls for them selves & ther families yt will countervaile the chardge w*i*th good advantage to haue the stuffe broughte thether and so wrought there to be vttered elsewhere. And for their safty 4 I will vndertake they shall lyve as quietly there as in any place of England whatsoeu*er*: And for their bett*er* assurance 5 therein, yf they will make choise, but of one or two, sufficient men of Judgem*ent*, with some 4 or 5 m*ar*kes a peece in their pursse, to goe ouer & see the place whether yt be aunswerable in all respect*es* to theis offers before spoken of or not: w*h*ich may be p*er*formed w*i*th one monthes travell to the full satisfaction of all the rest. And for the lib*er*tie of their con- 6 sciences, the tithe of the said thre thousand acres shalbe appointed to such a minist*er* as they shall thincke good for their instructions to carry w*i*th them: my whole entent & purpose beinge grounded vppon the desire that I haue that the faculties of so good a people shold florishe amo[n]gst vs there in o*ur* newe erected co*m*mon weathe: And for the bett*er* counte- 7 n*au*nce and advauncem*ent* thereof, as I haue alreadie moved the lord Threasorer therein, so will I acquaint any two or more of the chiefest of them as shall deale in this Acc*i*on w*i*th his lo*rdship* for the assured confirmac*i*on thereof.

Endorsed: 8

Hugh Cuffe
30 Nou. 1603.

And in another hand: 9

Presentatie voor de
Vremdelingen die in
Irlandt begheren
te woonen.

274.

THE CHURCH and SCHOOL of GENEVA[1], to the CONSISTORY of the FLEMISH CHURCH, LONDON.

Geneva, Saturday, 17 March 1604, [O. S.].

§ 1. *By this second letter we thank you much for your charitable and truly christian liberality towards this poor church.* 2. *We are sorry that our letter, which we wrote immediately after the receipt of your alms, got lost, but hope that you will not blame us for it.* 3. *We therefore repeat our humble thanks, accompanied by our wishes and prayers to God.* 4. *for the prosperity of his Majesty's states, for his person and all your churches, while we rejoice in the success which God allows you to see in your churches, and because He has removed from among you the scourge of contagion.*

1 Messieurs et tres-honorés freres, ceste seconde sera pour vous remercier autant humblement qu'affectueusement de vostre charitable et vrayement Chrestienne liberalité demonstrée enuers ceste poure Eglise par bons et notables effects. 2 Nous sommes bien desplaisans de la perte de nos lettres escrites incontinent apres la reception de vostre aumosne. Mais puis que cest chose faite, et qui arriue souuent, nous vous supplierons qu'il vous plaise n'imputer à nous, ni à autre le defaut aduenu en ceci, ains à l'inconuenient fortuit par nous declaré. 3 Derechef donc Treschers et tres-honores freres vous receurez nos humbles remerciemens, que nous accompagnons de voeus et prieres à nostre Dieu et pere commun à ce qu'il luy plaise vous faire recueillir la moisson large et opulente de ce qu'il vous a pleu semer largement en nostre endroit. Nous et les nostres en conseruerons la memoire pour n'en estre iamais ingrats enuers vous ni enuers les vostres. 4 Et comme nous auons continué et continuons à prier Dieu pour la prosperité de tous les Estats de sa Maiesté, de sa personne, et de toutes vos Eglises: ainsi à l'aduenir continuerons-nous à le faire. Et dés à present en

[1] With this Letter compare Letter No. 271.

nous coniöuissant de l'heureux succez que Dieu fait voir en vos Eglises lesquelles il benit abondamment comme nous entendons: semblablement de ce qu'il a allegé son fleau de la contagion de dessus vous, nous le prions qu'il luy plaise de plus en plus vous conseruer et venir en vous comblant de toutes ses graces. Endroict auquel apres vous auoir presenté nos humbles et affectueuses recommandations à vos bonnes graces et prieres, nous prions Dieu Messieurs et treschers freres qu'il benie vos saincts labeurs à sa gloire et à l'edification de son Eglise.

Ce 17 de Mars 1604
A Geneue.

Vos humbles et affectionnés
freres et seruiteurs les Pasteurs
et Professeurs de l'Eglise et Escole
de Geneue: et au nom de tous
Antoine Delafayé

Addressed: 5

A Messieurs et treschers freres
Messieurs les Pasteurs, Anciens
et Diacres de l'Eglise Flamande
recueillie à Londres.
A Londres.

Endorsed: 6

R*eceptae* den 6. May.

In another hand:

Faye de Geneve
17. Mars 1604.

275.

KING JAMES I. invites foreign DYERS, CLOTHFULLERS, &c. to settle in ENGLAND[1].

Windsor, Sunday, 7 July 1605, [O. S.].

§ 1. *By advice of the Privy Council we wish to have brought over to this country one hundred foreign families of dyers, clothfullers, weavers or other artisans of this kind.* 2. *Immediately after their arrival we will grant them the right of citizenship, and in whatever town they settle they will enjoy its rights with all the liberties and privileges of the place, and will be free from all taxes and tributes for ten years.* 3. *All this we have established by our letters patent and we have granted to John Suderland, the bearer of the present letter, authority to bring them over, and we desire you to help them in every respect wherever he, or his deputies with the said workmen and their families may arrive.* 4. *So doing you will please us....*

Copia.

Jacobus Dei gratia magnæ Britanniæ, Franciæ, et Hiberniæ Rex fidei defensor Omnibus Regibus, Principibus &c[a]. Quum nobis a fidissimis[2] quibusdam sanctioris consilij nostri assessoribus ostensum sit, Non pauca commoda subditorum n*ostro*rum negligentia ac inscitia maximo totius reipublicæ detrimento contempta, ac neglecta facere[3], quorum vsu non minus vtili quam necessario non mediocrem tam nobis, tam omnibus n*ost*ris, quam aliorum principum subditis, Prouentum esse redundaturum, Placuit ex eiusdem consilij sententia exteros aliquos artifices ad familias centum tinctores nimirum fullones, textores, et id genus alios in regnum n*ost*rum pellicere eosq*ue* priuilegijs non vulgaribus exornare. Ac primo quidem vt in ditionis n*ost*re fines per- peruenerint Jus popularitatis[4] consessimus[5], deinde quacunque n*ost*ra in vrbe commorari[6] velint, Jus ciuitatis cum omnibus loci liber-

[1] There seems to be no record of this document in the *Calendar of State Papers*.

[2] MS. *fidissimus.*

[3] So in MS. for *jacere?*

[4] MS. *popularitates.*

[5] So in MS. for *concessimus.*

[6] MS. *commorare.*

tatibus, ac priuilegijs tribuimus, ac omnibus tributis vectigalibus[7], alijsq*ue* impositionibus per integrum ab[8] introitu Decenium[9], liberos et immunes esse. Quæ omnia l*ite*ris n*ost*ris patentibus magno n*ost*ro sigillo immunitis confirmauimus; eos e sedibus suis euocandi presentium Latori Joanni Suderlandio subdito n*ost*ro (id muneris sibi delegari postulante) potestatem concessimus, maximopere, itaq*ue* vos oratos cupim*us* vt si forte ditionem alicuius v*est*rum maria, sinus, portus, locaue v*est*ra curæ præfecturæ aut custodiæ comissa[10] prædictus Joannes, eiusue vicarij, aut soli, vel cum opificibus præfatis eorumq*ue* famulis, vxoribus, liberis, supellectile, ceterisq*ue* quibus naues plaustraue onusta sunt, aut vi tempestatum delati, aut consulti intrauerint, non modo nulla iniuria, aut molestia affectos, liberè manere, et abire patiamini, verum etiam commeatu, alijsq*ue* rebus itineri necessarijs suis sumptibus, eos iuuetis, eaq*ue* humanitate tractetis, quam vestros a nobis expectare æquum sensueritis[11], si quando in n*ost*ras ditiones similiter appulerint in eisue negotiarentur. Id si feceritis, tum rem nobis gratam, tum v*est*ro ordine, locoq*ue* dignam facietis, n*ost*rumq*ue* vicissim studium et fauorem, vbi occasio tulerit, certo vobis promittere poteritis. Interim Deus faxit incolumes. Dabantur e Regia n*ost*ra Windsoriensi nonis[12] Julij anno salutis 1605.

[7] MS. *vestigalibus*.

[8] MS. *ob*.

[9] So in MS. for *Decennium*.

[10] So in MS. for *commissa*.

[11] So in MS. for *censueritis*.

[12] MS. *mensis*, but crossed out and *nonis* written above the line.

276.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY][1], to [ROBERT] DE LA FONTAINE[2].

Saumur, Thursday, 8 May 1608.

§ 1. *I have received from you this week one letter through your son, and another through a Scotsman. A fear of giving you pain prevented me from writing to you.* 2. *With your first letter came your translation of the "Triplex cuneus"; your second brought me the book itself. As soon as our printer comes, I will speak to him about the translation.* 3. *It is a work which pierces through all that is sensible in our adversaries. I easily believe what you tell me as to the order passed among the Jesuits to write. Their contradictions supplied us with very good material for attacking them.* 4. *I wrote to you before what gave occasion to this edict, so that I need not repeat it. I am sorry on account of your churches, more especially your own, and if you would explain the circumstances more fully, I might perhaps advise you. I only hope that you will maintain yourself there, as well on account of the good that you can do there, as on account of the harm which might be caused.* 5. *All new questions, and all curiosity regarding old ones displease me.* 6. *This only to leave you no longer without answer.*

Monsieur, jay receu ceste semaine deux l*ett*res de uous: 1
Les premieres sans date par adresse de *vostre* Filz: les secondes datées du 7[e] Mars: par un honneste homme Escosses, quj vient continuer ses estudes ici. Les mesmes raisons me retenoient de uous escrire, la crainte surtout de uous mettre en pene; encor que ie n'escri pas uolontiers chose quj doiue offenser les personnes no*n* poussées de passion. Auec les premieres 2
estoit la uersion du Triplex cuneus[3]; auec les secondes iceluy mesmes. Dès q*ue* no*str*e imprimeur sera uenu: ie lui feray parler de lad*icte* version; laquelle je juge pouuoir seruir, no*n* seulement eu esgard à la chose, mais mesmes à la personne. Cest Escrit tant y a perce ce que les Aduersaires ont de plus 3
sensible; et s'ilz ne sont trop prudens ilz s'en renuëront Cequ'ilz ne peuuent sans prouoquer ceste mesme plume: idoneam multis

[1] See Letter No. 267, note 1. [2] See Letter No. 177, note 2.

[3] A work of James I. king of England, for which see Jo. Georgii Walchii *Bibliotheca Theologica*, II. 212 sqq.; Dav. Irving's *Lives of the Scottish Poets*, II. 233 sqq.; Lowndes, *Bibliographer's Manual* (Bohn's edition) v. 1181.

modis eorum precordia transfigere. Je croi ayséement ce q*ue* m'escriuéz de l'ordre pris entre les Jesuites pour escrire. La uerité est q*ue* leurs contradictions nous donnoient belle matiere de les combattre : Car il ny a Article sur lequel ilz n'afferment et nient une mesme chose ; Non diuers seulement, mais biensouuent un mesme en diuers lieux. Et y a bien apparence qu'ilz commenceront par cicatrizer, s'ilz peuuent ceste nouuelle plaije, prenant subiect sur l'Article inseré en n*ost*re Confession ; J'y .... à craindre et euiter mesme inconuenient q*ue* uous. Et neantmoins ne remarque pas grand difference en substance, entre ce quj s'est decidé, et ce que uous en afferméz. Vtrobiq*ue* 2. Thess. 2. et Apoc. 13. 14. 15. 16. 17. 18. Sedes Romana : Homo Peccati, Filius perditionis, spiritu oris Dei conficiendus. Interest Antichristi nomen : quo neutrubi insignitur ; quo tamen eum dignum censes qui eo loco adoratur : sed *οὐ κατ' ἐξοχὴν*, neq*ue* peculiari quoda*m* modo. Tel neantmoins q*ue* de sa Compagnie nous auons à nous departir, si no*us* uoulons estre sauuéz, si no*us* ne uoulons participer a sa perdition. Et cela à la uerité me semble suffire. Je uo*us* aj autrefois escrit, quid dederit occasionem, huic Edicto ; sans q*ue* iaye icy à le repeter. Je suis en pene de uoz Eglises dedelá, nomméement de la uostre ; si uo*us* uous expliquéz plus particulierement sur les circonstances ie seroi plus hardi à uo*us* donner aduis. Ce que ie puis en general ; cest qu'autant qu'il se pourra, citra aras[4], uo*us* uo*us* maintenéz par de lá ; soit pour le bien q*ue* uo*us* y pouuez faire, soit pour le mal quj auiendroit par le scandale d'un tel desbriz ; quj redonderoit jusques à nous ; ueu les reproches que desia no*us* en sentons. Dieu doint à ce Prince mettre difference entre les pourez differens et indifferendz ; non seulement par la theorie, mais par la pratique. Combien d'Eglises y auoit il en premieres sectes plus differentes en polices et en ceremonies, qui p*our* celà ne laissoient de communiquer ensemble, et receuoir mesme traictement des Empereurs Chrestiens ! Sans q*ue* ceste destruction plustost que diuision alterast la Paix ny de l'Eglise, ny de l'Empire ? Au reste toutes questions nouuelles ; toutes curiositez sur les plus anciennes me desplaisent ; Nous en scauons peu, pour estre et

[4] Or *usque ad aras;* a proverb, see Erasmus' *Adagia*, Chil. III. Cent. II. Prov. X.

viure Chrestiens; nec egemus amplius curiositate post Christum; post Euangelium Christi. Ce que ie uo*us* dis à propos de ces questions de Piscator; de Herminius, et semblables. Les quelles nec illi curiosé nimis agitâsse, nec nos temerè exagitare debemus. Batons à Christ; et contre tout ce qui luj est contraire; sans prendre le change, de tout gober q*ue* nous rencontrons en chemin, co*mm*e les mauuais Chiens et veneurs. Cest 6 pour ne uo*us* laisser longtemps sans response; Car ie ne receu les u*ost*res que le 5[e] du present: Et faites tousiours essaj de l'honneur q*ue* ie uous porte; comme j'interpreteray tousiours. soit u*ost*re silence, soit uoz propos, à tout autre subiect, qu'a faute de u*ost*re amitié enuers moy, q*ue* ie me prometz perpetuelle, et que ie tascheray tousiours de meriter par tous offices et seruices. Je saluë

Monsieur, humblement uoz bonnes graces, et prie Dieu uo*us* auoir en sa S*ain*te parole. De Saumur ce 8[e] May 1608.

V*ost*re tresaffectionné Amy
à u*ost*re seruice
Du Plessis

Addressed:

A Monsieur
Monsieur de la Fontaine
Pasteur de la Langue Fra*n*coise
A Londres.

277.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY][1], to [ROBERT] DE LA FONTAINE[2].

Saumur, Friday, 13 June 1608.

§ 1. *The little essay which you translated and forwarded to me has been printed here, and your son has received some copies to be sent to you.* 2. *It could not come at a better time, if it be true what is written to me about the new movement in Ireland, which will no doubt be favoured by the Earl of Tyrone on account of the pope.*

Monsieur, le petit Traicté q*ue* m'auéz enuoie par uous traduit, a este imprimé en ce lieu ; et en ai fait tenir quelq*ues* exemplaires a u*ost*re filz po*ur* uous en faire part. Il y a matiere d'instruction po*ur* ceux, qui ne prennent point plaisir à ignorer ce quj est tout manifeste. Et ie pense qu'il ne pouuoit uenir en meilleure saison, si ce qu'on mescrit du nouueau remuement d'Irlande est bien certain lequel sans doute sera fomenté par le Conte de Tiron[3], par consequent du Pape. Je uoi en

[1] See Letter No. 267, note 1. [2] See Letter No. 177, note 2.

[3] Hugh O'Neale, raised by Queen Elizabeth to the dignity of Earl of Tyrone, pretended to be champion of the Catholic religion. On his rebellion (1594—1603) see Hume, *History of England*. In 1607 (Oct. 5) the Earls of Tyrone and Tyrconnel fled from Ireland in spite of their pardon, and endeavoured to raise disturbances in foreign parts.—In March 1608 there was a report that the Earl of Tyrone intended to seize Chester and head a rebellion in Ireland.—In June 1608 the pope gave a hearty welcome to the Earl and Countess of Tyrone and other Irish.—In December 1610 Tyrone was at the Spanish Court (*Calendar of State Papers*, Domestic, 1603—1610). For fuller information see *Calendar of State Papers*, Series for Ireland.

diuers lieux des apparences q*ue* Dieu ueut se faire connoistre en noz iours: Mais ie n'ose m'en resiouïr; quand ie uoi des differens se remuër entre no*us* bien souuent en choses indifferentes. Que uoullussions nous demeurer, dedans noz termes: et renoncer à tant de questions plustost creuses q*ue* curieuses; qui ne font que choquer, et troubler ceux quj souspirent après les necessaires. Ie saluë 3

Monsieur, humblement uoz bonnes graces et prie Dieu uo*us* auoir en sa *sainc*te garde. De Saumur ce 13[e] Iuin 1608.

Vostre humble et tres aff*ection*né Amy
à uous seruir

Du Plessis.

Addressed: 4

A Monsieur
Monsieur de la Fontaine
Pasteur de l'Eglise Fra*n*coise
A Londres.

Endorsed:

Plessis
Juin 1608.

278.

[PHILIPPE DE MORNAY, Seigneur] DU PLESSIS[-MARLY][1], to [ROBERT] DE LA FONTAINE[2].

Saumur, Monday, 6 July 1609.

§ 1. *The bearer of this Letter, a son of the late M. Villiers Charlesmagne, wishes to revisit England for reasons which he will tell you. I hope that you will favourably receive him.* 2. *We expect every moment the book from your quarters with the eagerly desired preface.* 3. *You will have heard of the progress which religious liberty is making in Germany, even in Austria.* 4. *Those who contend for the succession of Cleves are agreed upon arbiters, and meantime take possession of it jointly to rule it by common council.* 5. *You know, no doubt, what passes at Venice. Sir Henry Wotton, the Ambassador of King James, has done well there, and it would be desirable if he were left there another year or so; but if he were to be recalled, those who desire the advancement of the work of God should procure a successor of the same stamp.* 6. *I hope that you will tell me what will be done in that matter, especially who will be his successor.* 7. *I understand that the English ambassador to the French court will be changed. If it should be (Sir Thomas) Edmond, he is my old friend; if another, tell me who it is.* 8. *Baron Sheffield who is still here, is quite well.* 9. *Please address your letters to Paris to M. Marbaut.*

Monsieur; ce Gentilhomme est filz de feu Monsieur de Villiers Charlesmagne: de ce païs d'Anjou; lequel de son viuant auoit bien trauaillé et souffert pour noz Eglises; et n'en a pas laissé ses affaires en ueille estat, encor quen sa maison il n'y eust faute dhonneurs et de biens. Il s'en ua reuoir l'Angleterre, pour quelques particulieres raisons qu'il uous scaura mieux dire. Et ie uous prie de luj donner toute la fauorable adresse que uous pourréz; parce qu'il n'a faute de plusieurs bonne parties: que uous saurez bien recennoistre, quj le rendent recommandable aux gens de bien. Nous attendons à toute heure le Liure de uoz quartiers auec la Preface tant desiree. Je pense qu'on n'oubliera pas de le faire presenter aux Princes auec la bienseance requise, pour les obliger à le uoir, et en faire response. Vous auréz sceu le progrès que faict la liberté de la religion en Allemagne, mesmes en terres de la maison d'Austriche. Ceste confederation des Princes *pour* tenir la main à

[1] See Letter No. 267, note 1. [2] See Letter No. 177, note 2.

ceux qui se departiront de l'Eglise Romaine en esueillera encor d'autres. Les contendans aussi p*our* la succession[3] de Cleues, scauoir, le Brandebourg, et des Deux Pontz s'accordent d'Arbitres, et cependant prennent possession conioinctement p*our* la regir par commun Conseil. Cest pour en fermer l'entrée a l'Austriche : Et ueu la Profession q*ue* ces Princes font uo*us* en tireréz asséz la consequence. Vo*us* ne pouuéz ignorer ce quj se passe à Venise. Beaucoup de bonnes ueritéz s'y disent, et y sont bien ouiës, à la barbe du Nonce. Monsieur Woudon[4] Ambassadeur du Roi de la Grand Bretagne ; personnage de grand pieté doctrine et zele, y á grandement proffité. Et seroit à desirer quil y fust laissé encor quelque année. Sinon, et qu'on soit resolu de le rappeller ; ceux quj desirent l'auancement de l'Oeuure de Dieu doiuent procurer, que le Successeur soit choisi de mesme maille ; et munj de mesmes instructions ; ou plustost plus fortes, selon que de iour en iour plusieurs personnes notables s'y rendent capables de viande plus solide. Ce que ie uo*us* dis, comme y uoiant, par la grace de Dieu bien clair par les intimes amis que i'y ay. Je uous supplie donq, d'y desploier uostre prudence, zele et creance ; et de me uouloir donner aduis de ce quj s'y fera ; Nommeement quj luj sera designé successeur, et quel, afin que ie puisse y maintenir

[3] On the dispute regarding the succession to the inheritance of the Duke of Cleves, Johann Wilhelm, who died 25 March 1609 without heirs, see *L'Art de vérifier les dates*, tome 3^me (3^e ed.), p. 187.

[4] Sir Henry Wotton, a statesman, diplomatist and writer, born 30 March 1568 at Bocton in Kent, was educated at Winchester school and at New College, and Queen's College, Oxford. He afterwards visited France, Germany, Italy and the Netherlands. On his return to England (about 1596) he became secretary to the Earl of Essex, but on the fall of the latter he escaped to the continent. At Florence he ingratiated himself with the Grand Duke, who confidentially commissioned him to go to Scotland, to inform James VI of a conspiracy formed against his life. Under the assumed name of Octavio Baldi he passed to Norway, and thence to Scotland, where he was received with kindness by the king. Soon after his return to Florence he heard of the death of Elizabeth, and of the accession of James to the English throne, and he hastened back to his native country, where the king treated him with confidence, knighted him and sent him (1604) ambassador to Venice. From thence he returned, it is said, in 1610. Towards the close of 1615 he was sent on a mission to the United Provinces, and on his return in the beginning of the following year, he was reappointed to the Venetian embassy. After having remained at Venice for three years, he was, in 1619, sent as ambassador to the Duke of Savoy, and then several times to some of the German Courts. For his services to the state he was rewarded with the provostship of Eton, about 1623. He died in 1639: Rose, *Biographical Dictionary;* Ch. Knight, *English Cyclopædia;* his life by J. Watton; *Calendar of State Papers.*

la mesme correspondence, que j'espere auec l'aide de Dieu ne sera point inutile. C'est, Mons*ieur* selon la confiance de nostre ancienne amitié; quj me faict aussi requerir plus souuent de uoz nouuelles. J'entens que uous changéz d'Ambassadeur en 7 France. Si ce doibt estre Monsieur Edmond[5], il est mon ancien Amy. Si cest un autre, je uo*us* prie de me mander quj et quel. Monsieur le Baron de Scheffild[6] est encor ici quj se porte 8 fort bien.

Je saluë

Monsieur, humblement uoz bonnes graces, et prie Dieu uous auoir en sa S*ainc*te garde. De Saumur ce 6e Juillet .1609.

Vostre humble et tres aff*ectionn*é
Amy à uostre seruice
Du Plessis.

Quand uous me uoudréz escrire uous adresserez s'il uous 9 plaist uoz l*ett*res à Paris à Monsieur Marbaut[7] Con*seil*-*l*er et Secretaire du Roi en la ruë de Beau Treilliz.

Addressed: 10

A Monsieur
Monsieur de la Fontaine Pasteur
de l'Eglise de la Langue Francoise
A Londres.

Endorsed:

Plessis
Juill. 1609.

[5] Sir Thomas Edmondes, Edmonds or Edmunds, an English statesman, born at Plymouth in 1563. He was introduced to court and initiated into public business by Sir Francis Walsyngham, by whose recommendation he was employed by Queen Elizabeth in several embassies. From 1592 to 1599 he was for the most part at Paris, as agent for the Queen. In 1599 he was sent to the Netherlands. In 1603 he was knighted by king James I and in 1604 appointed ambassador to the archduke at Brussels. He was recalled in 1609, and in 1610, on the news of the assassination of Henry IV. sent in all haste as ambassador to that country. After having been sent on various other embassies he died in 1639: Rose, *Biographical Dictionary*.

[6] Edmund Sheffield, 3rd Baron, distinguished himself in arms, in the reign of Queen Elizabeth, particularly in the defeat of the Armada. He was subsequently made governor of Bril in the Netherlands. In 1626 he was created Earl of Mulgrave, and died in 1646; Burke's *History of Dormant...and Extinct Peerages*.

[7] Pierre Marbaut, or Marbault, sieur de Saint-Laurens, had first been secretary to Du Plessis; see Haag, *La France Protestante*, 1st ed., art. *Marbault*.

279.

SIR HENRY WOTTON[1], to C. H. S. (?)

[Venice], Monday, 3 September 1618.

§ 1. I commend to you my secretary Richard Leamour, to make known the orders of (king James I) concerning that great business represented by me and embraced by so good a king, with incredible ardour. The rest you will understand from my instructions. 2. The resolution of his Majesty on 5 August 1618. His Majesty does not think it well that the Head of the Gymnasium or anybody else should come to his Court at present in order not to stir up more noise than would perhaps be convenient at the beginning of a business of such a nature. 3. But he would like that the said business should be prepared by letters by express messengers in all points between C. H. S. and me, with the advice of those who shall appear best disposed to the said C. And that by the beginning of next February the aforesaid Head of the Gymnasium, either alone, or in company, should prepare to meet me at Augsburg, or somewhere else in Germany, where he will find me provided by his Majesty with letters of credit and proper instructions for all the Princes and Cities of the League, and also for the Prince of Orange, and for the States of the United Provinces. 4. And together with the aforesaid Head of the Gymnasium I shall be commissioned to request, in the name of his Majesty, the concurrence of the said Princes. And after these offices the Head of the Gymnasium or such persons as shall be deputed will be able to betake themselves to England, where his Majesty promises in the meantime to consult the Archbishop of Canterbury concerning the method of promoting these good ideas with a large contribution. 5. Information is desired as to whether the last movements in the Grisons will turn out to have put any difficulty in the way of our designs. And the Signor Cavaliere is requested not to disturb himself about it on small grounds, we being confident that God will clear the way for us. Above all the Princes who contribute to the missions ought to be sure what they do, and the Head of the Gymnasium ought to come well instructed on that point.

Al S. C. H. S. Illustriss*imo* sig*no*r mio osse*ruatissi*mo. 1

Io mando à V*ostra* S*ignoria* Ill*ustriss*ima espressamente questo Gentilhuomo Ricardo Leamour mio Seg*retar*io pe*r* farli sapere lj ordinj di S*ua* M*aestà*[2]: intorno à quel gran negotio rapresentato da me (come ben posso dire) con ognj debito zelo et abbracciato da un cosi buon Re, con incredibile ardore. Il resto intenderà dalle mie instruttionj, Et cosi viuo suisceratamente

Di V. S. Ill*ustriss*ima
Allj 3 sett*embr*e del luogo solito. Anticho seruitore
Arr. Wotton

[1] See the preceding Letter, note 4. [2] James I.

La risolutione dj *Sua Maestà*[2] sotto lj 5 Agosto 1618. 2
Sua *Maes*ta non giudica bene, che il sig*no*r Gymnasiarcha, o alcun altro si transferischa alla sua Corte al presente p*er* non destare piu strepito che sarebbe forse conueniente al principio d'un negotio dj tale natura. Ma vorrebbe, che il detto negotio si preparasse p*er* lettere p*er* messaggierj espressj in tuttj puntj tra il S*igno*r C. H. S. et me, insieme col consiglio dj quellj, che ad esso C. pareranno meglio affettionatj. Et che torna il principio dj Febr*ai*o pross*imo*: il sudetto Gymnasiarcha, ó solo, ó accompagnato, sj disponga d' incontrarmj in Augusta ó in qualche altra parte d' Allemagna, secondo che lj tornerà piu commodo: doue mj trouerà furnito da *Sua Maestà* dj lettere dj credenza, et instruttione debite á tuttj lj Principj et Cittá del Vnione et anco al S*igno*r Principe d' Oranges: Et allj sig*no*ri Statj delle Prouincie unite. Et insieme col sudetto Gymnasiarcha hauerò ordine dj sollicitare ardentissimamente à nome dj *Sua Maestà* la concurrenza dj dettj Principj. Et doppo questj officij potrà il S*igno*r Gymnasiarcha, ò quellj talj, che saranno deputatj passarsene in Ingil*ter*ra doue *Sua Maesta* promette in tanto dj consultare il S*igno*r Arciuesc*ouo* dj Canterburia[3], intorno al modo di auanzar questj buonj pensierj con una larga contributione. Sj desidera saper se glj ultimj motj di lj Grigionj hauranno portato alcuna difficultà alle n*ost*re intentionj. Et si supplica sig*no*r Cau*alie*re dj non sgomentarsene p*er* poco. Confidandocj che Dio ne chiarirà la strada. Sopra tutto si deueno assicurare lj Principj contribuentj delle Missionj, che fa[nno] et il sig*no*re Gymnasiarcha, in quel Punto, deue venire beninstrutto.

3 4 5

Endorsed:
Grigioni.
del Gymnasio Ag° 1618

[3] Dr George Abbot.

280.

MARC ANTONIO DE DOMINIS[1],

to[2]

[London, 1619.]

§ 1. *The Eastern Church, the first mother of all churches of Christ, is to be pitied as having to serve God while subjected, in temporal matters, to a heathen prince, which great inconvenience deprives her of learned men, well versed in theological disputations, and thereby compels her to suffer many and serious injuries from the Roman Church or rather "Curia".* 2. *For this enemy leaves no stone unturned to bring the Eastern Church under her subjection. The pope wishes to be sole monarch, the sole lord of all Christendom.* 3. *The satellites of this tyrant have for centuries endeavoured to obtrude this tyrannical papacy on the East by falsehoods and lies.* 4. *You and other prelates of other Eastern nations should timely oppose a remedy against such evils, otherwise you will have to suffer grievous molestations, and run the risk of losing your ecclesias-*

[1] He was born in the island of Arbe in 1566, educated in the order of the Jesuits at their college at Loretto, and afterwards studied at the university of Padua. In Gams' *Series Episcoporum*, p. 389, he appears as bishop of Segna (not Segni) from 1600 to 1602, when he was raised to the archbishopric of Spalatro (*ibidem*, p. 421), where he remained till 1616. His endeavours to reform the church made him obnoxious to the papal authorities. He sold his property and came over to England, where he was received with great respect, and preached and wrote against the Roman Catholic religion. King James I bestowed on him the deanery of Windsor and other ecclesiastical preferments. But on the promotion of Pope Gregory XV (1621—1623), who had been his schoolfellow and old acquaintance, he was deluded by Gondomar, the Spanish ambassador, into the hopes of procuring a cardinal's hat. Accordingly he returned to Rome in 1622, and recanted his errors. But he afterwards wrote letters to England, recanting his recantation, and, these being intercepted, he was imprisoned by pope Urban VIII and died in 1624; *Encyclopædia Britannica*; *Catalogue of Books in the...British Museum printed in England &c. to* 1640 (art. *Dominis*).

[2] The present document was apparently written by a scribe, but at the dictation of Marc Antonio de Dominis, who corrected some words, and signed it with the initials M. A. It was evidently written while Marc Antonio was in England, and seems to have been addressed to Cyrillus Lucaris and one or more other prelates of the Greek Church, who desired to effect a reunion of Christendom. Lucaris, who was patriarch of Alexandria from 1602 to 1621, when he was elected patriarch of Constantinople, conceived the plan of reforming the Eastern Church by bringing its doctrines into harmony with those of Calvinism, and by sending able young Greek theologians to Switzerland, Holland, and England to study Protestant theology. His scheme of reform was opposed chiefly by the intrigues of the Jesuits, at whose instigation he was murdered by the Turks in 1638; see *Encyclopædia Britannica*, art. *Greek Church*, Vol. XI, p. 158[2]; Herzog's *Real-Encyklopädie für protestant. Theologie* (sub voce Lukaris).

tical, after having lost your civil, liberty. 5. *There is a general opinion amongst you that the recovery of civil liberty would be the only remedy; at least you hardly set any value on the preservation of ecclesiastical liberty. And yet, do not forget that the Lord raised Cyrus, a heathen, to government and monarchy, subjected nations and kings to him, and called him His servant* (*Isa.* xlv.). 6. *Nebuchadnezzar likewise received a very large kingdom from the Lord, who knows well when it is time to bring His peoples under a heavy yoke, and when to free them.* 7. *We know that the church rather flourished in internal virtues under persecutors. Abandon therefore your thoughts about the temporal power and think only of the liberty of your Eastern Church.* 8. *If your prince felt certain of your fidelity and obedience in civil matters, he might be much more kind and benignant towards you in ecclesiastical and temporal matters.* 9. *Besides this submission to your prince, I can recommend to you no better measure for the preservation of the liberty, purity &c. of your church, than a close union with the English Church, which demands no subjection from you like the pope.* 10. *Again the union of churches demands the unity of faith, which unity consists in faith in one and the same canonical Scriptures of the Old and New Testament;* 11. *to which we must add the three ancient Symbols: of the Apostles, of the first council of Constantinople and of Athanasius.* 12. *Uniform faith admits also all that is defined by the first five oecumenical councils as regards dogmas, and the heresies which they condemned are anathematized; also the error of the Monothelites condemned by the sixth council.* 13. *But the admission of the seventh council is to be examined, as it seems to approve of the public use of sacred images, and to render them religious worship. Let the use of images be permitted to recall to memory things and holy persons; but they should not be adored or worshipped.* 14. *The mysteries, which we call sacraments, are many, of which baptism and the Eucharist are the principal. Here we may also mention the use of the ecclesiastical keys for binding and absolving sins.* 15. *Holy orders in the church are necessary. Anointing for the confirmation of the baptized and of the sick is allowed by the usage of the churches.* 16. *Marriage is the mystery of the union of Christ with the church; the custom of each church explains the degrees of consanguinity and affinity which impede matrimony.* 17. *Let the mass, as long as it is a preparation of the Eucharist, be praised and approved.* 18. *Let Pelagianism and Semipelagianism be anathematized.* 19. *We should not believe in purgatory. But returning thanks and prayers for the dead may be permitted.* 20. *There is equality among bishops; the Metropolitans, however, preside over their metropolis and its bishops, but Patriarchs rule in their patriarchates over the metropolitans.* 21. *Ecclesiastical discipline and the external rites of divine worship are restored to the ordinary precept of the general primitive canons.* 22. *After such a union between the oriental and these churches has been effected, you will receive, I trust, every help from the Anglican church, and especially from the king of Great Britain, in various ways.* 23. *My regard for you induced me to write this down for you. But the bishop of Rhodes, who is an eyewitness, will be better able to explain to you the condition of the Anglican church and my wish. And if any difficulty should restrain you from this union, send two of your bishops, with some learned presbyter to confer with me, with the Anglican church and especially with king James. I will supply them with travelling money.*

Sanctissimi in Christo Patres, ac Domini[3].

Orientalis Ecclesia nobilissima, Patres in Christo venerandi, omnium Christi Ecclesiarum prima Mater, et Magistra, cum iamdiu Deo seruire cogatur subiecta in temporalibus Principi à Christiana religione alieno, commiseratione digna est. Conser-

[3] Added in the margin, by another hand.

uat illa quidem suam viuam in Christum fidem, veramq*ue* Christianam pietatem, sed tamen propter incommoda, et angustias quas in temporalibus ex ea patitur subiectione, viris apprime doctis pene destituta, qui in Theologicis dissertationibus plene sint instructi, multas et graues iniurias, quibus in eam Romana Ecclesia seu potius Curia, insultat, ferre cogitur. Hæc enim 2 hostis perpetua vestræ libertatis, artibus omnibus, per alumnos in suis Collegijs educatos, per Jesuitas et presbyteros, per Monachos, per Episcopos latinos vestræ nationis et vobis maxime infideles, propriæq*ue* matri rebelles, omnem mouet lapidem vt ipsam vestram Orientalem Ecclesiam seruam sibi factam, pedibus suis subijciat quemadmodum Occidentales magna ex parte subiecit. Papa enim solus monarcha esse vult, solus Dominus totius Christianitatis, qui tamen vnus ministrorum sanctæ Ecclesiæ, ad summum vnus ex quinque primis Patriarchis, quorum quisque jure Ecclesiastico, supremus est in suo Patriarchatu, nec cuiquam in terris Episcopo subiectus. Huius 3 Tyrranni Satellites, non Theologi, sed Sophistæ, corruptis miserabiliter sacris scripturis, contemptis primis Concilijs, et sacris eorum Canonibus abiectis, Papatum hunc Tyrannicum, in Orientem inducere iam per tot sæcula, ac simul falsitates et mendacia pro articulis fidei obtrudere conantur, quæ a Christi sancto Euangelio et a puritate Christianæ fidei sunt remotissima, et soli ambitioni auaritiæq*ue* Eccle*siæ*[3] Romanæ inseruientia.

Nisi igitur vos Græci Patres religiosissimi, cum alijs Prælatis aliarum nationum Orientalium vobis adhærentibus, serio in 4 eam curam incumbatis, ut tantis malis opportuno et efficaci remedio occurratis, acerbas molestias, religionis damna, et fidei pericula vos subire necesse est et libertatis quoq*ue* Ecclesiasticæ post amissam iam ciuilem libertatem, iacturam facere. Est quidem iam inter vos communis opinio, vnicum, ac singulare 5 remedium vnum illud esse, si posset ciuilis libertas reparari aut saltem de hac ciuili libertate reparanda nimium soliciti, conseruationem Ecclesiasticæ libertatis præ illa ferme nihili facitis. Et tamen deceret plurimum vos vestris cogitationibus et consilijs, modum ponere. Ego et natione, et dignitate munereq*ue* Episcopali Illyricus, multo meliori iure, ut olim fuit, orientalis, quam occidentalis Ecclesiæ membrum, non possum vos non amare

et reuereri, vobisq*ue* consilijs sanis adesse. Libeat vobis mente repetere Cyrum gentilem hominem, fuisse a Deo ipso ad regnum et monarchiam olim sublimatum, cui Deus ipse et populos et Reges multos subiecit, eumq*ue* seruum suum vocauit, Isa. 45. Nabuchodonosor quoq*ue* a Deo maximum regnum habuit, et ipse 6 Ethnicus et infidelis: minaturq*ue* Deus grauem in eos vindictam, qui colla sua nollent illius iugo supponere, Hierem. 27. Deus optime nouit quando tempus sit iugo graui subdendi populos suos, et quando eos in libertatem vindicandi. Interim vult, et præcipit ut ei Principi quem ipse dederit, plena in ciuilibus præstetur obedientia, et fidelitas. Primi Christiani per trecentos annos ac vlterius infidelibus Imperatoribus humillime subiecti fuerunt, etiam acerrimis fidei Christianæ persequutoribus: quod si Christus Dominus necessarium esse censuisset, ut sui Christiani non nisi Christianis Principibus subderentur, an non sciuisset et potuisset a duro illo iugo eos subducere? Docuit tamen nos, fidem et bona spiritualia a rebus temporalibus non pendere: ac proinde primum esse quærendum regnum Dei, et iustitiam eius, tum reliqua etiam temporalia nobis fore adijcienda, Matt. 6. Scimus Ecclesiam sub 7 persecutoribus sæpe magis floruisse in internis virtutibus, et feruore etiam externo fidei et Charitatis in Deum, quam sub Christianis Principibus. Ait enim Hieronymus, Ecclesiam postquam venit ad manus Principum Christianorum, auctam esse splendore et diuitijs, virtutibus tamen imminutam. Decet ergo vos, Patres optimi, quærere primum regnum Dei, ac deponere penitus cogitationes libertatis temporalis, soli Deo eam relinquentes et commendantes, et in libertatem vestræ Ecclesiæ orientalis, omnes cogitationes omnesq*ue* conatus dirigere. Non est vobis ignotum ex nimia solicitudine libertatis temporalis vos ipsos, vobis ipsis et vestris fidelibus grauiores persecutiones excitare, et iugum aggrauare. Si Princeps vester, de vestra 8 sincera fidelitate et in ciuilibus obedientia, tutus esset et certus, longe humanior et benignior esset vobiscum tum in rebus Ecclesiasticis, tum etiam in temporalibus. Esset itaq*ue* optimum si vestræ quietis hoc primum iaceretis fundamentum, humilis ac deuotæ tolerantiæ; statuentes intra vos, et populis suadentes, ut fidelitas ciuilis erga vestrum Principem intacta illæsaq*ue*

conseruetur: et nulla detur ei occasio de vobis suspicandi, et in vos succensendi.

Hoc iacto fundamento, nullum possum vobis opportunius, nullum efficacius nullum facilius remedium commendare, quo vestræ Ecclesiæ libertatem, puritatem, decorem et existimationem conseruetis, et augeatis, quam si cum Anglicana hac nunc fęlicissima Ecclesia, perfectam vnionem in fide et charitate procuretis, et vere Catholicam cum ipsa et ei communicantibus communionem ineatis. Non subiectionem quæret illa a vobis, ut quærit Papa; sed fraternitatem vestram, et in puritate Christianæ fidei Catholicæque religionis consensum libenter amplexabitur. 9

Ecclesiarum porro vnio, fidei postulat vnitatem: quæ vnitas generalis in eadem sacra scriptura firma fide amplectenda consistit. Ante omnia igitur simul omnes sacram scripturam canonicam vtriusq*ue* testamenti admittimus, et iuxta sensum veteris Ecclesiæ, nostrorumq*ue* Maiorum canonicas ab Apocryphis distinguemus. Et quoniam ex scripturis male intellectis sæpius exortæ sunt contentiones, et natæ interdum hæreses, sacra Patrum Concilia legitima et ab Ecclesia approbata, verum scripturæ sensum declararunt, et falsum abiecerunt, inde formata sunt symbola fidei, quæ et maximè necessarios ad salutem articulos credendos omnibus fidelibus proponerent, et tunc controuersa definirent. 10 Igitur ad vnitatem fidei, post admissam scripturam, admittemus simul omnes, ac profitebimur, tria vetera symbola in omnibus et singulis partibus suis: symbolum videlicet Apostolorum, ita passim vocatum: symbolum Concilij primi Constantinopolitani: et symbolum Athanasij: In duobus posterioribus symbolis, nodus est de processione spiritus sancti. Inquirendum itaq*ue* amicè erit, num in ea sit aliquid a Catholica Ecclesia, rite et legitime ac sufficienter definitum: et tunc definitioni standum erit: sin minus orientales Ecclesiæ abundabunt in sensu suo, occidentales in suo: neq*ue* hoc nomine alteræ alteras damnabunt: quousq*ue* plena fiat definitio, aut aliqua ineatur explicatio, et moderatio quam vtraq*ue* pars possit amplecti. 11 Quicquid primis quinq*ue* Concilijs oecumenicis, quoad dogmata, definitum est, id vniformi fide admittatur; et hæreses in illis Anathematizatæ, anathematizentur. Error quoque Mo- 12

nothelitarum, in sexta synodo damnatus, cum eadem sexta synodo damnetur. Septima vero synodus, quoniam videtur non tantum vsum sacrarum imaginum ciuilem approbare, sed etiam cultum eis religiosum exhibere, non sine periculo Idololatriæ, Iccirco admissio illius Concilij, examini communi est subijcienda. Vsus igitur piarum imaginum, quatenus excitant memoriam rerum et personarum sanctarum permittatur: illis tamen et adoratio, et quilibet religiosus cultus negetur. Honor aliquis humanus et reuerentia ciuilis non prohibeatur, nam etiam excellentia propter dona gratiæ supernaturalia sicut non facit hominem Deum, neq*ue* illum facit plusquam hominem, amicum tamen Dei, sic reuerentiam maiorem quam humanam, et quæ purum deceat hominem non meretur: ac proinde neq*ue* sancti neq*ue* eorum imagines, altiori cultu quam humano, et cuius creatura capax sit, sunt colendi: ac multo minus religiose inuocandi: Intercedunt illi quidem pro nobis in cœlis, et nos humano quodam accessu eos possumus, sed vix sine periculo, compellare[4]: religiosa tamen inuocatio, Dei tantum est, et mediatoris nostri, qui pro singulari aduocato datus est nobis, Jesu Christi. 13

Mysteria, seu quæ nos vocamus Sacramenta, vel a Christo instituta et mandata Ecclesiæ; vel a Christo aut verbo, aut exemplo. approbata et commendata, vel ab Apostolis vsurpata, sunt multa; neq*ue* certo numero necesse est ea comprehendere, quia non omnia eodem modo sunt mysteria neq*ue* eodem modo ad gratiam diuinam comparandam, vel confirmandam inseruiunt: præcipua sunt baptismus, et Eucharistia: Huc deinde aliquo modo vsus clauium Ecclesiasticarum spectat, ad liganda et soluenda peccata: quamuis sola interna poenitentia, ad peccati remissionem satis esse possit. Ordo sacer in Ecclesia necessario ponendus est; per quem fiat ministrorum deputatio, quibus Deus Ecclesiasticam concedat potestatem. Chrisma ad baptizatorum confirmationem, et infirmorum vnctio Ecclesiarum consuetudini permittuntur, quæ si iustis ex causis omittantur non multum refert. Matrimonium mysterium in se continet, vnionis Christi cum Ecclesia: et benedictione Ecclesiastica dignum est, quinam gradus consanguinitatis et affinitatis impediant matrimonium, consuetudo sua explicet cuiq*ue* Ecclesiæ. 14 15 16

[4] MS. *inuocare*, but crossed out and *compellare* written over it by another hand.

Missa dummodo nihil aliud sit nisi præparatio Eucharistiæ, sub legitima et approbata Liturgia, vbi populus vel aliqui ex populo sint, sacra communione reficiendi, laudetur, approbetur, et tanquam diuina institutio admittatur, et in ipsa sacra communione cum sacro pane et sacro vino, digne receptis, verum Christi corpus, verusq*ue* eius sanguis modo spirituali prorsus ineffabili ac inexplicabili exhiberi firma fide credatur. 17

Pelagianismus, et semipelagianismus anathematizetur, et omnes profiteamur nos absque diuina gratia nullum bonum spirituale, posse aut efficere, aut cogitare: solaq*ue* diuina misericordia, per merita Christi et non per opera sua[5], quæcunq*ue* illa sint, fideles iustificari. Opera tamen nostra bona, cum diuina gratia facta, veram et propriam rationem meriti nullam habent; nam et imperfecta semper sunt: et Deo multis nominibus a nobis debentur, ac propterea nullam Deus tenetur eis dare mercedem, aut compensationem: nihilominus tamen ex diuina benignitate, et promissione gratuita, sicut nullum malum dimittit impunitum, ita nullum bonum relinquit irremuneratum. 18

A nostra fide procul amandandum est purgatorium, Illud quod Pontificij sunt commenti. Quod vero attinet ad gratiarum actiones et preces pro defunctis, si illæ in Oriente intra terminos antiquos, quibus antiqua pura Ecclesia se continuit, coërcentur, permittuntur; quæ vero Ecclesiæ hac in parte rem reformarunt, in sua maneant reformatione. 19

Inter Episcopos iure diuino summa est æqualitas; jure tamen Ecclesiastico et per legitimos canones, Metropolitæ iure metropolitico præsunt suæ Metropoli, subditis Episcopis: Patriarchæ vero, iure Patriarchali præsunt in suo Patriarchatu, Metropolitis[6]: ipsi uero primi Patriarchæ, seu Primates quisque in suo Patriarchatu[6] ita supremus est dignitate, et Patriarchali canonica potestate, ut supra se nullum habeat Episcopum: nec vnus debet alterius turbare jurisdictionem. 20

Disciplina Ecclesiastica, et ritus externi diuini cultus ad ordinariam generalium priscorum canonum præceptionem reducuntur: quia tamen adiaphora hæc sunt, obtineat cuiusq*ue* Ecclesiæ 21

[5] MS. *nostra*, bnt crossed out and *sua* written over it by another hand.

[6] *Metropolitis—Patriarchatu* added above the line by the corrector.

laudabilis consuetudo, salua in omnibus sua principibus Christianis regia potestate, quam a Deo etiam habuerunt, saluis etiam suis juribus, synodis legitime congregandis. In his ferme videtur consistere nostrorum temporum necessaria fidei confessio generalis: per quam Ecclesiæ Christianæ possint in vnitatem redigi: nam multa alia scholastica et disputabilia scholis relinquuntur.

Facta vero per hæc inter orientales et has Ecclesias vnione, 22 vos Patres sanctissimi, pro vestris Ecclesijs opem omnem condignam estis ab hac Anglicana Ecclesia, vt[7] spero[7], ac præsertim a serenissimo Rege magnæ Britanniæ Catholicæ fidei Defensore, habituri. Hic iam poteritis studiosos semper aliquot vestros in studijs enutrire: Hinc vobis libri, hinc Theologicæ elucubrationes aduersus Papistas hostes vestros acerrimos, suppeditabuntur. Hinc Papismus ipse summopere concutietur, et veritas Catholica aduersus tot Papismi errores, triumphabit. Hinc ad ipsarum quoq*ue*, quæ sub Papatu gemunt Ecclesiarum reformationem, aditus peramplus, diuina fauente gratia aperietur. Et vestra Catholica Ecclesia orientalis vosq*ue* ipsius prælati nobilissimi, et fidei et existimationis magna capietis incrementa. Hæc ego pro mea in vos charitate, Deo certe ita mihi in con- 23 scientia mea iubente amice uolui significare, et breui scripto comprehendere. Ceterum ore ipso plenius poterit vobis Anglicanæ Ecclesiæ statum, oculatus testis, vester frater religiosissimus Archiepiscopus Rhodiensis, et meum desiderium explicare. quem, rogo, obsecro, ac obtestor meo nomine libenter audiatis, et super his serio cogitate, consulite, et deliberate. Quod si nodus aliquis adhuc molestus, ab hac vnione vos retrahet: mittite communi vestro Beatissimorum quatuor Patriarcharum, et præcipuorum Metropolitarum nomine, duos Episcopos, cum aliquo etiam docto presbytero, qui mecum, et cum hac nobilissima[8] Ecclesia Anglicana, et vel maxime cum sapientissimo et pijssimo Rege super hoc negotio vnionis conferant. Ego eis viaticum ad veniendum, et redeundum, suppeditandum curabo: veniant illi vestris subscriptionibus muniti, et cum autoritate plena, in hanc vnionem (firmata prius fidei confessione) vestro nomine

[7] Added above the line by the corrector.
[8] MS. *nobissima*.

consentiendi. Et Deus vos omnes seruet incolumes: Gratiaque sua nobis aspiret, ut diuisam Ecclesiam redintegremus.

Vestrum omnium in Christo frater
et seruus humillimus.

M. A.

Added in the handwriting of Caesar Calandrinus[9]: 24

In Crak.[10] contra Spal. p. 162. allegatur locus ex Epist*ol*a Spalat*en*sis ad Cyrillu*m* Patriarch*am* Alexand*rensem*. Mihi sub virga Romana nato educato ac promoto, tenebras antiquas Ægyptiacas sub occidentali Ægypto diroq*ue* illo Pharaone diu experto ad terram Goshen[11] ubi splendida lux fulget, fuit omnino confugiendum. Serio cogitate de vestrarum Orientalium cum hac nobiliss*im*a et florentiss*im*a Eccl*es*ia Anglicana unione. Sic contra Pharaonem, imo verum Antichristum facillime prævalebimus et tyrannidem ipsius a Christi Ecclesia procul amandabimus.

Endorsed:

M. Ant. de Domini Arcivesc. Spalat.

[9] Minister of the Dutch Church from 1639 to 1665.

[10] Reference is made to Rich. Crakanthorp's *Defensio Ecclesiæ Anglicanæ, contra M. Antonii De Dominis, D. Archiepiscopi Spalatensis injurias*, ed. Joh. Barkham, 4° Lond. 1625. Republished: Oxonii apud J. H. Parker, 1847.

[11] The printed edition adds: (Hæc tibi Anglia).

281.

JOSEPH HALL[1],
to MARC ANTONIO DE DOMINIS[2].

[Worcester, February 1622, O. S.][3]

§ 1. *Perhaps some righteous scheme for effecting the unity of the Church carries you to Rome.* 2. *That you lack not the inclination I remember that you somewhere openly profess: From the first years of my priesthood....* 3. *An ambition for peace well worthy of a Bishop.* 4. *But spare yourself this labour. We have learnt, on this point, what human strength can accomplish.* 5. *The man that hopes to give effect to this desire, how is his labour lost? Either the Roman Church must utterly renounce herself, or the object can by no means be achieved.* 6. *I do not deny that, within reach of either of the contending parties, there are sacred lines of peace, which they might salute. But while Rome continues in her present mood no unanimity on the chief heads of religion is possible.* 7. *How bad a reputation has that middle way of Johann Sturmius obtained. How are Cassander and Frisius and others lashed?* 8. *What then is our hope that, after the stubbornness of so many years, Papists will renounce their dearest errors?* 9. *Let some honest coun-*

[1] Joseph Hall was born on 1 July 1574, at Onistow Park, Leicestershire, and received his education at the school of his native place and Emmanuel College, Cambridge. He became a fellow of his college in 1595. Having taken holy orders, he, after having discharged various minor ecclesiastical functions, was appointed dean of Worcester in 1617, bishop of Exeter in 1627, and in 1641 bishop of Norwich. In the latter year he joined eleven other bishops in presenting to parliament a protest against all laws passed in their enforced absence, whereupon the bishops were accused of high treason and thrown into the Tower. The accusation fell to the ground, and in six months the bishops were released (June 1642). He died 8 September 1656.

[2] See the preceding Letter, note 1.

[3] The present Letter has been published several times, first of all in *De Pace Religionis Marci Antonii de Dominis Spalatensis Archiepiscopi Epistola ad Venerabilem Virum Josephum Hallum, Archipresbyterum Vigorniensem*, 4°, Vesuntione Sequanorum, 1666, p. 49 sqq. The Archbishop there says that it was delivered to him on 20 February 1622, old style (=1623).

The present text is taken from a transcript in the possession of the London Dutch Church, made by Caesar Calandrinus, who was minister of that Church from 1639 to 1665. And as Bishop Hall's Letter was not published before 1666 in Marc Antonio's own *Epistola*, it is clear that Calandrinus must have had access to Bishop Hall's Letter. But he evidently did not think it necessary to transcribe the whole of it, and so omitted the beginning (see p. 50 of the Epistola) and a few other passages. It is also printed in Peter Hall's edition of the Bishop's works (Oxford, 1837—1839), vol. XI, p. 384. Both these editions are referred to in the Notes.

sellor suggest to the Pope to abdicate his pompous Popedom, his Monarchical Supremacy over the churches of God,...will he not get a faggot or a gallows from the great descendant of Romulus? 10. *When the parents and the patrons of error are determined to do or suffer anything rather than depart from their opinions, how can you suppose that we, the advocates of primitive truth, should consent to shake hands with the grossest errors?* 11. *But if the thought of undertaking the most arduous service inspires your breast, be on your guard, as you enter the Tuscan sea, against the Twelve Rocks.... To speak more plainly: once arrived at Rome, you must swallow the errors which you before condemned, or else be sent alive to the flames.* [12. *Have we English been inhospitable to you? Has not the king treated you with the most lavish liberality? The very liberty of departure which you enjoy shows how handsomely you have been treated. Have our manners and customs displeased you?*] 13. *God forbid that a Bishop full of years and endowed with admirable gifts of intellect should suffer a relapse.* 14. [*Does our religion offend you? But you approved of it after careful examination.*] *It is still the same; if you have changed, take care your change is of the Lord. Certainly those who detest our religion, acknowledge that we speak the truth, only they avouch that we speak not the whole truth.* 15. *I implore you to return to sense, and have compassion on your own soul. You are now an old man; let hoary hairs admonish you that the day of doom is not far off.* 16. *In that dread day your orthodox writings will arise against you.* 17. *Meanwhile may heaven and earth bear record, on what point we do not cleave most faithfully to the oracles of God, to the authority of the Holy Fathers and Councils. In what respects have we departed from the Romanists, except where it is plain that they have departed both from themselves and from God?* 18. [*Too late, perhaps, you may be moved by repentance for your deed*], *and wish in vain either that you had never seen, or never left our Britain.*

...Fortassis (uti plebeis licuit ingenijs conjectari) sanctu*m* [1]
q*uo*ddam uniendæ Eccl*esi*æ studium te Romam discordiæ huiusce
sacerrimam sedem propellit machinaturum demum aliquid quo
funestissimæ Chr*isti*a*n*j orbis lites aliquando sopiant*ur*, ad quod
q*ui*dem opus instructiorem te alijs omnibus p*ro*duxisse uisus
est summus ille pacis author. animus certe quam non desit [2]
memini te alicubi palam profiteri [Fouebam inq*ui*s a primis clerica-
tus.... quæ[4] finit[4] ad feruens studiu*m* incitabat[5]] Dignam sane pijs- [3]
simo Præsule lapsoq*ue* è cœlis, pacis φιλοτιμίαν! Quis non hunc
una et animi candorem et ardorem zeli pronus exosculet*ur*?
Pereat certe q*ui*sq*ui*s est, pereat pessumè qui discerptissimæ
Eccl*esi*æ redintegr*ati*onem suo ipsius sanguine redemptum[6] ire
noluerit. Sed parce si me audis Colendissime Præsul parce [4]
huic labori. Nouimus nos isthic quid possint humanæ uires,
uotis nos una tecum si lubet usq*ue* contendemus ut Dei bene-
ficio beet aliq*ua*ndo Chr*isti*anam Remp*ublicam* pax alma, respi-

[4] *quæ finit* are words added by Calandrinus, meaning: *the passage which ends* ad feruens &c.

[5] *invitabar*, in the Epistola of Marc Antonio; *invitabat* in Peter Hall's edition.

[6] In the Epistola and Peter Hall's edition wrongly: *redemptam.*

ciensque ab alto dissipet tandem omnes errorum inimicitiarumque procellas quibus hodierno die miserrime conflictamur, sed mortalium quisquis se hoc effectum dare posse sperat, nimio quam frustra est. Aut enim exuat se prorsus oportet Romana Ecclesia (quod quis hominum suadere se posse autumet?) aut hoc profecto fieri nullo modo potest. Non negârim equidem (dedimus enim et nos strenuè quantum potuimus operam huic instituto) penes utramque litigantium partem esse sacra pacis limina aliquanto[7] propius[7] (absque ullo fidei damno) salutare. Nam et leuicula quædam sunt, quæ tuto liceret alterutrique (si opus foret) indulgere: neque quid impedit, quominus in tractandarum (quæ necessariò obueniunt) controversiarum modo plus utrinque moderationis Christianæ posset adhiberi: sed ut unanimem in summis Religionis capitibus (quæ nunc est Romæ indoles) concordiam ineamus (dolens edico) haud minus impossibile est, quam lucem tenebris Beliali Deum consociari. Quam infamis audit hodie Johannis Sturmij via media[7a] non secus ac lata illa quæ ad unum usque barathrum deducit? Quam vapulat etiamnum bonus ille Cassander Friciusque et quisquis moderatioris ingenij Theologus pacis ausus est meminisse? Quin et Tepidos hæreticis suis connumerandos censuit pridem non[8] nemo Gallicanorum patrum Gualtierus. Quis vero te melius nouit quam mordicus olim tenuerint[9] Tridentini Patres vel minimas quasque quisquilias stipulamque suæ (quam uocant) fidei: quibus orbem Christianum penitus conflagrare maluerunt Romani rerum Domini, quam ut tantillum suo qualicunque jure cedere uiderentur. Ecqua nunc spes est post tot annorum pertinaciam, profusiores veri Pontificios charissimis erroribus ultro abrenunciaturos? Nimia profecto fide sit oportet qui istud crediderit. Eat nunc quis probus monitor et suggerat ista (cuius in pectore conclusa delitescit Ecclesia) Pontifici summo sine modo suadere tibi obsecro, Sancte Pater, ut fastuosum hunc papatum, monarchicumque in Ecclesias Dei imperium abdicare uelis. Noli cathedram tuam (quod soles) ἀναμάρτητον uenditare. Desine tibi post tam apertam tuorum hominum erubescentiam, arrogare gladium illum alterum

[7] The printed editions read: *quæ aliquanto propius liceret.*
[7a] See the documents printed above as No. 146 and 147.
[8] The printed editions have: *nec.*
[9] Edd. *tenuerunt.*

potestatis sæcularis. Caue tua ipsius præcepta diuinis æq*ui*-paranda censeas, edicasq*ue* Insigne illud commentum Transub-st*antiati*o*n*is Sacrificij Missatici, Purgatorij ignis, fatere tandem et exsibila.

Noli Eccl*esi*am Chri*stian*am deinceps ludos facere lucrosis Indulgentiaru*m* nundinat*io*nibus. Iube[10] ne sanctoru*m* effigies re-liquiæue in Idola conuertantur. Quid quæso a Magno Romuli nepote[10a] aliud nisi facem crucemve reportabit? Quid e[11]? Vbi steterit palam errorum parentib*us* simul ac patronis, quiduis aut agere aut pati potius, quam ut a sen*ten*tia sua quamlibet impia ac prodigiosa discedere uelint; quid a nobis tandem putat Paternitas vestra primæuæ veritatis asseclis posse exspectari? ut conclamatissimis erroribus dare manus, et plusq*uam* seruili jugo Ponti*fi*ciæ Tyrannidis colla subdere jam sero animum indu-camus? Non ita sane et Deum et ho*min*es exuere possumus ut hac tam insana lege pacem colere mavelimus. Alterum p*ro*fecto horu*m* (si quando convenire lubitum) plane necesse erit[12], ut aut illi errare aut nos rectà ire desinamus. Illud ipsi valde nolunt, hoc Deus. 10

Quod si qui olim Cæsari animus fuisse dicitur, difficillima[13] quæq*ue* obeundi, idem hodie sacratum Deo pectus insideat, pro-moueatq*ue*, caue tibi Tyrrhenum mare ingressuro a duodecim scopulis, plebi quidem nautarum forsan incognitis, tibi v*ero* p*er*itiss*im*o nauiculatori exploratiss*im*is! Minitantur illi scil*icet* exitium non cymbis modo quotidianis seu onerarijs seu actuarijs sed ubi eò transfretaueris ναυκλίδι[14] quidem[14] tuæ[14]. Sane aut im-pingat tua nauis necesse est aut subsidat. Dicam planius ne te salus ipsa seruare poterit[14a] ubi Romam accesseris, quin aut damnatos a te pridem errores, mutata uelific*atio*ne reuoces re-foueasq*ue*[15] aut damneris uiuicomburio. Durum utru*m*q*ue* omen nec alia[16] r*atio*ne nisi prudenti (quod cautus usq*ue* fecisti) pro-fugio auertendu*m*[17]. 11

[10] *Jubeas.* [10a] Catull. 49. 1. [11] *ergo.* [12] *est.* [13] *non nisi difficillima.*

[14] Omitted in the printed editions. ναυκλίδι is distinctly so written in the MS.; but the word does not appear to occur anywhere else.

[14a] Plaut. capt. 529. most. 338. Ter. ad. 761, 2. Cic. Verr. III § 131. p. Font. § 11.

[15] *resorbeasque* in printed editions. [16] *ulla alia.*

[17] Here Calandrinus ceases his copying (on p. 52, line 6 from foot in Marc Antonio's Epistola; p. 390, line 13 from foot in Hall's edition), and by the words: "in Hospitio bene-ficia &c." summarises the contents of what he omits.

in Hospitio beneficia. Venia abeundi Mores. 12

Religio?[18] Absit Absit ut Grandæuus Antistes, tam eximijs 13 animi dotibus imbutus, recidiuam patiatur. Apage mendacem famam[19].

Res eadem est. Tu si sis alius, uideris q*uo*d te numen 14 mutârit. Certè qui Religionem nostram odio habent plusq*uam* Eteocleo fatent*ur* nos veru*m* dicere sed totum non dicere criminant*ur*. Quicq*ui*d est positiuæ (q*uam* appellant) apud nostros Theologiæ et*iam* adv*er*sarijs p*er*placet: negationum solummodo quarundam paulo atrociorum grauiter accusamur, nempe audacem illam impiamq*ue* nouæ fidei farraginem ferre nec posse nos nec debere profitemur, nihil q*ui*cq*uam* addidimus nihil immutauimus: non aut formosior est quam fuit olim Eccl*esi*æ Romanæ facies, aut Reformatæ turpior. Dic mihi nunc cur quæ intoleranda tibi pridem[20] uisa sunt religionis assumenta, placere incipiant? Cur jam sero primigenia nostræ simplicitatis forma tibi sordescere uideat*ur*?

Obsecro te (Ampliss*im*e Domine) imo adjuro per Dominum 15 Iesum Chr*istum*, redeas ad cor tuum, uelisq*ue* animæ tuæ misereri. Senex nunc es, moneant te cani tui (flores illi cœmiteriales qui nunc caput tuum graui quodam decore obtegunt) non longe abesse fatalem illum diem, quo tremendo summi Judicis tribunali sisteris, *ratione*m demutatæ sent*enti*æ redditurus. Cogita jam seriò quid responsi daturus sis illi, illi falli nescio, uiuoru*m* mortuoru*m*q*ue* arbitro. Quicq*ui*d certe fiat cæcæ plebeculæ, cui p*er*fida doctoru*m* tyrannide cælestis doctrinæ jubar intercludi solet, fieri non potest q*ui*n vt tu quem tam insigni eruditione reru*m*q*ue* o*mn*iu*m* sc*ient*ia instruxit Deus, seueriss*imum*[21] judicium[21] a veritatis agnitæ prius abnegatæq*ue* acerrimo uindice reportes. Assurgent contra te in illo uerendo die 16 scripta tua egregia, orthodoxias[22] quondam tuæ monumenta æuiterna, testabunturq*ue* et quis olim fueris et quam solidis *ratio*nu*m* nixus firmamentis[23] ad nostras partes accesseris, turpemq*ue*

[18] Here Calandrinus begins to copy again (see Marc Antonio's *Epistola*, p. 54, line 5; Hall's edition, p. 392, line 2 from foot).

[19] Here again Calandrinus omits a few sentences. [20] *primùm.*

[21] *poenam*, in the printed editions. [22] ὀρθοδοξίας, in Marc Antonio's Epistola.

[23] MS. *fundamentis*, but altered into *firmamentis*.

tibi lapsu*m* coram Deo et Angelis exp*ro*brabunt. Interim v*ero* 17 cælum ac terra nobis attesten*tur*, ecq*ui*d sit in quo nos sacris indubijsq*ue* Dei eloq*ui*is non firmissimé adhæream*us*. Ecq*uid*, in quo SS. Patru*m* conciliorum*que* authoritate destituamur? Ecq*uid* in quo nos a Romanis discessionem fecerimus, nisi ubi illos a se, a Deo discessisse constiterit[23].

Britanniamq*ue* nunq*uam* uidisse aut nunq*uam* deseruisse[24] 18 frustra exoptabis. Quod ex a*nimo* deprecor

Reuerentiæ v*est*ræ humillime deditissim*us*

Jos. Hall*us* Archipresbyter

Wigorniensis.

Nec[25] ita crassi sumus insulares, ut credere possimus cælu*m* te mutare[25a] uelle, nisi a*nimu*m quadantenus mutare decreuisses.—Fulgentius.—Propudiosissi*m*a palinodia.—Martyriu*m*.

What follows is an Appendix to the above Letter of Dean (afterwards Bishop) Hall. It is likewise copied by Caesar Calandrinus from the "Epistola" of Marc Antonio de Dominis to Dean Joseph Hall (see above Note 3).

§ 1. *The whole fundamental faith of the Christian Apostolic church is preserved entire, uncorrupted by any heresy, by the Popes, so far as the public profession of their church is concerned; hence no papists are to be shunned or rejected by anybody on account of heresy.* 2. *The sacred rites of the pontifical church are not idolatrous in themselves, but for the most part praiseworthy.* 3. *No Christian is to believe anything which the sacred canonical scripture does not explain as being revealed by God, or has not been handed down to the church by the Apostles or by Apostolical men.* 4. *No Church, even if believed to be corrupted, is to be reformed at the risk of a division and schism of the Catholic Church; as schism is a far greater evil than corruption.* 5. *No Protestants*

[23] Here a few sentences are omitted. [24] *dereliquisse.*

[25] What follows is written at the end of the letter, but should have come at the beginning, as will be seen from a comparison with the printed editions. The dashes after decreuisses &c. represent omissions.

[25a] Hor. ep. I. 11. 27: caelum, non animum, mutant qui trans mare currunt.

are able to free themselves from the charge of schism, unless they are not standing in the way of a communion with the Pontifical Church. 6. A person, led away by some cause or error might separate himself from the person of the pope, but meantime he is bound to remain in communion with the Papal churches, and to avoid the evil of schism. 7. If anyone were erroneously anathematized by papal churches and precluded from them, he cannot himself conduct any ecclesiastical assemblies, but is bound to remain in communion with those churches.

Ad[26] hæc te, Halle, prouoco, prouoco et vestros Puritanos. 1

Primum Caput. Tota fides fundam*en*talis Eccl*esi*æ Chris*tian*æ Ap*osto*licæ penes Pont*ifici*os quoad publicam ipsorum[27] Eccl*esi*æ p*ro*fessionem, integra e*st*, illæsa et incorrupta nullisq*ue* hæresib*us* contaminata, consequenter Pont*ifi*cij nomine hæresis nemini[28] sunt uitandi, a nemine abjiciendi, nulla ui comprimendj, nullis incommodis affligendj, nullo modo publico suæ religionis exercitio priuandj.

2. Ritus sacri Eccl*esi*æ Pont*ifici*æ Idololatricj de[29] se[29] uere[29] et[29] p*ro*prie[29] nulli sunt, nulli perniciose sup*er*stitiosi, maxima ex parte sunt laudabiles et sanctj, omnes tolerabiles. 2

3. Nihil fide diuina Ch*ristian*o hominj credendum est, q*uod* vel scriptura sacra Canonica expresse et clare absq*ue* ulla obscuritate et Catholicarum interpret*ation*um varietate ut a Deo reuelatum non p*ro*ponit[30]: vel q*uod* ut tale ab Ap*osto*lis Ap*osto*licisq*ue* uiris explicatum et declaratum, Eccl*esi*æq*ue* (obscuritate sublata) traditum non fuerit. Hæc sola regula fidei est, per quam q*uic*q*ui*d Eccl*esi*a, Concilia et Pont*ifi*ces expresserunt, fide firma credendu*m* est: aliud non item, sed in libertate manet opinandj. Omnia a*utem* fund*amen*talia et necessaria ad salutem aut jam in Scr*iptur*a ex se clara sunt aut p*er* hanc regulam sunt in Eccl*esi*a Catholica definita. 3

4. Eccl*esi*a q*ua*cunq*ue* Chr*ist*j et*iam*si p*ræ*sumat*ur* in aliquo abusu citra hæresin et Idololatriam esse deformata, reformarj non debet cum diuisione et scissione Eccl*esi*æ Catholicæ. Schisma enim est longe grauius malum quam q*uæ*cu*n*q*ue* deformat*io*. Errarunt *ergo* Lutherus et Caluinus eoru*m*q*ue* socij et sequaces dum sub p*ræ*textu Reform*ation*is ab Eccl*esi*a Pont*ifici*a desciue- 4

[26] From *Ad hæc* to *illis abjicitur* (in § 7) is a quotation from the "Epistola."
[27] Edition: *illorum.*
[28] Ed.: *à neminc.*
[29] Ed.: *verè nulli sunt propriè.*
[30] Ed.: *proponat.*

runt et ab ea tot fideles diuulserunt et altaria contra altaria absq*ue* ulla charitatiua co*mmun*io*ne* et*iam* inter se erexerunt ac schisma fecerunt.

5. A crimine schismatis se liberare non p*ossu*nt Protes*tantes* q*ui*cunq*ue* nisi p*er* ipsos non stet quominus cum Eccl*e*s*ia* Ponti*fic*ia, q*uæ* uere in fund*amen*to Catholica est, in fide et charitate plene communicent. Ac proinde nisi illi q*ui* cultum externum Relig*io*n*is* Ponti*ficiis* abstulerunt illum liberum restituant et altare contra altare erectum o*mnin*o destruant seu potius altarj Catholico conjungant, legesq*ue* injustas aut cultum Ponti*ficium* abolentes aut ho*min*es ad Eccl*es*i*a*s et sacra Protest*antium* p*r*ofecto hucusq*ue* schismaticor*um* ad minimum compellentes, penitus abrogent. 5

6. Potest aliq*ui*s vel aparenti[30a] aliqua causa vel errore aliquo seductus a p*er*sona sola summi Ponti*fic*is tantisp*er* desciscere, sed interim tenet*ur* cum Eccl*e*s*i*js o*mn*ib*us* Ponti*fic*ijs in fide fund*amen*talj et charitate co*mmun*icare malumq*ue* schismatis euitare. 6

7. Siq*ui*s injuste ab Eccl*e*s*i*js Ponti*fic*ijs aliquo humano errore intercedente anathematizetur[31] et a co*mmun*io*n*e earum p*er* ipsas resecet*ur*[32], is non p*otes*t sine crimine schismatis seorsim conuentus ecclesiasticos agere et altare contra altare erigere: sed tenet*ur* co*mmun*io*n*em cum illis Eccl*e*s*i*js quantum in ipso est cum suis asseclis in fide et charitate, seclusis errorib*us* et abusib*us* siq*ui* uere tales adsint[33] conseruare p*r*otestari et p*r*ofiterj et sacra Ponti*fic*ior*um* frequentare, quanto magis q*ui* juste et p*ræ*sertim p*r*op*ter* injuste factum schisma ab illis abjicitur? 7

Præcipua ex his ex proprio suo M*ar*ci ore me meis aurib*us* audisse lætor plurimum et gratulor.

Scogli[34] 8

[30a] So in MS. [31] Ed.: *anathematisatus sit.* [32] Ed.: *rescissus.* [33] Ed.: *sunt.*

[34] Reference is here made to an Italian work, which was published, apparently in England in 1618, under the title: *Scogli del Christiano Naufragio.* It is mentioned in Marc Antonio de Dominis' *Epistola de Pace Religionis,* p. 45, and appears to have been published anonymously. But his name is found on the title page of the English translation which appeared the same year under the title: *The Rockes of Christian Shipwracke, discouered by the holy Church of Christ to her beloved Children, that they may keepe aloofe from them. Written in Italian by the Most reverend Father, Marc' Ant. De Dominis, Archb. of Spalato, And thereout translated into English,* printed by John Bill, M.DC.XVIII. 4°.

p. 27[35]
69[35]
63 Relinquendæ vanæ superstitiosæ (utinam non Idololatricæ) Missæ.
84 ... ... perpiissima Idololatria[36].
107[37] Aquæ benedictæ aspersio ad uenialium abstersionem[38], mera est superstitio.
129[39] Dira est blasphemia dicere, Merita sanctorum inseruire auferendis peccatorum pœnis.
131 Siquæ ueræ essent Indulgentiæ, stultum esset eas a Papa quærere cum possint æque ab Episcopis vestris concedi.

p. 27. se abscindens ne sit pars aut membrum, nempe ut se constituat caput; eo ipso omnem spiritum uigoremque quem a me (nempe[40] Romana[40] Ecclesia[40]) quæque Ecclesia particularis derivat, amisit.

p. 69. Dum vos (prætenso Ecclesiæ capiti) uniri ac subjicere conamini a me (Ecclesia Vniversali) vosmet separatis. Secta[41] quam facit Romanus Pontifex certe nec Catholica est nec Ecclesia sed schisma Diabolicum in quo non vnio sancta sed conspiratio vnitasque factionis.

1. Inuenta auaritiæ et ambitionis non sine superstitionibus obtrudj.

2.[42] Ecclesiasticæ controuersiæ non Theologis sed tortoribus Romæ committantur.

3. Romana Curia sectam separatam facit.

4. Romana Ecclesia non est amplius Ecclesia sed Respublica quædam humana.

[35] These references are so in the MS., and were repeated below with the quotation. The whole paragraph 8 is quoted from Marc Antonio de Dominis' *Epistola* (referred to in the preceding note) p. 44 sqq.

[36] The printed *Epistola* quotes from p. 84: Huic pani fiunt preces, adorationes ut vero Deo, non sine expressissimâ et formalissimâ Idololatriâ.

[37] The printed *Epistola* has: 101. [38] The printed *Epistola* has: *aspersionem.*

[39] The printed *Epistola* has: 124.

[40] MS. *Ecclesia Vniversali*, but crossed out and *nempe Romana Ecclesia* written under it.

[41] The printed *Epistola* has: *Illam.*

[42] By the side of the questions marked 2, 3, 4, the numerals 3, 4, 2 are placed in the margin, to indicate probably that they should be transposed accordingly.

5. Profectionem hanc meam siue e*tiam* ex Babylone exitu*m* omni schismatis suspicione carere volo.

Ad[43] sextum quæsitu*m* *9*

circa suum Papatu*m* remitteret. Remitteret suam principib*us* potestatem. rem*itter*et integra*m* et absq*ue* ulla reseru*ati*o*n*e ciuilem obedi*enti*am; Liturgiam Anglicanam app*ro*baret; vsum calicis concederet.

De artic*ul*is fidei controv*er*sis conciliariter et seruato antiquo Eccl*esi*æ usu, tractari p*er*mitteret.

Anathem*a*ta con*cilii* Trid*entin*i suis bonis habitis a Protes*tanti*b*us* explic*ationi*b*us* emolliret.

Reform*ation*j alicui aurem p*r*æberet. De Annatis seu beneficialib*us* decimis cum Christianor*um* regib*us* conueniret.

Matrimonia legitime clericis ubi iam inductus est mos, indulgeret et similia.

Vellem et cuperem et si possem et*iam* suaderem ut summus Pon*tif*ex p*ro* tollendo tam graui schismate tanq*uam* infirmis firmus condescenderet et circa relicta canonica obedi*enti*a qualem ei concedit Rex in monit*is* p*r*æfat*is*.

Qui ineunt pacis consilia sequit*ur* eos gaudium. Prov. 12. 20.

[43] Paragraph 9 is quoted from p. 39 seq. of the Epistola.

282.

OF THE BEST FORM OF CHURCH DISCIPLINE AND GOVERNMENT[1].

[1560.]

§ 1. *Although all right-thinking ministers of our Dutch language agree with all other well-reformed communities of the present day, that no community can be properly raised up, nor be maintained either by a salutary doctrine, or by a proper use of the Sacraments; or a continuous edification in godliness, without a correct conception of Christian discipline and church-government.* 2. *Yet they do not all agree, in every point, as to which is the best form and manner of government, so that, in accordance with the diversity in opinion, many different forms and manners of church-government are used in different communities, some peaceably, some not without difficulty, or at least not without inconvenience and fear of difficulty.* 3. *We have formerly been in communication on this matter with our fellow-ministers of other communities, as we desired that, for the maintenance of the general concord of all communities who agree with us in religion, a common form of government might be established and observed by everyone in future. But we found that this could not be done unless it were previously settled which form of government were considered the best.* 4. *Thereupon we were asked to explain in writing our reasons (derived from the Word of God or from other sources not contrary to it) for regarding some particular form or part of it better than another. To satisfy our brethren's request, and for general edification, we briefly state our opinion below, though without prejudice to anyone's opinion, or any church usage, we being ready to learn better if [better] be shown or revealed to us.* 5. *The principal points of which we intend to speak are: first, whether it would be better to elect ministers, elders and deacons by the universal voting of all the members of the community, or by the church-council (ministers, elders and deacons) with presentation of the person whom they consider competent, regarding the silence of the people as consent, and how far both forms may be regarded as agreeing with the Word of God.* 6. *Secondly, whether the services connected with eldership and deaconship are such as to compel those who accept it (after having been found able and called to it), to remain in it all their life, or till they are raised to a higher service, or whether they might be discharged at their request, though they might not be considered unfit.* 7. *Thirdly, supposing that they might be discharged and replaced by others, whether, in such a case, it would be advisable and more useful to change them every year or half year or every month by fresh elections, in the same way*

[1] Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 34) says, under the year 1560, that the communities of strangers increased much in London, and to keep them the better in order, the Dutch, French and Italian ministers held monthly assemblies, called the *coetus*. Concerning the government of the Church three questions were proposed and answered as follows.... He then prints an abridged text of the present document Its place in the present volume would be, perhaps, before Letter No. 41.

as the civil magistrates are changed annually, or whether it were better to retain everyone in service as long as he is able and willing to discharge it, and not to abandon nor change anyone without necessity or important reason, at fixed times. 8. *Touching the first point (see § 5) we think it better that the ministers, elders and deacons should choose first, and then, presenting the person elected, ask the consent of the whole community, taking a unanimous silence as consent; than to have a general voting, though everyone should be free to state his reasons against it.... This should be done especially in those communities which are already provided with their pastor, elders and deacons, and have a settled government; though at the first establishment of a community, the voice of everyone should be heard in the election and authorisation of those who would have to lead afterwards on similar occasions.* 9. *Our reasons are: firstly, all passages in the N. T., which speak of election or the establishment of such services, sufficiently indicate that the Apostles and Timothy and Titus were chiefly charged with ordaining or admitting the ministers, though not on their own authority, without the consent of the community. For, if they had been bound by a majority of votes, without consulting their own opinion, what weight would the admonition of S. Paul have: Lay hands suddenly on no man &c.? where he remembers having warned Timothy in another place, that a time would come when people would elect ministers according to their own wishes..........* 9[a]. *Secondly, the examples of ancient and modern Ecclesiastical history affirm that elections by the people are not effected without great peril, as often resulting in sedition, factions and schisms, the causes for which would be removed if the authorities, guiding with advice and deed, do what is best.* 9[b]. *Thirdly, the ministers are undoubtedly the best judges as to choosing the most able, as they know their sheep, and know best who is most able to bear such a burden.* 9[c]. *Fourthly, the Word of God generally teaches us to take counsel in important matters with the oldest in years and service, and not to do anything on chance, which is also regarded as the surest method in political affairs.* 9[d]. *And although all members of the community may have the spirit of adoption, not all have the spirit of discriminating who is fit for such service, which is proved by the Apostle's adage: if the whole body were an eye &c.* 9[e]. *As regards the compromise, approved of by some, of the ministers proposing eight, ten or twelve persons, of whom the people might choose the required four, five or six, with general votes, as this process also might cause factions, we consider it better for peace and edification to adhere to the first form of election....* 9[f]. *The allegation, that thereby the liberty of the people is curtailed, rests on no sure foundation; neither does the fear of tyranny in the ministers. Because, first of all, in no case should we look for further liberty than the Word of God teaches us, which says: Obey them that have the rule over you &c. Secondly, even if the people had the first choice, the ministers would have to approve of it, as they are forbidden to lay hands upon anyone hastily. If, therefore, the latter wished to act tyrannically, a general election would give them a better opportunity, whereas in the form which we advocate, they would submit their own choice to the approval or disapproval of the people.* 9[g]. *But, as the examples of the Apostles and the Epistles of St Paul to Timothy and Titus make it clear who should be the leaders in the elections, and scholars of our own time quote abundance of examples from church history in proof of this matter, and we have the best reformed communities of the present time as examples, it is unnecessary to speak further on the subject, and we refer to the writings of pious teachers and the Acts of the Synods of the most reformed churches.* 10. *As to the second point whether the elders and deacons, once accepted, should persevere all their life in the service, or till they are promoted to a higher office in the community, we consider this not only useful to the community, but also becoming the dignity of such an office, for the following reasons:* 10[a]. *first, it is evident from many places of the N. T. that in the primitive churches the services of the Word and the Eldership had so much in common that the ministers were sometimes called elders, and the latter bishops or pastors.* 10[b]. *Again, those who had long served as elders or deacons, were not discharged, but raised to the service of the Word, like Stephen and Philip. Nicolaus only was discharged on account of his faithlessness. Nor do we find anyone*

appointed for a certain time to be discharged afterwards. 10[c]. *Paul, on leaving Asia, when he had summoned the elders from Ephesus and admonished them to take care of themselves and the flock, warning them of coming perils, does not limit them to time, nor as long as they remain in service, in order to recommend afterwards the care to others; nor does he anywhere console the ministers with the hope or expectation of a short service, and a return to their own flock. But that perseverance was required is proved by Paul complaining that Demas (who had held office in the community) had cared more for himself and what belonged to the world than advanced the course of the Gospel. Moreover, Paul refused to take John Mark with him as he had not persevered in his service.* 10[d]. *Paul, by commanding Timothy to set the young widows free from service, as they, wishing to marry, might easily abandon it, proves that in his opinion a person once appointed to an office, should persevere in it, and this being the case with deaconesses, it should be still more so with the higher offices, of which we treat now.* 10[e]. *And although these services do not in all points resemble those of the Levites of the O. T., whose service was to continue as long as they lived, and to pass on to their children and children's children, yet we think that God, by this arrangement, indicated that those who were appointed to His service, should not abandon it, but be supported by the people, so that they might remain in it without embarrassment. And although the people of our time mostly fail in this respect, either through poverty or avarice, and many ministers are, in consequence, compelled to abandon the service, and to look after their family, yet it does not follow that substituting or frequently changing the ministers of communities is useful, and that we should not labour to retain in service those who are considered fit for it and faithful.* 10[f]. *Just as in civil affairs and offices nobody lightly engages apprentices unless the latter bind themselves to serve for several years, so that their masters may not only be spared some trouble but also derive some profit from their experience, so it cannot be doubted that the flock of the Lord should not be served by annual new apprentices, but by people who are experienced in such offices, overseers who know the sheep and are known to them.......* 10[g]. *Just as in worldly affairs no one is born skilful, but becomes gradually experienced by exercise, so in affairs which concern God and His community, a person whose work is often interrupted and commenced again seldom becomes perfect; in the same way a community whose ministers are changed annually, will always be served by apprentices, unless they persevere in the work, and the improvement of servants is prevented by discharge and appointment....* 10[h]. *That some, induced by this last argument, would advocate an annual change, in order that many might be rendered fit for service, would hold good, if a short exercise of some months could provide those, who are not specially prepared by God for this work, with gifts of the Holy Ghost, which Paul commands Timothy and Titus to take into special consideration in authorising such ministers, as such gifts are confirmed by exercise. But as God has distributed His gifts in various ways, and not every member of the body could be the eye, it would be in vain to endeavour to make every member of the community fit for service by appointing him occasionally and discharging again.* 10[i]. *He who knows that he is still to serve, keeps himself always ready for work, and endeavours to increase in experience, and still more so, if he expects to be raised to a higher office. But he who expects to be soon discharged, seeks delay if there is any difficulty, to put upon those who come after him the burden of which he frees himself. This often causes an evil to increase and to become strong and difficult to overcome, which at first might easily have been removed. In this way the labour of the Consistories and the difficulties of the churches increase, and grow sometimes so inveterate that they cannot be mastered without peril.* 10[k]. *Sometimes the past actions of the Consistory are raked up again, either by appeal, or by those who are disciplined, or by somebody seeking, out of malice, a decision on pecuniary affairs, which, not without difficulty, had been dealt with before; that, by such cunning, he might make the judgment of those who are in service, militate against that which was formerly approved of. If, then, the ministers have been often changed, and the previous actions or reasons for it forgotten, the Consistory knows not how to*

justify that which was formerly done well, or to alter and correct what may be a failure. 10[1]. *Moreover it may happen, and it has actually happened, that a person, after having been trained, awaits his turn of service, and then takes the opportunity of avenging himself on those who opposed him most. Or those who are in service live in fear of somebody doing so hereafter, and therefore neglect to execute their work properly. Such inconveniences need not be apprehended where persons are retained in service without limit of time.* 11. *As to the third point, speaking of the permanent service of elders and deacons, we think that a renewal of ministers should be avoided except in case of necessity....* 11[a]. *We do not think that a person once appointed should always, without exception, be retained in service, but nobody should be abandoned who ably and faithfully discharges it, unless he himself desires to be freed for reasons to be approved by the Consistory, who may substitute another in his place, just as one ceases to be a minister by feebleness or death, or by change of abode or appointment to a higher office.* 11[b]. *Hence we think it better to fill up the service by the election of as many as leave the service by necessity or death, and at the time of the vacancy, than to change the ministers or some of them at a fixed time of the year.*

Also alle rechtgevoelende kerken dienaers onser duytscher 1
spraeke met allen anderen wel gereformeerden gemeinten deses
tyts ouereen comen, dat geen gemeinte en kan wel gebawet,
noch by der heilsamer leere, het recht gebruyck der Sacramenten,
noch by geduerige stichtinge in Godsalicheyt onderhowden
worden, sonder eene rechte beleydinge der Christeliker
discipline, en*de* kercken regieringe. So ist nochtans dat se 2
niet alle in geuoelen ouer een en comen, in alle pointen en*de*
stucken, welcke de beste forme en*de* wyse der regieringe zy,
zo dat nae de ve*r*scheydenheyt des gevoelens, oock vele verscheydene
formen en*de* manieren van kercken regieringe in
verscheydene gemeinten gebruyckt en*de* onderhowden worden,
Sommege daeraf met vrede, sommege oock niet allesins sonder
swaricheyt, oft om*m*ers niet sonder inconuenienten en*de* vrese
va*n* swaricheyt. Van welcken saken wy eertyts vrindelike 3
co*m*municacie houdende met den broederen onsen mede dienaeren
va*n* anderen gemeinten, Wenschende dat tot voetsele gemeender
eendrachticheyt aller gemeenten die met ons in den
gelooue eens syn, oock een gemeene forme va*n* regieringe bybrocht,
e*nde* voortaene by allen onderhouden mochte worden,
beuonden dat sulx niet en conde in't werck geleyt worden,
ten waere dat men aluoren eens sinnes en*de* geuoelens ware,
welcke forme der regieringe men voor de beste zall houden.
Waerop aen ons begeert was, dat wy souden willen in ge- 4
schrifte stellen de reden die wy hadden, wt Godes woorde oft
anderssins daer tegen niet strydende, die ons beweeghden eenige

sonderlinge forme oft deelen der selue beter te hauden dan andere. Wy dan om der broederen begeerte te voldoen en*de* tot gemeiner stiehtinge, hebben [dit][2] onse geuoelen in't corte hieronder beschreuen, *nochtans*[3] *sonder preiudicie van yemands geuoelen, oft kercken gebruyke, bereyt synde beter te leeren, daer ons sulckes gewesen ende geopenbaert zal worden.*

De principaelste Pointen waeruan wy ditmael voorgenomen 5 hebben te spreken syn dese,

Eerst aengaende de verkiesinge van dienaren des woords, ouderlingen, en*de* diakenen, of dese de beste is die gesehiedt by allgemeine kuerstemmen van alle lidmaten der gemeinten, oft die geschiedt by den kercken raet, dienaers des woords, ouderlingen en*de* diakenen, met voorstellinge dergenen die sy bequaem achten, om des volcks swygen daertoe voor een toestem*m*inge te houden, en*de* hoe verre dat beyde de formen te achten syn, met Godes woordt ouer een te comen,

Ten anderen, oft de diensten des Auderlingschaps en*de* di- 6 akenschaps sulx syn, dat die daertoe beroepen en*de* bequaem geuonden synde, den dienst aennemen, daerin moeten blyuen haer leuen lang, oft tot datse hoogher van eenen dienst tot den anderen op gesett worden, oft datse mueghen sulx ve*r*soeken wedero*m* daerua*n* ve*r*laten worden alwaert nochtans datse niet onbequaem geworden en waren.

Ten derden, gegeuen datse wel mogen ve*r*laten worden, 7 en*de* andere in haere platse gestelt, of het dan raetsam en*de* nutter is, datse by termin van Jaren halue Jaeren oft maenden met niewe ve*r*kiesinge gewisselt worden, gelyekmen die polytische wethouders jaerlix ve*r*maeckt, oft dat beter is dat elck in dienste gehouden worde so lange hy dat bequamelyek doen kan en*de* will, en*de* datmen niemanden en verlate noch ve*r*wissele sonder noot oft gewichtige reden, by palen van tyd.

Aengaende deerste, syn wy duer de naevolgende reden be- 8 weeght dese verkiesinge voor de beste te hauden, daer de dienaers des woords ouderlingen en*de* diakenen eerst kiesen, en*de*

[2] The margin of the document is much mutilated, whereby several letters, and in some cases whole words, are lost. Where the restitution was certain the missing letters are supplied in square brackets; where it is not clear, dots will be found.

[3] The words printed in italics are underlined in the MS.

met voorstellinge, der ganschen gemeinten toestemminge versoeken, tselue lieuer nemende met een eendrachtich swigen als consenterende, dan met cuerstemmen van elken besondere, latende nochtans eenen yegelicken syne vryheyt daertegen te brengen de redene die hy heeft, om die te volgen, so sy gewichtich genoech syn, oft de luyden te vreden te stellen, die sonder oorsake daertegen gesint syn, Ende dit verstaen wy insonderheit te doene in de gemeinten die alrede met haeren herder, ouderlingen en*de* diakenen versien syn, en*de* haren standt in regieringe hebben, en*de* wy laten wel toe dat int eerste oprechten eender gemeinten eens yegelicken stem*me* gehoort worde, int v*er*kiesen en*de* authoriseren vande gene, die hem hier naemaels in dier gelyken occasien mogen voorgaen als bouen,

De reden syn dese,

1° Ten iersten dat alle de platsen des *Niewen* testaments die van verkiesinge ofte instellingen sulker diensten spreken genoech te kennen geuen dat den Apostelen en*de* Timotheo en*de* Titho, den meesten last opligt van dienaers te ordineren ofte toe te laten, hoewel niet wt eygener authoriteyt, sonder bewillinge der gemeinten, Want hadden sy moeten staen tot de veelheyt der stemmen sonder haer eygen oordeel meer toe te geuen dan den stemmen der gem*ein*ten wat platse soude de v*er*maninge Paulj[4] hebben daer hi seyt legt niemande de handen haestelick op, noch en wordt niet deelachtich va*n* anderen menschen sonden? Aldaer Paulus wel ingedachtich was dat hi Timotheum in een ander platse[5] waerschowt, datter eenen tyt comen zall wanneer de luyden haer sullen dienaers opgaderen naer haer eygen begheerlicheden, als hen de ooren jeuken wy en syn niet v*er*sekert dat sulck gebreck niet regneren zall in tvolck van onsen tyde, maer nae de gedaente deser werelt is meer te vresen dat eer syn sall ghelick corts naer der Apostelen tyden, dat by de menichte niet altoos het beste geuoelen en is, maer gemeinlyk contrari. 9

ij° Dexempelen der kerckelyken historien zo niew als awdt, betuygen oock dat de verkiesingen die by den volcke gedaen 9[a]

[4] Added in the margin: [1 Tim.] 5. 22. [5] Added in the margin: [2 Tim.] 4. 3.

worden, niet sonder groot perikel en geschieden, als daerwt deckwyls sedicien, partieschappen en*de* scheuringen volgen, waeraf doorsake den oproerigen benomen wordt, wanneer douergestelde voorgaende met raet en*de* daet het beste doen.

ııȷ° Om de bequaemste wt te kiesen, hebben ongetwyffelt de 9[b] dienaers het beste oordeel, niet alleen kennende de schapen, maer oock by haer seluen best verstaende welke dalder bequaemste syn sulken last te dragen.

ıııȷ° In Godes woordt worden wy duergaens geleert in gewichtigen saken raet te soecken by de owdsten niet alleen die van jaeren, maer ooek va*n* amptswegen de owdste syn, niet datmen yet op auentuyre soude doen, dwelck ooek de menschen in politische saken voor het sekerste hauden, 9[c]

Ende hoewel dat de geest der adopcie in allen lidmaten 9[d] der gemeinten zy, nochtans en is in allen niet de geest (dat is des geests gauen) des onderscheyds, te bekennen wie tot so danigen dienste bequaem zy, en*de* dit bewyst dese sprueck des Apostels[6], Wanneer dat gantsche lyf de ooge waere, waer bleue het hooren? en*de* so dat gantsche lyf dat hooren waere, waer bleue dat ruyken? maer nu heeft godt de leden gestelt een yegelick int besondere in den lichaeme, gelyck als hi gewilt heeft etc. Nae dese ordeninge Gods, zall men de ooghe des lichaems gebruyken, in saken daer sulck toesicht vannoden is, en*de* so de ooge haere schuldige plicht doet so sullen dandere leden des Lichaems oock daertoe stemmen.

Aengaende de middelmaticheyt die som*m*ege voor goet aen- 9[e] sien, als dat de dienaers sowden voorstellen 8. 10 of 12 persoenen, waer wt dat het volck dan met gemeinen kuerstem*m*en soude kiesen 4. 5. of 6 die men van doene heeft. Aengesien dat so doende oock de factien en*de* partyschappen waertoe het volck deckwyls geneyght is, sowel stadt grypen soude als daer tgeheel opt volck bestaet So achten wy voor het zekerste tot vrede ende stichtinge by deerste forme te blyuen, niet twyfelende vandes heeren segen in tgene daermen syne ordeninge opt nowste soeckt nae te comen.

v° Datmen hiertegen allegiert, de vryheit des volcks duer 9[f]

[6] Added in the margin: [1] Cor. 12. [17.]

sulcke wyse ve*r*cort te worden, en heeft genen vasten grondt, noch oock de vrese va*n* tyra*n*nie der dienaren. Want in den iersten, so en is in geene saken voordere vryheit te soecken dan ons godes woort leert, dat seyt[7], weest vwen voorgangeren gehoorsaem en*de* onderdanich, want sy waken voor vwe sielen. Ten anderen al hadde het volck die voorkuere so compt den dienaren deselue te approberen oft niet, mits hun ve*r*boden is niemant lichtelyck die handen op te legghen. So sy dan wilden tyranie gebruyken, daertoe soud*en* sy meer voets hebben in de gemeine verkiesinge, waer datse te contrarie in dese forme daer wy af spreken, haer eygene kuere den volcke noch onderwerpen, deselue met reden goet oft quaet te vinden. Maer aengesien dat wt dexempelen der Apostelen en*de* wt de brieuen Paulj tot Timotheum en*de* Titum claerliken genoech blyckt, wie de beleyders en*de* voorgangers in der ve*r*kiesinge behooren te syn. Ende dat vande leraers onses tyds wt den kercliken historien, exempelen genoech voortgebracht worden tot bewys deser sake, en*de* dat wy oock de best gereformeerde gemeynten deses tyts tot voorbeelden daeraf hebben, welcke dingen alle niet lichteliken te ve*r*achten en syn, So ist onnodich alhier breder daeraf te spreken, ons gedragende aen de schriften der vromer leeraers en*de* Acten va*n* Synoden der gereformeerdsten kercken, die daeraf genoechsaem bescheet en*de* reden geuen. 9[g]

Van het tweede point. 10

Dat de ouderlingen en*de* diakenen eens tot dienste aengenomen, daerin volherden mochten, haer leuen lanck, oft tot datse tot hoogher ampt in der gemeynte veruoordert souden worden, achten wy niet alleen dier gemeinten zeer nu[t], maer oock der weerdicheyt sulcker ampten zeer betamelyck. Ende dat het Godes worde meer gelyckformich zy en*de* der gem*ein*ten oorboorlyk in s[u]l[ken] dienst te blyuen, dan dien te ve*r*laten, oft de dienaers met wisselinghe deckwyls af te laten, daertoe bewegen ons de nauolgende reden.

1° In den iersten, want het blyckt wt vele platsen des 10[a]

[7] Added in the margin: Hebr. 13. 17.

Nieuwen testaments[8], dat inder iersten kercken de diensten des words, en*de* des ouderlingschaps s[ulcken] gemeinschap met malcanderen gehadt hebben, dat de dienaers des woords onderwylen ouderlingen, en*de* de ouderlingen bischoppen oft herders genoempt worden. Item[9] dat die in den dienst van auderlingscap en*de* diaken lange getroweliken gedient hadden, niet afgesett, maer wel opgesett [syn] tot den dienst des woordts, als Stephanus en*de* Philippus. Men vint ni[et] dat eenich afgesett is dan Nicolaus, om syner ongetrowicheyt wille. Oock en vindt men niet dat eenich in dienst gestelt is voor eenen bestemden tyt om daerna ontschlagen te worden.—Paulus wt Asia scheydende daer hi de ouderlingen va*n* Ephese ontboden heeft en*de* *ver*maent acht te nemen op sich seluen en*de* de kudde, sy waerschuwende van toecomende perikelen, limiteert haer geenen tyt, noch sulx te doen soo lange als sy in dienst.....blyuen, om daernae anderen de sorge te beuelen, hi en *ver*troost oock n[ergens] de dienaers met de hoope oft *ver*wachtinge dat haeren dienst maer [korten] tyd dueren en zall, en*de* datse daernae wedero*m* tot haere eygene k[udde] keeren, maer dat het volherdicheyt verheyscht wordt, werdt ve[rder] daermede bewesen, dat Paulus hem beclaeght va*n* Demas (die wel... ampt in der geme*in*ten gehadt te hebben) dat hi meer syn eygen, en*de* dat des werelts was aengegrepen hadde, dan hi den loop des Euangelij *ver*voorderde. Paulus[10] en heeft oock Johannem Marcum niet willen met hem nemen, om dat hi in synen dienst niet aengehouden en hadde.

(margin: ij° 10b; iij° 10c)

iiij° Daer Paulus[11] Timotheo beueelt de jonge weduwen va*n* dienste af te slaen mits datse begerende te huwen, denseluen lichteliken *ver*laten, bewist hi met sulken genoech dat de meyninge is, dat de sulke behooren in dienste te volherden, die eens daerin gestelt syn, Want heeft dit platse in den dienst der diaconessen, vele meer in hooghere diensten daer wy nu af spreken. 10d

v° Ende hoewel dat dese diensten niet in alle poincten geliek 10e

[8] Added in the margin: 1. Petr. 5. 1. Act. 20. 28.

[9] Added in the margin: Act. 7 en*de* 21. 8. Apoc. 2. 15.

[10] Added in the margin: Act. 15. 38.

[11] Added in the margin: 1 Tim. 5. 11.

en syn den dienste der leuiten des ouden testaments[12], wiens dienst moeste geduerich blyuen haer leuen lanck, en*de* tot kinderen[13] en*de* kinds kinderen erfelyck te succederen, nochtans achten wy dat Godt de heer daermede te kennen geeft, dat die in Godliken dienst gestelt worden, denseluen niet en behoorden te verlaten maer veele meer datse tvolck soude onderhowt haeres leuens geuen, op datse onbekom*m*ert daerin mochten blyuen. en*de* hoewel dat het volck onses tyts daerin meest te cort compt, het zy duer aermoede oft duer giericheyt waer duer den noot vele dienaers dwingt den dienst te v*er*-laten, en*de* haere familie voor te staen, daerwt en volght niet dat het v*er*wisselen oft decwyls v*er*anderen der dien*ae*rs der gemeinten profytelyck zy, en dat niet meer te arbeyden en zy om in dienst te houden, diemen daertoe bequaem en*de* getrow vindt.

vj° Gelick in politische saken en*de* ambachten niemant lichte- 10f liken leerknechten aen en neempt, ten zy dat se hen verbinden etlike jaren in haeren dienst te volherden, op dat de meesters niet alleen moeyte, maer oock profyt daer va*n* mogen hebben als sy des handels eruaren syn, Also ist ontwyfelick vele meer reden dat de kudde des heeren niet met jaerlixe niewe leerknechten gedient worde, maer met luyden die in sulken ampte wel eruaren en*de* beproeft syn, toesienders die de schapen kennen en*de* van den seluen bekent syn. Ende gelick het in een schip ter zee niet genoech en is eenen goeden piloot te hebben, tenzy datter bootsgesellen syn die weten hoe sy des piloots ordina*n*cie volghen zullen, en*de* mede verstant hebben somtyts aen het roer te staen, sonder welke hulpe het schip lichtelyk in tempeest te cort soude comen, also, en kan een gemeinte, die oock vele onuersiene tempeesten ond*er*worpen is, niet sonder groot perikel geregiert worden van andere dan die in die oeffeninge sulckes ampts blyuen waerin men daghelix toenempt ende nemmer volleert en is.

vij° Aengesien dat men in tydtlike saken des werelts niet 10g met der kunst en is geboren, maer met oeffeninge langs so meer eruarentheyt kryght, so ist veel meer in saken die Godt

[12] Added in the margin : 16. 32.

[13] Added in the margin: [H]ebr. 7. 13.

en*de* syne gemeinte aengaen, daer het werck deckwyls onderlaten en*de* wederom va*n* niews aengeheuen wordt comptme*n* selden tot perfectie, en*de* also blyft de gemeinte duer jaerlixe v*er*wisselinge altoos met leerknechten gedient, ten sy dat se int werck volherden, en*de* het toenemen wordt den dienaren belet met af en*de* aensetten, ghelick den vruchten des velds[14] haeren was*dom* met deckwyls afcortten, ofte oock herplantten, die nemmermeer tot rype vruchten en connen geraken.

viij° Dat sommege met dit naest voorgaende argument eensdeels willen beuestigen de jaerlixe v*er*wisselinge, op datter vele tot den dienst souden bequaem gemaeckt worden, soude wel platse hebben, wanneer de corte oeffeninge etliker maenden sulx conde by bringen den geuen die niet sonderling van Godt daertoe voorbereyt syn, met gauen des H*eiligen* Geests, die Paulus Timotheo en*de* Tito beueelt insonderheyt aentesien int authoriseren sulker dienaers, daer sulke gauen syn, wordense met oeffeninge versterckt. Maer also het bouen geseyt is dat Godt syne gauen v*er*scheyden wyse wtgedeilt heeft, en*de* niet ele let des lichaems dooghe en kan syn, so ist v*er*geefs elck lidtmaet der gemeinten met somtyts int ampt te stellen en*de* wederom afnemen daertoe bequaem te willen maken. 10h

ix° De ghene die weet dat hi noch dienen moet, houdt en*de* maeckt hem altyt verdich tot den aerbeit, en*de* staet nae toeneminge in eruarentheyt, dwelck [noch] meer geschieden soude, waert dat hi v*er*wachtede tot hoger ampt opgese[tt] te worden. Maer de gene die corte verlatinge v*er*waeht, ist datter swaricheyt voorcompt, hi soeckt wt stell, om anderen die naecomen den last te laten hem seluen ontlastende. Wt welcker oorsaken deckwyls het quaet op groeyt en*de* sterck wordt en*de* ten lesten quaet te ouerwinnen, dat int ierste hadde mogen met eleinen arbeyde neder geleyt en*de* v*er*dempt worden. Ende also wordt het werek der Consistorien, en*de* de swarieheden der kercken op malcanderen gehoopt, en*de* somtyts zo v*er*eanckert, datse sonder perikel niet en connen v*er*meestert worden. 10i

x° Het compt oock somwylen dat gepasseerde handelingen 10k

[14] MS. *veles*.

der Consistorie wed*er* op gerept worden, het zy by appeel oft anderssins vande gene die gedisciplineert syn, oft dat yemant wt malicie eenich oordeel versoeckt va*n* gelde saken als eertyts niet sonder swaricheyt v*er*handelt syn, om duer sulcke listicheyt, te maken strydende doordeel der genen die nu dienen, tegen dat andere van te voren goet geuonden hebben. Als dan de dienaers deckwyls verwisselt syn, en*de* de voorgaende handelingen, oft de reden daeraf v*er*geten, so en weet de Consistorie niet, hoe sy verantworden zall dat eertyts welg[edaen] was, ofte erstaden en*de* beteren datter gefaelt mochte syn.

xj° Oock kant geschieden, en*de* is wel gesien, dat yemandt 10[1] gedisciplineert sy[nde] synen keer van dienen v*er*wacht, en*de* alsdan oorsake neempt met lichten, hem te wreken ouer den genen die hi meynt hem meest tegen geweest te syn. Oft dat die in dienst synde yemant voorhanden hebben, daervan sy sulx naemaels vres*en*, haere vrymoedicheyt naelaten sulcke saken recht wt te voeren, Welcke inco*n*uenienten niet te vresen en syn daer men sonder bepaelden tyt in den dienst volherdt.

Van het derde Point. 11

Maer is te weten, dat aldus va*n* den geduerigen dienst der ouderlingen ende diakenen sprekende, onse meninge eygentliken is, te schuwen v*er*niewinge der dienaren sonder noot, als oftmen meer aen eenen bestembden tyt gebonden waere dan aen de reden desgenen, dat den goeden standt der kercken moest.......Ende dat men altoos nae het beste behoort te staen, sonder voetsel te geuen tot quaet, dat doch van selfs maer te seer groeyt en*de* insluypt.—

So dat wy niet en meynen sonder exceptie altoos in 11[a] dienst te houden die eens daerin gestelt syn, maer dat men niemant en v*er*late die daerin bequaem en*de* getrow beuonden wordt, ten zy dat hi met reden synes noods daeruan versoeke v*er*laten te syn, welcke reden den kercken raet billich vindende, sulcken eenen verlaten mach, en*de* eenen anderen in syne plaetse stellen, euen gelyck als den dienst verheelt moet syn, daer een dienaer duer onuermogentheyt synes lichaems,

oft met doot afgaet, oft woonstede v*er*andert, oft tot hooger ampt beroepen wordt.

Besluytende also aengaende het derde point alsnu te v*er*- 11[b] handelen, dat wy nu alle de voorgaende reden v*er*staen beter te syn, den dienst alleenliken te verheelen met toekiesinge va*n* so vele als duer noot oft afliuicheyt afgaen, en*de* ten tyde sulckes noodts, dan teenigen bestemden tyde jaer[es] de dienaers, oft deel daeraf te v*er*wisselen.

Endorsed:

Vande beste forme der
Kercken regieringe.

ADDENDA.

NOTES.

N. B. The numerals printed in black type refer to the numbers which the Letters bear in this volume; the smaller numerals to the paragraphs into which the Letters, for convenience of reference, have been divided. References to the Notes already printed with the Letters are placed within parentheses.

1 (Note 1). The Calendar of State Papers, Domestic, 1547 to 1580, contains (p. 27) a note of 28 December, 1549, from Duchess of Suffolk to Cecill: "received his letters on horseback, as she was going to Mr Bucer's." And on page 32 a note dated Cambridge Febr. 17, 1551, from the Duchess of Suffolk to Cecill: "Begs his aid in forwarding a letter of Martin Bucer's, who is sick ". [The editors of the Calendar add: "There is a Minute of Council of the 31st of March, directing Mrs Bucer to be paid her husband's half-year's pension due to him at Lady Day last, "although he died before"]. In the account-book of the Churchwardens of Great St Mary's Church, Cambridge, where Bucer was buried, there is (on fol. 98 recto, 5 April 1551) an "Item for naylles to mend þe seates in þe chyrche wher Mr Doctor Busur was buryed ıjd." And in the same account-book we read among the entries from Easter 1556 to Easter 1557 (fol. 114 verso): "For the new halloweing or Reconcyleing of our churche beying interdycted for the buryall of Mr Bucer and the charg therevnto belongeing frankensens and swete parfumes for the sacrament and herbes &c. &c. vııjd ob."—"Payd for paveing in the syde chapell and morter xjd." See Cooper's *Annals of Cambridge*, II. 47, 54, 115 sqq.

On Bucer cf. also Henri Tollin, *Mich. Servet und Mart. Butzer*, Berlin, 1880; *Briefwechsel Landgraf Philipp's des Grossmüthigen von Hessen mit Bucer. Herausgegeben und erläutert von* Max Lenz, 2 vols. 8°. Leipz. 1880, 1887 [Publicationen aus den K. Preussischen Staatsarchiven, Bde v. & XXVIII.].

2 (n. 1). On Hardenberg, see also Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse* I. 452 sqq., II. 72; Dan. Gerdes, *Scrinium Antiquarium*, Tom. v. Pt. I. p. 1 sqq.; B. Spiegel, *Hardenberg, ein Theologen-leben*, 1869.

2 (n. 2, p. 5, line 12). *About four hundred.* This number of refugees leaving England, on 17 September 1553, is quoted from some author whose name I cannot recollect. But there are more authors who state that there were about 175 persons in *each* ship (= about 350). Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*), however, says on p. 21 that "à Lasco, Uitenhovius and Micronius were accompanied by about 175 persons." Under these circumstances it is not superfluous to give Utenhove's own words. On p. 22 of his *Simplex et fidelis narratio* he says: "Porrò in utraque illa navi Danica fuimus circiter 175 animæ, ex nostris potissimum Belgis, ac item ex Gallis, adnumeratis interim aliquot

Anglis et Scotis, qui se nobis adiunxerant." It will be seen that the question whether the total number was 175 or 350 depends upon "utraque," which is ambiguous. But it may be asked whether 175 persons could be accommodated in a vessel of that period.

2 (n. 4). On De Falais see also Haag, *La France Protestante*, sec. ed. II. 746, III. 593.

7 (n. 4). On Poulain and his residence and work at Frankfurt see *Franckfurtische Religions-Handlungen*, Fol., Franckfurth am Mayn, 1735. He there calls himself (on fol. 2 of the Appendix to part I.) Valerandus Pollonus Flandrus.

7 (n. 7). Franciscus Riverius wrote a memorial of the dispersion of the Protestant Church of Wesel; see *Franckfurt. Religions-Handlungen*, App. to part I, p. 277 sqq.

9 (n. 1). On Curio, see also Schmidt in *Zeitschrift für die Historische Theologie*, 1860.

14 (n. 2; line 5 from foot) *between three and four hundred Protestants;* see above **2** (n. 2, p. 5, line 12).

15 (n. 1). As to Deelen's return to London, at the urgent request of the elders and deacons of the Dutch Church, see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 27.—His death could not have taken place before 18 August 1563, as the earliest Minute or Act book of the Dutch Church, London, which he commenced on 1 July 1560, was continued by him till that day.

15 (n. 11). On Gul. Gnapheus see also H. Roodhuyzen, *Guil. Gnapheus*, 1858.

15 (§ 2): "Manemus dum in *Capernaum;*" and § 6: "Ex ingrata Hierusalem, aut si placet, *Capernaum* quondam." It would seem, from all circumstances connected with the present Letter, that Capernaum here means *London.* But it appears that a few years later *Antwerp* was known among the reformers by that name; see Dr Christ. Sepp, *Geschiedkundige Nasporingen*, III. 140, 141.

16 (n. 4). On Chytræus see O. Krabbe, *David Chytræus dargestellt*, 2 Thle, 1870.

17 (n. 6). On Pierre Alexandre see the *Biographie Nationale de Belgique*, I. 217.

18 § 8. Petrus Doverdaghe. In note 15 it is said that no biographical account of him seems to exist. But Dr Christiaan Sepp has collected some particulars about him in his *Drie Evangeliedienaren uit den tijd der Hervorming* (Leiden, 1879), p. 81 and *Bibliographische Mededeelingen* (Leiden, 1883), p. 183, of which an extract is as follows: Petrus Doverdaghe called himself and was called by others in various ways. Willem Te Water (in his *Historie der Hervormde Kerke te Gent*, p. 47) speaks of him as "Pieter *Haechman* or *Haegman*, whose name was expressed in Greek *Hypophragmus*, meaning *Onderhaeg*." But in the *Briefe des Aggaeus de Albada an Rembertus Ackema und andere*, published in 1874 by Dr E. Friedlander, he is mentioned frequently and always called *Petrus Huperphragmus*, which means *Overhaag* not *Onderhaag*. This agrees with the title page of one of his works, on which he calls himself *Pieter de Zuttere gheseyt Overd'hage Pieterszoon*, whereas his prefaces or the last pages of his other works he signed P. H. G. (Petrus Huperphragmus Gandavensis) or P. A. H. G. (Petrus Anastasius Huperphragmus Gandavensis). The "Petrus Hyperphrogenus Gandavensis" mentioned by Sandius on pag. 7 of his *Biblioth. antitrin.* as author of a "historia de Serveto et eius morte" (which seems to have remained in MS. as it is not known at present) is no doubt identical with "Petrus Huperphragmus." He was born at Ghent and resided probably as a refugee

at Wesel in 1557, as appears from Letter No. 18 in the present volume. In 1563 he published: *Eyne Korte...underwisung ut die Goddelicke schrift...* Between the years 1570 and 1574 he resided at Emden, where he was supported by the Consistory of the reformed Church of that town (see *Werken der Marnix-Vereeniging*, Serie I. Deel II. p. 73). In 1573 he appears to have preached the Gospel there, though he seems to have caused dissatisfaction by his sermons. In May 1574 he left Emden for Rotterdam (*ibid.* Ser. III. Dl. II. p. 12 sqq.), and although efforts were made to have him appointed minister to the reformed church in the latter place, it does not seem that he ever occupied such a position. In or about the year 1578 he was appointed minister to the reformed church of his native town. On 29 July 1578 he was president of the Classical Assembly held in the same place (see H. Q. Janssen, *de Kerkhervorming in Vlaanderen*, II. 201 sqq.). In or about 1584 he is supposed to have been minister at Serooskerke in the isle of Walcheren. In 1594 he was appointed minister at Hoogmade, but as many people objected to him he was dismissed the following year. Nothing more is heard of him after this time. See, besides the above-mentioned works of Dr Christ. Sepp, also H. Q. Janssen in *Studien en Bijdragen op't gebied der Hist. Theologie*, vol. IV.; *Bibliotheca Belgica* (*Bibliographie générale des Pays-Bas publiée par*) Ferd. Van der Haeghen, in voce.

18 (n. 2). Wingen died 30 Sept. 1590 (not 1599); see Ruytinck, l. c., p. 150. See also Letter No. 99, § 4, from which it appears that in 1570 he was thinking of going to Cassel as minister, not feeling, probably, quite easy among his community after the long protracted dispute to which he had given rise.

18 (n. 4). The signature of Walter Deelen as "Elder" of the Dutch Church, London, is found under a Letter dated 1 November 1559, written by the Elders and Deacons of that Church to the Church at Emden, whereby they request the return of their former minister Petrus Delenus; see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 30.

18 (n. 9). Paul van Wynghen is mentioned as residing at Emden as late as 1575, in *Werken der Marnix-Vereeniging*, Serie I, Deel II.

18 (n. 13). On Praedinius see the Dissertation by J. J. Diest Lorgion, published in 1862.

21 (n. 22). Liessveldt: see Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 275, and an account of his trial ibid. 638 sqq.

24 § 1. Though the reading of the MS. is tolerably clear Jodocam, it would also be possible to read Jodocum, which is more probably the true reading.

24 § 9. Gerdes (Historia Reformationis, tom. III, Append p. 140) reads Joanne *B*oelen. If Piscator did not begin his proper names with capitals, there might be a doubt as to the true reading, as a *b* would not differ from a *C*, but as he does so, and the B of "Barbarae" in § 3 is most distinct and by no means like C, there is a certainty that we must read *C*oelen.

25 (n. 7). On Dathenus cf. H. ter Haar, *Dissert. Petri Datheni Vitam exhibens*, 1858; H. Q. Janssen, *Petrus Dathenus aan den avond zyns levens* in "Bijdragen tot de geschiedenis van Zeeuwsch-Vlaanderen, III"; H. Q. Janssen, *Een blik op de laatste levensjaren van Dathenus, vooral op zijne twistzaak met Oranje, naar onuitgegeven brieven*, 'sHage 1872. As to his residence and work at Frankfort see *Franckfurtische Religions-Handlungen*, Franckfurth a/M. 1735. Fol.

25 (n. 9). On Joost Lambrecht cf.

Ph. Blommaert, *de Nederduitsche Schryvers van Gent*, 1861, p. 55.

25 (n. 24). The reference is to the *fifth* volume of the *Bibliogr. Adversaria.*

38 § 2. Charmidem: I think that the sentence is a loose paraphrase of Plato *Charmides* 154 E. Socrates allows that Charmides is εὐπρόσωπος, provided that his soul is equal to his body. Critias says that it is so. Whereupon Socrates proposes to make an examination of his soul in *conversation:* τί οὖν, ἔφην, οὐκ ἀπεδύσαμεν αὐτοῦ αὐτὸ τοῦτο καὶ ἐθεασάμεθα πρότερον τοῦ εἴδους; πάντως γάρ που τηλικοῦτος ὢν ἤδη ἐθέλει διαλέγεσθαι. This agrees very well with your text, except that the invitation is addressed, not to Charmides directly, but to Critias as his friend. HENRY JACKSON.

38 (n. 1). As to Aegidius Becius see also *Franckfurtische Religions-Handlungen.* Fol., Franckfurth, 1735, vol. I. pt. 2, p. 76.

39 (n. 4). On Sturm cf. also Kückelhahn, *Sturm Strassburg's erster Schulrector*, 1872.

41 (n. 8). On Haemstede see *Werken der Marnix-Vereeniging*, Serie III, Deel II, p. 50 sqq.—Kist & Royaards, *Archief voor Kerkelyke Geschiedenis*, VI. p. 56. On Haemstede's Martelaarsboek see C. Sepp, *Geschiedkundige Nasporingen*, II, who points out the agreement and the difference between the editions of this work of 1559, 1565, and 1566. The last edition especially is curious, as it omits a portion of a confession of one of Haemstede's friends, Antoine Verdickt, in which the latter had shown himself very tolerant as regards the baptism of the Anabaptists and declares it to be quite indifferent when the baptism was administered. Among the adherents of Hadrian Haemstede was the celebrated historian Emanuel Demetrius, and as late as 1569 the party opposed to Haemstede were very reluctant to accept Demetrius' proposals for reconciliation; see *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (published by the Marnix-Vereeniging at Utrecht), pp. 64, 276, 298.

44 (n. 1). On Luthomirski see also F. S. Bock, *Historia antitrinitariorum*, I. 459.

45 (n. 5). On Adr. Gorinus see *Bibliotheca Histor. Philol. Theol.* (*Bremensis*), VI. 553; C. Sepp, *Drie Evangeliedienaren uit den tijd der Hervorming*, Leiden, 1879, p. 19.

It should be observed that Meiners is not correct in saying that Bishop Grindal refers to Adrian Gorinus in the letter printed in the *Bibliotheca Bremensis*, VI. p. 1171, as that letter happens to be the very one which is printed in the present volume as No. 45, and it will be seen that the bishop merely speaks of "Adrianus." It is, therefore, not impossible after all that Grindal refers to Adrianus Haemstede.

52. This letter is printed in the *Oeuvres de Ph. de Marnix de Ste Aldegonde*, published at Paris and Brussels in 1860, on pp. 111—113 of the Correspondence. It should be observed that the editors print on page 112: "Hinc primum *tantum* murmur," but the MS. has clearly *tacitum* as is printed above in § 3. The "fideles duo" mentioned in § 2, are stated by Gerard Brandt (*The History of the Reformation*, vol. I. p. 138) to have been Philip Maillard and Simon Faveau.

On Marnix consult also W. Broes, *Philip Marnix bijzonder aan de hand van Willem van Oranje*, 2 vols.

56 (n. 13). On Jean Taffin see C. Sepp, *Drie Evangeliedienaren uit den tijd der Hervorming*, Leiden, 1879, p. 1 sqq.; see also Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, I. 444; Ch. Rahlenbeck, *Un réformateur Belge du* XVI[e] *Siècle*, in Bulletin de la Commission pour l'his-

toire des Églises Wallonnes (La Haye 1887, tom. II).

57 (n. 5). Jan Ingelram's signature as Elder is found under a Letter dated 1 November 1559, written by the Elders and Deacons of the Dutch Church of London, to the ministers and elders of the Church at Emden, whereby they requested the return of their former minister Petrus Delenus; also under a Letter dated 11 Jan. 1562; see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 27, 32.

The Library of the Dutch Church, London, now deposited in the Guildhall Library, contains a MS. the title of which runs as follows: "*Defensio doctrinae Christianae certis capitibus comprehensae, operâ Johannis Engelrammi. Adversus quendam adversarium, Anabaptisticae sectae et haereseos, aliorumque factiosorum errorum fautorum antesignanum, qui errorum et offendiculorum reus, usque crebro convictus et condemnatus, aperte scribat quod sit Inoffensibilis Gerardus Goossenius. Dedicata R. Dominis Anglicae Ecclesiae ministris delectis judicibus super dicti adversarii iteratis offensionibus, stratagematumque tragoediis, et in dictam doctrinam blasphemiis, nec non in dictum authorem calumniis, absurdis et consectaneis, famosisque libellis evulgatis. Exhibita* 3 *Octobris* 1584." 4°. 88 leaves.

See *A Catalogue of Books, Manuscripts, Letters, &c., belonging to the Dutch Church, London*, (1879) p. 158.

60 (n. 2). On Cornelis Cooltuyn see Dr G. Paris in the *Kalender voor de Protestanten in Nederland*, 1859.

64 (n. 7). Petrus Hazard seems to have been at Antwerp in October 1562; see Letter No. 104, § 10[e].

69. 2. The course of these disputes and negotiations for their settlement may be learned from *Relations politiques des Pays-Bas et de l'Angleterre, sous le Règne de Philippe II*, publiées par M. le Baron Kervyn de Lettenhove, tom. III, Bruxelles, 1883.

69 (n. 3). It would seem that the books of the Merchant Adventurers were in the possession of the Mercers' Company, at whose Hall they formerly met. But when, in 1557, they left the Mercers' Hall, they took their records with them.

71 (n. 8). See a Letter of Car. Utenhove in Groen Van Prinsterer, *Archives ou Correspondance inédite de la maison d'Orange-Nassau*, III. p. 102 sqq.

73 (n. 9). Among the "Matieres particulieres" discussed at the eighth National Synod of the Reformed Churches of France, held at Nîmes, on 6 May 1572, we read: "A l'égard du Sr. Cozain, sur la lecture des Lettres qui nous ont été ecrites par nos Freres les Ministres Anglois, il a été ordonné que l'on mettroit entre les mains de Monsieur Beze les deux livres écrits par ledit Cozain et dédiés à quelque membre particulier de l'Eglise de Bourdeaux, et aportés à ce présent Synode par Monsieur de la Saule, et que ledit Monsieur Beze les examinera et fera le raport de ce qui y est contenu, et que l'on fera aussi réponse à nos freres d'Angleterre sur la teneur de leur dite Lettre et sur la matiere des livres dont il s'agit." See Jean Aymon, *Tous les Synodes Nationaux des Églises Réformeés de France*, I., sec. part., p. 122.

In the *Kerkeraads-Protocollen der Londensche Gemeente*, 1569—1571 (Werken der Marnix-Vereeniging, Serie I, Deel I), p. 5, we find, on 10 November 1569, "Dominus Coysijn" mentioned as minister of the French community of London. According to the index to that work he is mentioned on five other pages, but this seems to be a mis-

take.—See also the references in the *Index to the publications of the Parker Society*, by Henry Gough; *Calendar of State Papers, Domestic*, 1547—1580, on 22 August 1565 and 22 July 1568.

73 (n. 13). On Capito see J. W. Baum, *Capito und Butzer*, 1866.

75 (n. 3). Antonius Corranus, who called himself by this name, and also Ant. de Coross, Antoyne de Corro, Antonius Del Corro, Antonius a Corro, alias Bellerive, the son of Antonio Corrano, doctor of laws at Seville, was born at Seville in 1527, and passed his youth in the monastery of St Isidore, near his birthplace. He probably left his native country about the year 1552, when many other Spaniards quitted their country for the sake of religion. He seems to have travelled in Italy, Savoy, Germany and France, and it may be presumed, that, like most of the earliest reformers, he resided at one time or another at Strassburg or Geneva. Schoock (*De bonis vulgo Ecclesiasticis dictis*, p. 445) asserts that, before 1567, he was chaplain to the Duchess (Renata) of Ferrara. But this is improbable, as François Morel de Collonges is mentioned as such in the correspondence of the Duchess with Calvin (Jules Bonnet, *Lettres de Calvin*, Paris, 1854, I. 429, II. 457), and Franz Bluemmer, the biographer of Renata (*Renata von Ferrara, ein Lebensbild aus der Zeit der Reformation*, Frankf. a. M., 1870), never even speaks of Corranus. Nay, after Morel had left her, and she asked Calvin to procure her a preacher, the name of Corranus is not mentioned.

It seems, however, beyond doubt that from 1560 onwards he spent about three years in Navarre. From August to October 1560 he appears to have been at Nerac, at the same time that Beza was there (see Beza in *Epp. Theol.*, No. 59). In April of the same year he appears to have written to Calvin from Lausanne (see *Corpus Reformatorum*, vol. XLVI. col. 56), while on 27 October following he wrote to Calvin from Bordeaux (*Corpus Ref.*, ibid., col. 226). On the day before Christmas 1563 he wrote to Cassiodore Reina about a printing press to be established in a certain castle of the Queen of Navarre, that they might publish a Spanish Bible (*Breve Sumario de Induljenzias*, por el Dr Juan Perez. En Apendize: una carta de Ant. del Corro. Madrid, 1862. Reformistas Antiguos españoles, n. 18). It is more than probable that he is mentioned in Haag's *La France Protestante*, II. 226, second edition, under the name of Antoine de Bellerue, as Bellerive might easily be read as Bellerue. Of this Bellerue it is said: "Pasteur de Toulouse, fut présenté aux capitouls par Barthelemy Prevost, procureur au parlement, au nom du consistoire de l'église réformée, dans la séance du lundi 16 Mars 1562." And in the Archives of Toulouse is a note: "Mons. Begon, je vous prie expedier au porteur faicte réception du Sieur de Bellerue. En paiant. Vostre frère et serviteur Prevost." On a list of persons condemned at Toulouse in 1562 we find mentioned as No. 63: "Antoine de Core," from which we may infer that in that town Corranus was known under both names. He himself says that he served the French Church for ten years; see his dedication to the *Dialogus theologicus* (p. 4), and his Letter of 20 March 1576 to Laurence Humfrey, the Vice-chancellor of Oxford, in C. Sepp's *Polemische en Irenische Theologie*, p. 7. There can be no doubt that for five years he served in the French churches of Loudon and Saintonge. But he seems to have given little satisfaction there. The French Synod held in the first week of September 1567 at Vertueil ordered (Art. VI.): "Les Eglises seront averties de ne pas recevoir aux fonctions du S.

Ministère un certain Espagnol, que l'on nomme Antoine de la Ro, dit Bellariva, jusqu'a ce qu'il se soit auparavant justifié des crimes, dont il est accusé par l'Eglise de Loudun" (Aymon, *Tous les Synodes nationaux*, I. p. 78 of the Actes). Afterwards he was accused of having caused troubles among the Churches of Saintonge. Corranus is not likely to have waited for the assembling of the Synod. About December 1566, whilst at Montargis[1], he received pressing invitations from the members of the French reformed Church at Antwerp, to the number of a thousand persons, to become their minister, which he accepted. Immediately after his arrival "those of the reformed religion" requested the Count of Hoogstraten and the Magistrate of Antwerp to allow a certain Spaniard named Anthony Corranus, called Bellerive, whom they had summoned from France, where he had been minister to the Duchess of Ferrara, to preach to them (Bor, *Nederlandsche Oorlogen*, I. p. 125). The request was refused, as it was considered advisable to wait for the return of the Prince of Orange, who was not at that time at Antwerp. This circumstance explains why we do not find the name of Corranus on any list of preachers who served at Antwerp. It also shows that there was not any friendly relation between Corranus and the Prince of Orange, otherwise it would have been appealed to in the request to the Count of Hoogstraten and the Antwerp Government. And in the third place it shows that Corranus had not been minister of the Prince at Breda as some assert, because he came to Antwerp from France, not from Breda.

Although the Magistrate declined the request, yet on Sunday, 1 December, he preached instead of Taffin who was ill, and thereby caused great unpleasantness. By their request the Antwerp Consistory had shown that they were aware that the pulpit was closed to Corranus and every other strange preacher, according to an agreement made on 2 September 1566 by the Prince of Orange with those of the new religion (Gachard, *Correspondance de Guillaume le Taciturne*, II. 215). Moreover the Spanish government greatly objected to Corranus, as is evident from the correspondence between the Duchess of Parma and the Count of Hoogstraten in December.

Although it does not appear that the wish of the Walloon Community of Antwerp to engage the services of Corranus was gratified, yet we have evidence of his activity in another direction. In October 1566 Matthius Flacius Illyricus appeared at Antwerp as one of the most zealous advocates of the Augsburg Confession. The following month he published: *Ministrorum Jesu Christi in Ecclesia Antverpiensi quae Augustanae confessioni adsentitur adhortatio ad seriam poenitentiam, ad ardentes preces, in praesentibus difficultatibus et periculis ad suos auditores.* In the same month followed the *Confessio ministrorum Jesu Christi in Ecclesia Antverpiensi, quae Augustanae Confessioni adsentitur.* This "Confessio" bears the date 1567 on the title, but it must have appeared before the end of 1566, as Antonius Corranus wrote a Letter in answer to it in Latin, the Dutch and French translations of which appeared with date 2 (not 22) January 1567, while the Letter itself is frequently referred to by I. Porthaise in his *Chrestienne declaration de l'Eglise et de l'Eucharistie en forme de Response au livre nommé la Chute et ruine de l'Eglise Romaine*, which was published at Antwerp

[1] Lettre envoyée &c.

in 1567 (see, for instance, pp. 339, 344, 346 &c.).

He seems to have left Antwerp soon after the publication of his "Epistola," and probably went immediately to London. There is on record a "Judgment" which Edmund Grindal, bishop of London, delivered on 5 June 1567, after having had a conference with Corranus immediately after his arrival in London, as to his religious opinions (see *The Remains of Edmund Grindal*, edited for the Parker Society, by the Rev. Will. Nicholson, Cambridge, 1843, p. 313). We have also evidence that some days before Friday 18 July 1567 he had called on the bishop to complain of the minister of the London Italian Church and members of the London French Church; see Letter No. 82 in the present Volume. On 16 January 1568 he wrote a letter to Archbishop Parker, whose daughters he had heard were learning the French language, wherefore he offered copies of his works written in French, as: I. *Lettre envoyee au Roy des Espagnes*; II. *Epistre et amiable Remonstrance* (which is the letter referred to above).

He resided in London in Cripplegate Ward, a tenant to the Duchess of Suffolk, 1568—70, with his wife named Mary, two sons, John and James, and David Dieu and Joan Leveresse their servants (see Strype, *Annals of the Reformation*, IV. 570, 571, where he gives the dates of the census of Foreigners in London in 1568 and 1607, which latter year must probably be 1570).

He collected a congregation of his countrymen in London, to whom he ministered for two years, 1568, 9 (*Theological Dialogue*). But he became involved in difficulties by the publication of a "tableau de l'oeuvre de Dieu" the first edition of which bears the date 15 July 1569 (of which a copy is in the Cambridge University Library). On the ground of this document he was accused of heresy, but it is not clear what he was charged with, though it may be suspected that it was the absence of any appeal to a Confession and Catechism. The Consistories of the Protestant communities of London assembled and condemned him as a heretic. Corranus published an *Apologia*, of which no copy seems to have come down to us.

Further light is thrown on this period of Corranus' life by some letters of Theod. Beza in his *Epistolarum theologicarum liber unus* of which the *editio secunda, ab ipso auctore recognita* was published at Geneva in 1575 (the first edition at the same place in 1573). In a letter of 8 March 1569 addressed to Jean Cousin, the then minister of the French community in London, Beza says that last winter Corranus had sent him seven lengthy writings, in which he violently accuses Cousin and other persons not known to Beza, as well as the French Consistory. Beza thought it necessary to inform Cousin of this fact, not in order to resuscitate the quarrels or to keep them alive, but that Cousin might endeavour to prevent injury to the community. To promote this object Beza had sent the writings of Corranus to Edmund Grindal Bishop of London and Superintendent of the Foreign Churches, with a letter of Corranus and one of his own dated the same day as that to Cousin. Beza wrote likewise to Corranus, but from none of the letters does it appear what the disputes had really been about, or what was the result of the correspondence. (See *The Remains of Edmund Grindal.* Edited for the Parker Society by the Rev. William Nicholson. Cambridge, 1843, p. 309 sqq.)

In 1574 he appears to have been reader in divinity in the Temple, and to have

been in that capacity for three years previously (see his own dedication to his *Dialogus theologicus*, published in London in 1574, and J. S. Burn, *History of the Foreign Protestant Refugees settled in England*, p. 225).

In the beginning of March 1575 the Earl of Leicester, the Chancellor of Oxford University, intimated his desire to see Corranus honoured with the degree of doctor of Divinity, to enable him to occupy a chair in that science. The majority objected to the proposal and referred to Beza's letter as evidence of Corranus' heterodoxy. They further pointed to the fact that Corranus had not been formally appointed by any church and they feared in him "the born Spaniard," a crypto-Catholic, who would see no difficulty in promising, what in his mind he intended not to do. Complaints were also made concerning the "tabula (tableau) divinorum operum, de humani generis creatione," which contained traces of heresy and various evils were feared from a man who had been the teacher of Franciscus Puccius, who had been so notorious at Oxford[1].

In 1579 the Chancellor once more recommended Corranus to the University, and as it was difficult to resist such recommendations, a compromise was made by entrusting to him the "munus catechisantium" in Gloucester Hall, St Mary's and Hart's Hall and it was further stipulated that they would create him D.D. if the Bishops of Canterbury and London would testify as to his orthodoxy, which they refused. Afterwards Corranus seems to have assumed the title of his own accord. He lived a student in Christ-Church college, Oxford, in 1579, if not before, from whence he wrote, November 22 of that year, to Mr Atley secretary to the Earl of Leicester desiring promotion. He appears as Censor Theologicus in 1581, 2, 3, 4 and 5. He was not forbidden to give lectures, but his lectures were strictly watched, especially as unfavourable information about him had been received from the churches of Spain, France and the Netherlands. But he seems to have silenced all distrust, and in 1586, at the age of 59, he, owing to the influence of the Earl of Leicester, obtained a place among the dignitaries of Christ Church. On March 29, 1582, Bishop Grindal appointed him to the prebend of Harleston attached to St Paul's Cathedral. He died in London on 30 March 1591, and was interred in St Andrew's Church by the Wardrobe in the City, on the 3rd of April, as appears by an entry in the register of that parish.

List of his Works:

I. (1) *Epistre et amiable Remonstrance D'vn Ministre de l'Euangile de nostre Redempteur Jesus Christ enuoyée aux Pasteurs de l'Eglise Flamengue d'Anuers, lesquelz se nomment de la Confession d'Augsbourg les exhortant à concorde & amitié auec les autres Ministres de l'Euangile. 1 Cor. 1 & 3. Je vous prie, Frères, &c. .... Icy pourra veoir le Chrestien Lecteur quelle est la vraye participation du corps de Christ, & quel est l'vsage legitime de la S. Cene.* S. l. [Anuers], M.D.LXVII. 8°.

A copy in the British Museum (702. a. 19 No. 2).

Collation ABCDE[8], 40 leaves.

(2) The same in Dutch. S. l. [Antwerp] 1567. 12mo.

[1] Certain letters and documents bearing on this incident are still preserved in the Library of the Dutch Church, Austin Friars, London (now deposited in the Guildhall); see *A Catalogue of Books, MSS. &c. belonging to the Dutch Church*, pp. 157 and 158.

See Brandt, *History of the Reformation in the Low Countries*, vol. I. p. 243, ed. of 1720, who says that the letter is dated 22 Jan. 1567, which is a mistake for 2 January; and Dr Christ. Sepp, *Verboden Lectuur*, pp. 178, 179.

(3) *An epistle or godlie admonition, of a learned Minister of the Gospel of our Sauiour Christ, Sent to the Pastoures of the Flemish Church in Antwerp, (who name themselues of the Confession of Auspurge,) exhorting them to concord with the other Ministers of the Gospell. Translated out of French* by Geffray Fenton.... *Printed at London, by Henry Bynneman, Anno.* 1569. Cum Privilegio. sm. 8vo. At the end is the following imprint: Imprinted at London, by Henry Bynneman, dwelling in Knyghtryder streete, at the signe of the Marmayd. Anno Domini. 1569.

A copy in the British Museum (pressmark 1351, a. 28). Another copy in the Cambridge University Library with the date 1570 on the title-page, which agrees with the date mentioned by Wood (*Ath. Oxon.*, I. col. 580).

(4) *An Epistle or Godly Admonition.* [London, 1577. 12mo.]

N.B. This is printed at the end of "A Supplication"; see below II. 3.

(5) The Latin edition mentioned by Wood (*Athenae Oxonienses*, I. col. 580).

II. (1) *Lettre envoyée a la Maiesté du Roy des Espaignes. &c. Nostre Sire. Par laquelle un sien treshumble subiect lui rend raison de son departement du Royaume d'Espaigne, & presente à sa Ma. la confession des principaux poinctz de nostre Religion Chrestienne: luy monstrant les griefues persecutions, qu'endurent ses subiets du Pais bas pour maintenir ladite Religion, & le moyen duquel sa Ma. pourroit vser pour y remedier......* [Antwerp] M.D.LXVII.

[Collation: ABCDEFGHIKL^{8}M^4, 92 leaves, 8vo.] At the end (92^b, line 19): *Escripte en vostre ville d'Anuers le .15. de Mars l'An* 1567. *par vostre treshumble & loyal Vasau, & tresaffectionné à faire seruice à vostre Royale Ma^{te}. Antoine du Corran.*

Copy in the Bodleian Library (pressmark: Th. G. 19. B.S.); 2 copies in British Museum (pressmarks: 702. a. 19 No. 1 and 596. a. 11 No. 1).

(2) The same in Latin, 1577 (1567?). It is inferred, from the statement ("*written in French and Latin*") on the title-page of the English translation, that there existed a Latin edition of the preceding work. But no trace of such an edition has as yet been found.

(3) The same in English, under the title: *A Supplication exhibited to the moste Mightie Prince Philip king of Spain &c. Wherein is contained the summe of our Christian Religion, for the profession whereof the Protestants in the lowe Countries of Flaunders, &c. doe suffer persecution: wyth the meanes to acquiet and appease the troubles in those partes. There is annexed An Epistle written to the Ministers of Antwerpe, which are called of the confession of Auspurge, concerning the Supper of our Sauiour Jesus Christ* (see above I. 4). *Written in French & Latin* by Antthonie Corranus of Siuill. Imprinted at London by Francis Coldocke, and Henrie Bynneman. Anno. 1577. See Ames (Herbert) *Typographical Antiquities*, p. 920; Wood, *Ath. Oxon.*, I. col. 580.

A copy in the British Museum (pressmark 295. h. 34).

Collation A^2 (title and preface); BCDEFGHIKLMNOPQRSTVXYZ Aa Bb Cc^8, together 202 ll. The "Epistle" commences on T^7.

III. (1) ¶ *Tableau de l'oeuure de Dieu.* 1569.

This table is printed within a border, in two columns, which are separated by a bar. Underneath this bar is printed

"A. C. $\frac{15}{7}$" id est Antoine Corran, 15 July. One sheet, foolscap size.

Copy in the Cambridge University Library (pressmark AB. 1. 33[b]).

N.B. This is probably the work to which Strype refers (*Life of Grindal*, p. 125, edition of 1710; or p. 185, ed. of 1821), as having been printed at Norwich.

(2) *Diuinorum operum Tabula.*

A translation of the foregoing table, printed as a broadside, but on a larger sheet of paper than the preceding French text. It is likewise printed within a border, in two columns, which are separated by a bar. Over the left hand column is printed, in line with the title: *Articuli veteris Testamenti;* over the right hand column *Articuli noui Testamenti.* At the end of the second column is printed the following dedication: "Serenissimæ Elizabethæ, Angliæ, Franciæ, Hiberniæ Reginæ: non tam Regij fastigij amplitudine, quam præstantissimis moribus insigni, literarum, multarum*que* linguarum scientia, et alijs elegantissimis animi corporis*que* dotibus ad miraculum vs*que* ornatissimæ, Antonius Corranus Hispallensis, in signum memoriam*que* grati animi, ob hospitalitatem in hoc Regno acceptam, quum in Angliam, propter Euangelicæ veritatis professionem extorris appulisset, humanissime*que* esset exceptus: offert hanc Tabulam, pro xeniolo huius noui Anni. 1570."

Copy in the Cambridge University Library, pressmark AB. 1. 33[b].

(3) *Tableau de l'oeuure de Dieu.*

Arranged exactly like the foregoing Latin edition, but everything in French. Instead of the dedication to queen Elizabeth, we read: *A la tresnoble Dame, Madame de Staffort, pour estrennes de ceste nouuelle Anée.* 1570. Antoyne du Corro. A Sheet.

A copy in the British Museum, Lansd. XI. 119.

See Christ. Sepp, *Geschiedkundige Nasporingen*, III. 155 sqq.

(4) *Tabulae Divinorum operum de humani generis creatione.* [London?] 1574. 8°.

See Wood, *Athenae Oxon.*, I. col. 580. There is no trace of this edition.

N.B. In the British Museum, Lansdowne MSS. No. 96, Art. 47 there is a MS. copy with the title: Divinorum opervm tabvla, on a sheet. It is likewise divided into two columns without borders; but the headings over the columns "Articuli or Articles" are here omitted. Underneath is written: "Auctore Antonio Corrano Hispallensi."

(5) *Tabula divinorum operum in qua de humani generis creatione & restauratione ex sacris voluminibus aphorismi contenentur.* Londini, 1588. 8°.

Mentioned in Draudius' Catalogue.

(6) The same in Dutch.?

(7) *A Table of God's works* &c.?

See Wood's *Athenæ Oxonienses*, I. col. 580.

IV. *Apologia* (1570?) See Strype's *Life of Grindal*, pp. 219, 220.

V. [Tabula quae] *Monas Theologica* [inscribitur, quam ad quendam misit generosum nomine De Langastre, Belgam.] N. pl., n. d., n. s.

No copy of this work is known to exist; See Christ. Sepp, *Polemische en Irenische Theologie*, pp. 26, 32, 69.

VI. *Acta consistorii ecclesiæ Londino-Gallicæ, cum responso Antonii Corrani. Ex qvorvm lectione facile qvivis intelligere poterit statum controuersiæ inter Joannem Cusinum, eiusdem Ecclesiæ Ministrum, & Antonium Corranum, Hispanorum peregrinorum Concionatorem.* Paul. admonitio. Galat. 5 & 6. [Londini?] 1571. 4°.

This work is mentioned in the List of Corranus' works drawn up by Benj. B. Wiffen found in Bliss' copy of Wood's *Athenae Oxonienses*, preserved in the

Bodleian Library. Wiffen refers in the margin of his List to "L de U. R." which I do not know how to explain, and to Grindal's *Remains*, where the work is mentioned on p. 313. Nicholson, the Editor of the *Remains* (Parker Society, 1843), informs us on p. xx that Mr C. J. Stewart, bookseller, London, possessed a copy of this work, and it is, indeed, mentioned on p. 128 (No. 2401) of the latter's *Catalogue* of 1845, part 1, of which a copy is preserved in the Bodleian Library (pressmark: 2593. e. 236).

VII. (1) *Dialogus theologicus. Quo epistola divi Pauli Apostoli ad Romanos explanatur. Ex prelectionibus Antonij Corrani Hispalensis, sacræ theologiæ professoris, collectus & concinnatus*......Londini Pridie calendas Junij, excudebat prelum Thomæ Purfœtij ad Lucretiæ symbolum. ¶ Cum Priuilegio. 1574.

[Collation *, * *⁴, A⁶BCDEFGHIKLM NO⁸P⁴, 122 leaves, 8°.] At the end (leaf 122ᵇ) printer's mark and: Excusum Londini apud Thomam Purfœtum. Anno. M.D.LXXIIII. It is dedicated: "Generosis viris utriusque Templi, qui legibus municipalibus Angliæ operam dant, Antonius Corranus, Hispalensis, salutem in Christo dicit." It is dated: "E nostro musæo pridie Cal. Junij. Anno Do. 1574."

Copy in the Bodleian Library (pressmark: C. 180. Th.); the Cambridge University Library (E*. 6. 45); Trinity College Cambridge (vIᵈ. 2. 8); and in the Collection of Prof. Doedes, at Utrecht.

[This volume contains Articuli Fidei, see below No. IX. 1.]

(2) *A Theological Dialogue. Wherin the Epistle of S. Paul the Apostle to the Romanes is expounded. Gathered and set together out of the Readings of Antonie Corranus of Siuille, professor of Diuinitie.* ...... Imprinted at London by Thomas Purfoote, dwelling in Paules Churchyarde at the signe of the Lucrece. An. 1575.

[Collation: ¶⁸, 8 leaves preliminary matter; ABCDEFGHIKLMNOPQRSTV X⁸Y⁴, 172 leaves; together 180 leaves, 8°.]

It is dedicated: "Illustrissimo Heroi & Domino, D. Roberto Dudleio, Comiti Lecestrensi, Baroni Denbighensi, &c. Domino suo Colendissimo"; first Latin text; then follows an English translation of it. And after this an English translation of the Latin Dedication to the Gentlemen of both the Temples, which is found in the Latin edition of 1574. This English version is dated, like the Latin text, "Out of my Studie the last day of May. 1574."

Copy in the Bodleian Library (pressmark: Tanner, 16); in the British Museum (pressmark: 691. a. 9), and in the Cambridge University Library (pressmark 1. 51. 10).

(3) Another edition of 1579 (London); see Ames (Herbert) *Typographical Antiquities*, p. 996; Wood, *Athenae Oxonienses* I. 580.

(4) *Dialogus in Epistolam D. Pauli ad Romanos.* Antonio Corrano Hisp. Hisp. in Academia Oxoniensi Professore, Theologo, autore. Francofurti, Ex officina Typographica Nicolai Bassæi. cIↄ. Iↄ. Lxxxvii. 8°.

Copy in the Bodleian Library, Oxford (pressmark: Tanner, 425); Leiden University Library.

(5) *Dialogus in Epistolam D. Pauli ad Romanos.* Nicol. Bass. Francof. 1588. 8°.

[N.B. Mentioned by Draudius, *Bibl. Classica*, p. 145. But perhaps there is a mistake in the date, and this is the same ed. as No. 4 above.]

(6) [Translated into Dutch under the title:] Justificatio fidei, Christianae, Antiquae, Catholicae et Orthodoxae. Op Dutz, proevesteen ende oprechte wechtschale, van het goede, olde, algemene Christlicke gelove: van Godt geschapen tot salicheit....By Vrage ende Antwort

doer einen vornemen Godtsaligen man, voer 38 jaer in groot Britannien int Papyr gestelt.... Groningen (David Lip van Augspurch), 1618. 4°.

Copies in the Library of the Remonstrants at Amsterdam, and in the Royal Library at the Hague.

See Christ. Sepp, *Kerkhistorische Studien*, p. 226.

VIII. (1) *Epistola Beati Pauli Apostoli ad Romanos, e Graeco in Latinum μεταφραστικῶς versa, & in Dialogi formam redacta, vt instar Christianæ Catecheseως iuuentuti esse possit.* Per Ant. Corranum Hispalensem, Theologiæ Professorem. Londini, Excudebat Thomas Vautrollerius Typographus. 1581.

Collation: a⁸b⁴, 12 leaves, preliminary matter; ABCD⁸E⁶, 38 leaves, together 50 leaves, 8°.

This work, which is sometimes confused with the *Dialogus Theologicus* (see above VII. 1—5), is dedicated: "Ornatissimis Viris, D. Vicecancellario, D. Præsidibus Collegiorum, atque Præfectis Aularum Academiæ Oxoniensis", which dedication is dated: "Oxonio. Calendis. Aprilis anno à Christo nato 1581. Vestræ academiæ inseruire paratissimus: Antonius Corranus." After this follows an Epistle of Corranus "iuventuti Oxoniensis Academiæ".

Copy in Bodleian Library (pressmark: Z. 568. Th.); in York Cath[l] Library, and (slightly imperfect) in Trinity College Library, Cambridge (pressmark VI[d]. 2. 9).

IX. (1) *Articuli Fidei orthodoxæ quam Antonius Corranus Hispalensis sacræ theologia* (sic) *studiosus profitur* (sic) *semperque professus est. In gratiam eorum nunc excusi qui eius prelectionibus non intersunt* (Londini 1574. 8°.)

[N.B. This is printed at the end of the Dialogus theologicus No. VII. 1.]

Copies as enumerated above.

(2) The same in English. London 1575. 12°.

[N.B. This is printed at the end of A Theological Dialogue &c. No. VII. 2.]

Copies as enumerated above.

X. 1. *Sapientissimi Regis Salomonis Concio De summa hominis bono, quam Hebræi Cohelet, Græci & Latini Ecclesiasten vocant, In Latinam linguam ab* Antonio Corrano Hispalensi *versa, & ex eiusdem prælectionibus Paraphrasi illustrata. Accesserunt & notæ....* Londini, Per Johannem Wolfium, expensis ipsius Authoris. 1579.

Collation: ABCDEFGHIKLMNOPQRSTVXYZAa⁸, 192 leaves, 8°. It is dedicated: "Honoratissimo Viro D. Thomae Bromleio summo Angliæ Cancellario, Domino mihi multis nominibus obseruando." With date: "Oxonio; ex Ecclesia Christi. Idibus Iulij 1579." After this a table of "errata," and an Epistle "Candido Lectori" dated: "Londino anno Domini 1574." Was there an earlier edition than 1579?

Copies in the Bodleian Library, Oxford (pressmark: C. 120. Th.); in the York Cathedral; Cambridge University Library (Bb. 16. 33) and the Collection of Dr Christ. Sepp at Amsterdam. See Wood, *Athenæ Oxonienses*, I. 580.

(2) The Same.. ...per Ioan. Wolphium Londini 1581. 8°. Draudius.

(3) *Solomon's Sermon: of man's chief felicitie: called in Hebrew Koheleth, in Greeke and Latin Ecclesiastes. With a learned, godly, and familiar paraphrase upon the same: gathered out of the Lectures of A.C. and now englished for the benefit of the unlearned*... Imprinted [Oxford] 1586. Dedicated "To...the Lady Marie Dudley...From my study in Oxford, 8 of March, 1586. T[homas] P[itt] 219 pages.

See Ames (Herbert) *Typographical Antiquities*, p. 1401; Wood, *Athenæ Oxonienses*, I. 581, where the book is said to bear the date 1585.

(4) Another edition "adorned with a learned analysis by Abraham Scultet Francofurti 1618. 8°".

Wood, *Athenæ Oxonienses*, I., col. 581. Is this edition perhaps identical with that of Frankfurt, 1619?

(5) *Ecclesiastes Regis Salomonis, sive, de Summo hominis bono concio verè regia, Antonii Corrani Hispalensis Hispani, Theologi orthodoxi, Interpretatione latinâ, paraphrasi perspicuâ, Analysi eruditâ, exposita, et nunc primum in Germania edita, studio* Abrahami Sculteti. Heidelbergæ, Impensis Jonæ Rosæ, librarij Francofurtensis, Typis Johannis Lancelloti, Academiae Typogr. 1619. 8°.

A copy is in the Cambridge University Library (E*. 6. 44): XXXII and 326 pp.

Benj. B. Wiffen, in his List referred to above, says that "Symon Patrick (Bishop of Ely) largely adopted Corrano's work in his Paraphrase upon the Books of Ecclesiastes and the Song of Solomon. 1685 and 1700".

X. 1. *The Spanish Grammer: With certeine Rules teaching both the Spanish and French tongues. By which they that haue some knowledge in the French tongue, may the easier attaine to the Spanish, and likewise they that haue the Spanish, with more facilitie learne the French: and they that are acquainted with neither of them, learne either or both. Made in Spanish by* M. Anthonie de Corro. *With a Dictionarie adioyned vnto it, of all the Spanish wordes cited in this Booke*: *and other more wordes most necessarie for all such as desire the knowledge of the same tongue.* By John Thorius, Graduate in Oxenford. Imprinted at London by John Wolfe 1590.

Collation: ABCDEFGHIKLMNOPQ[4], 64 leaves for Grammar; A (for R) S[4], 8 leaves for Dictionary; 72 leaves 4°.

Copy in Bodleian Library (pressmark: Art. C. 71), and British Museum (pressmark 12941. bbb. 24).

For further information on Corranus see Barlow's Letter to Simler in *Zurich Letters*, 2nd Series, Epistolae Tigurinae, p. 160, 1; Wood, *Athenæ Oxonienses*, ed. Bliss (especially Benj. B. Wiffen's MS. notes in the Editor's own copy in the Bodleian Library, Oxford); Christ. Sepp, *Geschiedkundige Nasporingen*, III.; id. *Polemische en irenische Theologie*; id. *Bibliographische Mededeelingen.*

75 (n. 3), **82** (n. 3), **171.** Cassiodorus seems to have left Spain in 1552, and after having been a short time minister to a congregation of Protestant Spaniards in London, appears to have gone to Antwerp and finally to Frankfurt on the Main, where he died 15 March 1594. In Mertens & Torfs' *Geschiedenis van Antwerpen*, V. 292 we read that "in the year 1585 the minister of the Frankfurt community of the Augsburg Confession was Marcus Cassiodorus Reinius, a Spaniard, a native of Seville, who had served the Lutherans at Antwerp for several years". He prepared a Spanish translation of the Bible, which was published at Basle in 1569. See Joh. Lehnemann, *Hist. Nachricht von der Evang. Luth. Kirche in Antorff*, Franckf. a. M. 1725; Strype, *Annals of the Reformation*, I. p. 237; Christ. Sepp, *Polem. en irenische theologie*, p. 58, 73; *Franckfurtische Religions-Handlungen*, II. Beylage, p. 371.

81. An English translation of this Letter is found in *An Admonition to the Parliament* published in 1572; see below the note to Letter No. 121.

As regards the name of Beza, it is here printed *Besza*, as it is twice (at the commencement and end) most distinctly so written in the MS. of this document, though it appears to be a transcript, probably made from the original for the Consistory of the Dutch Church, London. The Letter to Jean Cousin, dated 11 March 1569 (No. 92 in this volume) is signed by

himself as "Th. Beza". That to Jean Cousin, dated 14 February 1571 (No. 106), is distinctly signed "Th. debesze". That to Jean Cousin, dated 3 August 1572 (No. 121) is signed equally distinctly "Th. de Besze". That to De la Fonteine, dated 9 December 1579 (No. 180) he did not sign at all. That to De la Fonteine, dated 10 October 1582 (No. 198) he signed again as "Th. de besze". In that to De la Fontaine, dated 1 July 1584 (No. 211) the signature seems to be "Th. debesze", though only the top-curve of the long s is visible, the ink having evidently been somewhat dry in Beza's pen That to De la Fontaine, dated 11 December 1585 (No. 217) is signed "Th. de besze". In that to De la Fontaine, dated 27 August 1595 (No. 251) the signature is "Th. de beze", with a perpendicular stroke between the tops of the *e* and *z*, somewhat resembling the signature of Letter No. 211, and perhaps meant to be a long *s*, though it may be a grave accent over the *e*. The Letter (No. 271) to the Consistory of the Dutch Church, dated 17 January 1603, is very likely a Dutch translation of an original French letter, in which the three signatures of the ministers of the Genevan Church are all written by one and the same hand, but Beza's name is distinctly written Theodorus de Besze. That to the Foreign Churches of London, dated 14 September 1589 (No. 242), he signed "Theodore de besze". A Letter, dated 28 April 1595, preserved in the British Museum, he signed "Th. de besze"; another, dated 25 January 1586, he signed "Theodorus Beza". His Letter of 1581 bound up with the "Codex Bezae" in the Cambridge University Library is signed "Theodorus Beza". It seems, therefore, that in Latin he signed "Beza", and in French "de Besze". If this is the case I am unable to explain the signature "Besza" in Letter No. 81.

82 (note 3). In the *Calendar of State Papers, Domestic*, 1547 to 1580, p. 312, is recorded a note in Latin, dated 22 July 1568, of Hieronymus Jerlitus, minister of the Italian Church, to Cecill, recommending Raphael Van den Putte to be appointed Post Master for the foreigners. On the same day Jean Cousin (see Letter No. 73, note 9) also wrote to Cecill, to the same effect. On 25 July following, however, the Merchant Strangers wrote to Cecill saying that they had elected and recommend Godfrey Marshall to be their Post Master instead of Raphael Van den Putte (ibid. p. 313). Jerlitus writes to Cecill on 7 August following and sends him "a confection of the Saccarum Rosaceum with directions how it is to be taken".

86 (n. 1). Joris Sylvanus was one of the Protestant ministers at Antwerp in the years 1566, 1567 (see Mertens and Torfs, *Geschiedenis van Antwerpen*, IV. 305, 364, 365, 610) and perhaps as early as 1562 (see Letter No. 104, § 10[a]). In October 1572 he seems to have been at Oudenaarde and Flushing, see Letter No. 122, §§ 18 and 20. He was also at one time at Emden, see Letter No. 103, § 5. As to his opposition to Corranus (Letters No. 75, note 3 and 82, note 3) see Dr Christ. Sepp, *Geschiedkundige Nasporingen*, III. 166.

87 (n. 4). The signature of Lowys Tyry as "Elder" is found under a Letter dated 1 November 1559, written by the Elders and Deacons of the Dutch Church, London, to the Church of Emden, whereby they request the return of their former minister Petrus Delenus; also under a Letter dated 11 January 1562; see Meiners, *Oostvrieschlandts Kerkelyke Geschiedenisse*, II. 30.

88. The Consistory of the Dutch Church, London, were desirous of submitting to the judgment of the Church

of Geneva the serious dissensions among the members of the Dutch Church, London, which appear to have commenced about 1564 (see Letter No. 80, note 1), and to which more than once allusion is made in the Letters printed in this volume. It appears from a Letter, dated 23 March 1568, written by two of the Ministers of the Dutch Church at Norwich (*Werken der Marnix-Vereeniging*, Serie III. Deel II, p. 6 sq.), that the consistory of the London Church first asked the opinion of the Norwich consistory, and that the latter despatched Herman Modet (see Letter No. 101, note 3) to Geneva to assist in the discussion and settlement of the dispute. See also *Godsdienstige en Kerkelijke Geschriften van* Philips van Marnix, I. p. XXXIV, sqq., p. 547 sqq.

92 § 2. The letter which Beza wrote on this occasion to Edmund Grindal the Bishop of London is printed as Epistola LVIII. (p. 245) in *Epistolarum theologicarum* Theodori Bezae Veselij liber unus, Secunda editio. It is dated 8 March 1569.

Beza also wrote a Letter to Corranus which is printed as Epistola LIX (p. 248) in the same *Epp. theol.*

101 (n. 1). By a pun Ysbrand's opponents turned his name into *Hellebrand;* see Christ. Sepp, *Geschiedkundige Nasporingen*, III. 115.

Sym. Ruytinck (*Gheschiedenissen der Nederduytsche Natie in Engelant*, p. 135) related that "the Dutch communities settled in England deputed Isbrandus Balkius, alias Trabius, minister at Sandwich, and Jan Van Roo, Elder of the Dutch Church, London, to the National Synod at Dordrecht held in June 1578." The name of Ysebrandus Trabius is mentioned by C. Hooijer (*Oude Kerkordeningen*, p. 139), as one of the deputies, but not as minister of Sandwich, but of *Houtemo Germania.*

103 § 13. Casen, Nicasen, or Nicasius ab Horreo, vulgo dictus Van der Schuere (or Verschueren), seems to have been a wine-merchant at Ghent in 1565, and is said to have preached the Gospel in the neighbourhood of that town in June 1566, though it appears that it was not he but Hermannus Modet who preached at that period. Verschueren, however, preached on 10 November 1566 in the church built by the Protestants, and continued doing so till March 1567, when the Spanish Government prohibited all further preaching. Verschueren's property was confiscated, and he probably fled immediately to England. When he settled at Maidstone, and how long he remained there, is not known; but in March 1578 he preached again at Ghent, and was appointed minister to the Protestants at Drongen, near Ghent. See Will. te Water, *Historie der Hervormde Kerke te Gent*, p. 179 sqq.; Christ. Sepp, *Drie Evangeliedienaren*, pp. 100, 115.

104 (n. 17). Carolus Ryckwaart is mentioned as a minister of the Gospel, present at the Synod of Dordrecht held in June 1578, as a deputy from the Protestant community of Leiden: see C. Hooijer, *Oude Kerkordeningen*, p. 139.

106 §§ 6—8. Further light is thrown on what Beza says and the "livres" to which he alludes, by the preface to his translation of the Dialogues of Athanasius (see note 17).

116 (n. 3). Jan Rademaker. It is difficult to give exact details about him. as, circa 1580, there appears another Jan Radermaker of whom we find particulars which might be applied also to the friend of Ortelius. The latter seems to have resided for many years in London as a merchant, and during this residence to have been elder of the Dutch Church in Austin Friars. He seems to have left London in or before 1591 (there-

fore the date 1607, in the note to Letter No. 116, is wrong), as on 12 December of that year we find him writing to Ortelius from Aix-la-Chapelle (see Letter No. 206 in the first volume of the Archives of the Dutch Church, published at Cambridge last year), and in the years 1603, 1604, 1606 and 1607 we find him at Middelburg (see the Letters No. 330, 331, 334, 335, 338 in the same volume), where he probably died. There is another John Radermaker mentioned in the same first Volume, who calls himself Aquis-Granensis (see ib. Letter No. 330, § 26) but who resided at Middelburg in 1603 (see ibid. Letter No. 334, § 15), in 1607 (ibid. No. 338, § 11), and in 1623 (ibid. No. 365).

It cannot be said whether the latter is identical with Jan Radermaker, who must have been a minister of the Gospel at Antwerp about 1583, and probably till the surrender of the town to the Duke of Parma in 1585.

121. Beza evidently refers in the first three paragraphs of his letter to circumstances connected with the publication of a little work entitled *An Admonition to the Parliament*, which appeared in 1572, and was evidently printed in London, though the printer's name is not mentioned. The book is without title, and consists of three quires (ABC) of eight, and one quire (D) of four, together 28 leaves. The Admonition goes from leaf 1 to 17ª; 17ᵇ to 18ᵇ a letter "To the Christian Reader"; 19ª—19ᵇ an introduction to two letters of Rud. Gualtherus and Theod. Beza; 19ᵇ—20ᵇ Letter of "Rudolphe Gualter, minister of the Churche of God at Tigurin," dated 11 Sept. 1566, to [Doctor] J[ohn] P[arkehurst], bishop of Norwich; 21ª—28ᵇ Letter of Theod. Beza "To the reuerend father in Christ, E[dmund] G[rindal], Bishop of L[ondon]", dated Geneue v. Cal. Jul. M.D. LXVI. The latter is a translation of the Letter printed in the present volume as No. 81.

122 (n. 15). On Pieter de Rycke see Willem Te Water, *Historie der hervormde Kerke te Gent*, p. 271.

138 (n. 9). On G. Vander Heyden see a Dissertation by M. F. Van Lennep published under the title *Gaspar Vander Heyden*, 1530—1586.

142 § 1. On Hans de Ries, who afterwards became famous as a Baptist minister, and died 14 September 1638 at Alkmaar, see J. S. S. Ballot in *Doopsgezinde Bijdragen*, 1863 and 1864. Albrecht Verspeck also joined the Baptists and became one of their ministers.

169 (n. 3). Villiers. In the *Register of the University of Oxford*, ed. Andrew Clark, vol. II. pt. I. p. 380 we read: "4 July 1576, Villerius, Petrus Lozilerius, a foreigner (called sometimes simply Lozelerius Villerus), suppl. D.D.; lic. D.D. 6 July 1576, inc. 1576". On p. 153 of the same volume, we find: "20 Apr. 1576, supplicat Petrus Losilierius Villierius, Gallus, doctor in jure civili et theologiae professor, ad incipiendum in theologia et ut liberetur ab omnibus impensis. Causa est quod cum propter religionem exulet tam grandi sumptui solvendo sit impar." On p. 154: "4 July 1576, Petrus Lozellerius Villerius suppl. for D.D. 'quem tamen per literas Antonius Coranus haeresios falsarumque opinionum errorum (ut inquit ille) plenissimarum apud Vice-Cancellarium graviter et acerbe (fortasse tamen falsò) accusabat'. Petrus Villerius was therefore called before Convocation and asked to repel these accusations:—'Quod quidem tanta eis gravitate et pietate praestitit ut illius a Vice-Cancellario collaudata et a majore parte reliquae Convocationis approbata defensio fuerat'. This speech of his was allowed to stand instead of re-

sponding *in comitiis.* 6 July 1576, P. Lozilerius Villerius, D.D., was dispens. 'pro habitu gradui suo competente ad quem per statuta tenetur inter quindenum comparandum'. 15 Dec. 1576 he was allowed to defer his *lectiones.*"

See also *Zurich Letters,* Second Series (Epistolae Tigur.) p. 160.

172 (n. 1). After Brussels had been taken by the Duke of Parma, De Dieu fled to Flushing where he was appointed minister to the Reformed Church, in which capacity he remained till his death in 1606. In 1588 he was sent to England, with two ministers from Utrecht (Sopingius and Helmichius), to recommend the interests of the Dutch Reformed Church of Holland to Queen Elizabeth: see Motley, *History of the United Netherlands;* Van der Aa, *Biographisch Woordenboek.*

184 (n. 5). On Joannes Bollius see also H. Q. Janssen, *Kerkhervorming te Brugge,* II. 257, and *Kerkhervorming in Vlaanderen,* I. 142; Christ. Sepp, *Godgeleerd Onderwijs in Nederland,* I. 41.

189 (n. 7). On Lambert Daneau see W. N. Du Rieu, *Lambert Daneau à Leyde, fondateur de la Communauté Wallonne à Leyde,* in *Bulletin de la Commission pour l'histoire des Églises Wallonnes* (1885).

193 (n. 6). On the disputes at Leiden see especially H. C. Rogge, *Caspar Janszoon Coolhaes,* 2 vols, Amsterdam, 1856, 8°.

200 (n. 6). On Philippus Van Lansbergen, see especially Dr A. A. Fokker and J. Van der Baan in *Archief, vroegere en latere Mededeelingen, voornamelyk in betrekking tot Zeeland,* volumes V. and VII, where it is said that he never was minister at Amsterdam or Middelburg, only at Antwerp and Goes. His portrait is found in Blommaert's *Nederduytsche Schryvers van Gent* (1861).

234 (n. 1). On Johann Wier, or Weyer, see a treatise by Prof. Carl Binz in *Zeitschrift des Bergischen Geschichtsvereins,* XXI.

279. Caesar Calandrinus, minister of the Dutch Church from 1639 to 1665, who wrote the endorsement to this Letter, was probably quite correct in saying that it came from "the Gymnasium in the Grisons". Mr J. F. Mansergh, replying to a query on the subject of this Letter, says (N. & Q., 7th S. VII. Febr. 16, '89): "There was trouble in the Grisons as is proved by a relation of what took place as soon as the year 1620, which is to be found in Parival's *History of this Iron Age* (1656), pp. 90—1":

> 'The inhabitants of Valteline, being very ill treated by the Grisons, in the exercise of their religion, conspired against them, and by the help of Rodolph Plante killed a great multitude, and beat the rest out of the valley; and being succoured by the Spaniards (for the advancement of their own interest) made many fortresses for their own defence. But the Venetians, jealous of their interest and laying aside that of religion, were terrified by seeing the Gate of Italy shut up: and the king of France also, advertised by them of the common danger, declared his interest by an Embassadour, whom he sent to Madrid, the fruit of whose negotiation produced a promise of restitution, provided that the Roman Catholics were entirely assured of their exercise......'

There was trouble brewing also in Bohemia. Howell, in his 'Familiar Letters', writing under date June 3, 1619, says:

> Ther are great stirs like to arise twixt the Bohemians and their elected king the Emperour, and they are come already to that height that they consult of deposing him, and to chuse some Protestant Prince to be their king, some talk of the Duke of Saxony, others of the Palsgrave.

The latter prince was the son-in-law of James I. Howell writes on the same subject after the Bohemians had revolted; see his letter dated March 1, 1619 (1620 N. S.). Rapin (ed. 1732) says that:

> James dispatched Sir Henry Wotton [in 1620] ......to exhort to peace all the princes engaged in the quarrel between the Emperor and the Palsgrave, &c. (vol. II. p. 200).

INDEX.

The numerals in black type refer to the numbers which the Letters bear in this volume; those in ordinary type to the paragraphs into which the Letters, for convenience of reference, have been divided.

The references preceded by n. (note) refer to the *Notes* added to the Letters.

The references preceded by p. (page) refer to the *Additional* Notes printed on pp. 981—998.

The names of those whose Letters are published in this volume are printed in black type; ex. gr. **Acontius.**

Cross-references are made in *italics*, with or without the word "see"; ex. gr.: Aäron *Capel;* Abiron, see *Abyron.*

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BY THE EDITOR.

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